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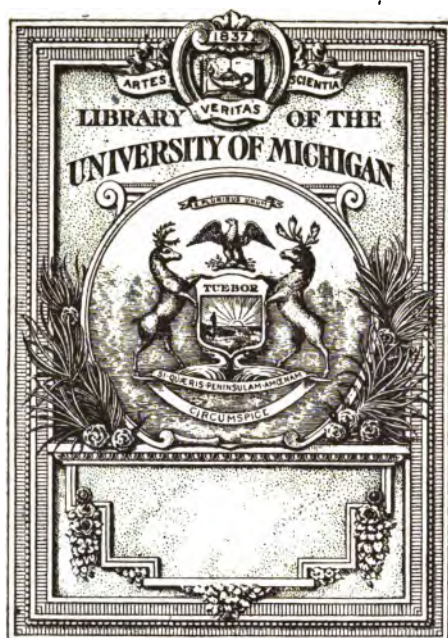
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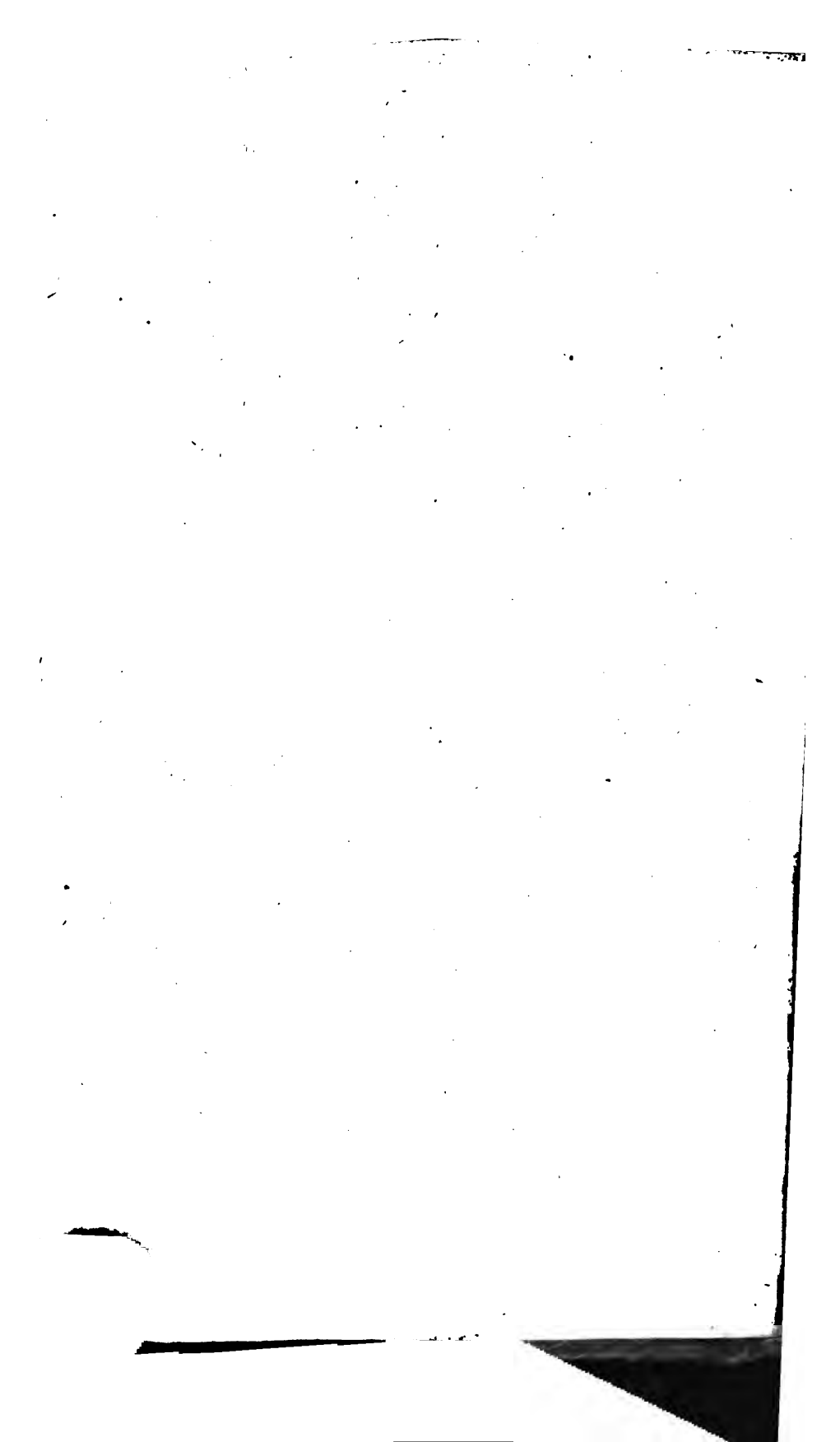
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ANTI-JACOBIN REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor

FROM

James G. Apple
DECEMBER TO MAY (INCLUSIVE),

—1805—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

"Be it known to all who are under the dominion of bereticks that they are set free from every tie of fidelity and duty to them; all oaths or solemn agreements to the contrary notwithstanding."

DECRET. GREG. lib. 5. tit. 7.

VOL. XX.

LONDON:

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1805.

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THE
ANTI-JACOBIN
Review and Magazine,

8c. 8c. 8c.

For JANUARY, 1805.

Carum esse civem, bene de republicâ mereri, laudari, coli, diligi, gloriosum est; metui vero, et in odio esse, invidiosum, detestabile, imbecillum, caducum.

CICERO.

ORIGINAL CRITICISM.

Ancient and Modern Malta: containing a Description of the Ports and Cities of the Islands of Malta and Goza, together with the Monuments of Antiquity still remaining, the different Governments to which they have been subjected, their Trade and Finances: as also the History of the Knights of St. John of Jerusalem, from their first Establishment in Malta till the Beginning of the 19th Century; with a particular Account of the Events which preceded and attended its Capture by the French and Conquest by the English. By Louis de Boisgélín, Knight of Malta: With an Appendix, containing a Number of authentic State-Papers and other Documents, a Chart of the Islands, Views, Portraits, Antiques, &c. 3 Vol. 4to. PP. 1008. 4l. 4s. Robinsons. 1804.

IN this work the Chevalier de Boisgélín has endeavoured to bring, into a comparatively small compass, the substance of all that has been written on the Island of Malta, its sovereigns and inhabitants; and the very long list of books which is prefixed to his first volume sufficiently shews that nothing which labour and perseverance could effect has been neglected by him. Happy should we be, could we, conscientiously declare, that he has so far succeeded in this arduous attempt, as to render this condensed mass of information interesting or instructive. But the delectando pariterque monendo is an art which this worthy Knight does not appear to have studied; and, in truth, it is evident, from the production before us, that he has been much less familiar with the pen than with the sword.

NO. LXXIX. VOL. XX.

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The first volume is divided into two books, the first of which contains the civil, political, and natural history of Malta; and the second is occupied by an ample account of the Constitution and Finances of the *Order*. As a specimen of the work we shall extract from the former some parts of the chapter which exhibits a description of the Maltese, their manners, customs, ceremonies, and diversions.

"The Maltese, though continually subject to different nations, have always preserved their original character; which sufficiently proves their descent, and, at the same time, shews that they have mixed very little with any of the people who have by turns governed their country.

"Their countenances announce an African origin. They are short, strong, plump, with curled hair, flat noses, turned up lips, and the colour of their skins is the same as that of the inhabitants of the states of Barbary: their language is also so nearly the same, that they perfectly understand each other.

"It is, perhaps, as much owing to the situation of Malta, as to the different strangers who have visited and conquered the island, that the Maltese have become very industrious, active, faithful, economical, courageous, and the best sailors in the Mediterranean. But, notwithstanding these good qualities, they still retain some of the defects generally attributed to the Africans; and are mercenary, passionate, jealous, vindictive, and addicted to thieving. They have likewise sometimes recalled the idea of the *Punica Fides*. They are fantastical and superstitious in the highest degree, but their ignorance does not unfit them for the cultivation of the arts.

"The only custom peculiar to Malta still subsisting, and which indeed is retained among none but people of fortune, is the *cuccia*, that is to say, an assembly given by parents on their children's first birth-day. The company being met in the great hall, which is always much more ornamented than any other part of the house, the child is brought in; and if it be a boy, he is presented with two baskets, the one containing corn and sweetmeats, and the other trinkets, coins, an ink-stand, a sword, &c. The choice he makes on this occasion, will, according to their notions, give a just idea of his future disposition, and the mode of life he will embrace. Should he chuse the corn, it is a sign of a liberal character; if he prefers the ink-stand, he is to be brought up either to trade or the bar; and if he takes the sword, the greatest hopes are entertained of his courage. Achilles thus, by a choice of the same nature, discovered to the court of Lycomedes, that his female habiliments served only to conceal a hero. If the child be a girl, needles, silks, and ribbands, supply the place of the sword and ink-stand.

"An entertainment was formerly given on Shrove-Tuesday, by the grand-master to the people, in the great square of the city Valetta. Long beams were fixed against the guard-house opposite to the palace, and between each were fastened rope-ladders, the whole covered over by branches of trees in leaf: to which were tied, from top to bottom, live animals, baskets of eggs, hams, sausages, wreaths of oranges; in short, all kinds of provisions. This edifice was called *Cocagna*, and was crowned by a globe composed of linen cloth, on which stood the figure of Fame in *relievo*, holding a flag with the grand-master's arms. The people were assembled in the great square, and were prevented by one man, with a wand in his hand, from attacking the *Cocagna*, till the grand-master gave the signal. The man with the wand is entitled the *Gran Visconti*, and the administration of the police is committed to

to his care. The Maltese people were so obedient, and stood in such complete awe of this officer of justice, that one day, on a false signal being given, they had already begun to attack the *Cocagna*, but on being called back, the crowd, though half way up the ladders, immediately descended in silence.

"The Maltese never allowed either foreigners or soldiers to share the profits of this festival, but resented very seriously any attempt at participation. The provisions of the *Cocagna* became the property of those who, having seized them, were able to carry them off in safety through the crowd. This caused furious battles, the combatants assailing each other, attacking and defending with great violence. To the first who reached the figure of Fame was allotted some pecuniary remuneration, and on the standard's being taken to be returned to the grand-master, the cloth globe, composed of two parts, burst open, and out came a flight of pigeons.

"Happily the repeated shouts of the populace prevented the cries of the miserable animals hung to the *Cocagna* being heard, though these victims were pulled to pieces from the branches and eat up, whilst still alive. The people were particularly delighted with this entertainment, which had been suppressed for some time, but was re-established once more during the reign of the grand-master Rohan.

"All young women residing in the country insisted, before they were married, on its being particularly stipulated in the contract, that their husbands should take them every year to the city La Valetta on St. John's day, to the Old City on St. Peter's, and to the casal Zeitun on St. Gregory's. This plainly shewed they had no great idea of the complaisance of their intended bridegrooms; and as they were very anxious to exhibit their persons, and at the same time possessed no inconsiderable share of curiosity, they had recourse to this method, to prevent the possibility of a refusal."

If a regular and rapid increase of population be, as no doubt it is, one characteristic of the happiness and prosperity of a people, and of the mildness of a government, it will not be denied, by any one who reads the following statement, that the Maltese were a happy people, or that the government of the Knights was a mild government.

"But notwithstanding all that has been said, and the extreme fertility of some parts of the island, Malta is still very far from being able to furnish its inhabitants with the necessaries of life without foreign assistance. This is principally owing to the increase of population, which is augmented to a degree scarcely ever before known in history, and which is a stronger proof of the goodness of the government than any arguments ever advanced to the contrary.

"The Maltese were not men who inhabited a fruitful land, promising a plentiful harvest for the support of their numerous families, together with a superabundance of provisions enabling them to live with ease and comfort; but a people living on a naturally barren soil, which scarcely afforded them bread for three months in the year; and yet this people, as has been already observed, increased and multiplied in a proportion unknown in all other countries. Malta in 1530 did not contain quite fifteen thousand inhabitants, and these were reduced to ten thousand at the raising of the siege in the grand-mastership of La Valette; during that of Omedes, Goza was entirely depopulated; and the plague in 1592 made terrible ravages on the island; notwithstanding which, by the census taken in 1632 the population of the two islands amounted to fifty-one thousand seven hundred and fifty. Since

that time, the Maltese have been almost constantly at war; and great numbers were again destroyed by an infectious distemper in 1676; yet such was the encrease of population, that in 1798 Malta contained ninety thousand, and Goza twenty-four thousand, inhabitants.

"Where is the country, may I venture to ask, which can boast of such an encrease, and such a continual state of prosperity? But the Maltese, who are naturally sober, require but little nourishment; besides, they were so perfectly contented with the mildness of a government which never taxed either the labour of their hands, or any other effort of industry, that they became too much attached to their country ever to leave it, well knowing that, in almost every other, both farmer and artificer were equally subject to burthenome taxes."

The account of Malta is closed with a list of plants that grow in the island and its dependencies, which occupies no less than *twenty-six pages*! The book on the Constitution and Finances of the Order, in which the constant attention of the Knights to the ease and happiness of the natives is fully demonstrated, contains little that is interesting in the perusal, and nothing worthy of quotation. The following was the annual receipt and expence of the government, on an average of ten years, from 1779 to 1788. Receipt 136,114l. 4s. 3d. Expence 126,186l. leaving a surplus of 9,928l. 4s. 3d. But the expences were materially increased, and the receipts as materially diminished soon after the commencement of the French Revolution, when the Order was deprived of its possessions in France, and in those countries which were either corrupted by French principles, or subdued by French arms.

The second volume is also divided into two books, the first of which contains the History of the Knights of Malta, from the first establishment of the Order in the island, in 1530, to the foundation of the city of La Valetta, in 1566. In the second book the history is continued to the election of the Grand-Master De Rohan, in 1775. This volume is more interesting than the preceding one, as it records many of the gallant achievements and truly heroic exploits of those gallant Knights, in their *best* days, particularly during the memorable siege of their island by the Turks in 1565. But even here little is to be found that was not known before, and most of the events had been more copiously, and, in most respects, more satisfactorily detailed before by the Abbé de Vertot. We learn, from a note, that the well-known Comte d'Entraigues has written a History of our Henry the Eighth, which we concur, with the Chevalier, in wishing he would publish, as, we really think, it must be a curious production. In the third volume, the History of the Knights is continued until the conquest of Malta by the British in 1800. There all the decrees of the different assemblies of regicides and rebels in France, respecting the Knights, are noticed; and an account given of the confiscation of their property in that country. This is followed by an accurate detail of the proceedings of Buonaparté and his myrmidons; from the arrival of the French fleet under Admiral Bruix to the final surrender
of

of the island; which exhibits a scene of perfidy, baseness, and oppression, on the one hand, a parallel to which is only to be found in the History of the Corsican Usurper; and a series of acts of treachery, meanness, and pusillanimity, on the other, certainly not to be equalled by any events recorded in the History of Malta. In contrasting the conduct of the Knights when attacked by the French in 1798, with their conduct two centuries and a half before when assailed by the Turks, we find an inexhaustible source of surprise and concern. In the first case they sustained a siege for nearly *five months*, in the last they surrendered in *three days*:—When the Turks gave up the siege, the Knights had little more than six hundred men left to defend the numerous fortifications of the island; but when they yielded to the French they had more than as many thousands! But, 'tis true, they had not, in 1798, a La Valette to command them, and too many of them had lost every spark of that noble spirit which animated the friends of the Order, in the first ages of its institution.

Bonaparté and his banditti had no sooner landed than they laid waste the country, and plundered the unfortunate inhabitants of all that they possessed.

"Towards mid-day the whole of the country, together with all the towers, except *Marfa Sirocco*, were in the possession of the French, and almost all the knights at the different forts taken prisoners and carried to Bonaparte; whose address to them on this occasion gives an idea of impatience and haughtiness of character which never afterwards appeared in his conduct. Eighteen knights, all of whom were French, were brought before him, to whom he instantly said, "What! am I constantly to meet with knights who have taken up arms against their country? I ought to give orders to have you all shot immediately." He afterwards added, "How could you ever believe it possible to defend yourselves, with a few wretched peasants, against troops which have conquered and subdued the whole of Europe?"

After

* "M. Denon, in the magnificent work he has lately published on Egypt, makes Bonaparte address himself in a very different manner to the knights of Malta who had been taken prisoners and brought before him on the 23d Prairial. "Since you were capable of taking up arms against your country," said he, "you must know how to meet death. I will not accept of you as prisoners; you may therefore return to Malta, and stay there till it shall become my property." I am willing to believe Denon's favourite hero was incapable of holding such false, and such inexcusable language. I will make no remarks on the first part of this discourse, which is a reproach made by all conquerors to the conquered, however unjust the first hostilities: but the words *you must know how to meet death* deserve some observations; though they do not explain the kind of death they were to meet, to please the commander in chief. As a military man, we must believe he could only mean they were to die sword in hand: yet Bonaparte, as a patriot and a general, could never wish that to be the case: since by dying sword in hand the French knights, in his opinion, would be guilty of the greatest of crimes, that of treason against the nation. He could not therefore wish his countrymen to become so

After this intemperate speech, he presently reassumed his usual prudence, of which he had lost sight for a moment; and gave orders that the prisoners should be well treated, who in future had every reason to be satisfied with the conduct of both soldiers and officers."

The apology for Buonaparté at the conclusion of this note is utterly unworthy of the author, or of any loyal Knight whatever. It is pitiful, and is not founded on fact, for can any man, at this period, believe, that such cowardly threats were not congenial to the mind of this upstart Corsican; and that in uttering them, he only delivered the sentiments of the Directory and not his own? Was the murderer of Jaffa incapable even of *executing* such threats? As to his *humanity* to the Knights who so tamely surrendered the valuable fortrefs of Malta into his hands, we really know not in what it consisted. His *forbearance*, indeed, to assassinate them (and this, we suppose, is meant to be dignified with the appellation of *humanity*), was rather to be ascribed to policy than to any generous impulse of a mind that is, and ever has been, a stranger to every noble, every virtuous sentiment. How the use of such savage expressions, the language of a mere bully, could possibly tend to animate the courage of his troops, we must leave to the Chevalier to explain. By the first article of the capitulation the Knights surrendered to the French Republic "all right of property and sovereignty" over Malta and its dependencies. The provisions in favour of the inhabitants were no sooner signed than violated by the French, who subjected them to every species of insult, injustice, and oppression.

In the last chapter the Chevalier gives the following account of the motives which influenced the French to undertake the expedition to Egypt.

"I have already laid before the reader the deep dissimulation with which the French government contrived the ruin of Malta; I will now take notice

highly culpable; besides, it was natural to suppose, that were they to perish in this manner, many of his soldiers would likewise be slain, whose lives it was greatly his interest to preserve. The smallest resistance made by the knights might have prevented the success of his expedition to Egypt; he therefore could never wish, and still less provoke, them to take up arms. He was unfortunately too well acquainted with the bravery of the French knights, ever to permit them to return to Malta; and he could not possibly pay a greater compliment to their valour, than by persuading them to enlist under his banners on his becoming master of the island. As to the discourse we have mentioned in this history, which was delivered before witnesses whose testimony cannot possibly be doubted, it was, in strict justice, excusable, and may be thus interpreted: Bonaparte, being surrounded by the spies of the directory, thought it necessary to make use of terrific expressions, though he was inwardly determined (as it afterwards proved) to act with humanity. He might also think it necessary to address his soldiers, whom he was on the point of taking on a dangerous expedition, in terms which indeed were rather presumptuous, but which might possibly tend to animate their courage."

of the extraordinary circumstances which decided the moment for carrying their perfidious plans into execution, with the motives they alleged in justification of their conduct. Lastly, in pleading the cause of the Maltese and knights, I will endeavour to place before their eyes the cruel misfortunes which must necessarily await them, should they be doomed to an eternal separation.

"The members of the directory having made a temporary peace with the continent, were suddenly deprived of the resources with which the pillage of their agents had hitherto supplied them. The riches carried off from Germany, Holland, and Italy, had been as quickly dissipated as acquired. The want of money, and the equal want of credit to procure a supply, soon rendered their situation very embarrassing; particularly as the peace lately concluded left a victorious and discontented army to be paid, young and ambitious generals to be restrained within bounds, and men of letters to be bribed to silence. Thus critically situated, a romantic expedition, worthy the days of chivalry, was imagined: this was calculated to satisfy both army and literati, by presenting to the former the most brilliant prospect of military glory, and to the latter advantages of various kinds. The command was given to a general whose influence was dreaded by the directory; for it was very well known that he had obtained the confidence of the soldiers during war, and was much connected with artists and men of letters in time of peace.

"The little remaining money in the public coffers was employed in preparations for this expedition. A considerable fleet was fitted out with unheard-of celerity. The troops, distinguished by the name of the army of England, were embarked on board six hundred transports in the ports of the Mediterranean. The greatest part of these troops, whose hopes had been raised, and who had flattered themselves with gaining immense riches on the banks of the Thames, little imagined they were destined to fight against an allied power, and lose their lives or liberty on a friendly shore.

"It is impossible to imagine any thing more truly absurd and ridiculous in diplomatic affairs than the official proclamations and manifestoes published relative to Malta. When the French fleet appeared before the island, the commanders announced themselves as friends to the order, and, as such, demanded free entrance into the port, to take in water; notwithstanding which the French government soon after publicly affirmed, that it had regarded Malta as an enemy ever since the year 1792. The generals also declared to the knights, that it was very fortunate they had offered no resistance, since, on a signal agreed on with the French fleet, they would all have been instantly massacred. They likewise confessed that this atrocious conspiracy had been long formed by the directory. The commander in chief frankly owned, that the principal motive of his precipitate attack on Malta was the apprehensions of its becoming the property of Russia. He might have added, with still greater truth, that having left France without money, the gold, jewels, and great riches, of the island, were too attractive to escape the rapacious views of the French troops; and that his ill-manned fleet stood in the utmost need of recruits to furnish to each ship its proper and proportionate complement."

We here learn, for the first time, that Buonaparté, previous to the year 1798, was the patron of the Arts and of Letters; and we should really feel obliged to the author to state the source of his information

on this head. We are sorry to see, in different parts of this work, a kind of temporising spirit in speaking of this scourge of the human race, whose favour the author seems anxious to conciliate.

Some of the principal motives of the Directory in invading Egypt are here detailed with tolerable accuracy; and there were others, however, which operated with still greater force on their minds, but which it is foreign from our purpose to enumerate. The remaining part of the last chapter is devoted to a feeble and vain attempt to convince the Maltese that they cannot be happy or prosperous under any other government than that of the Knights, and to persuade the different powers of Europe that the Christian world is interested in the preservation of the Order, and in its restoration to the sovereignty of Malta. For our own part, highly as we admire the many noble deeds and virtuous acts which have distinguished the Knights at different periods of their history, and solicitous as we are, for the restoration of all those orders and institutions which have been abolished by the regicides of France, we confess, in the present situation of Europe, we perceive insurmountable obstacles to the execution of such a measure. Malta must be possessed by some power, who has resources within itself to provide for its defence against the French, who, in war or peace, will attempt to recover it; and there is certainly no power so deeply interested in its possession as, and none more able to defend it than, England. While the Knights have proved, that they neither possess the means nor the ability to defend it. The Chevalier has answered the objection to the Order on the ground of its waging perpetual war against the infidels; but surely it is no weak objection, that it considers itself as pledged at all times to join any Christian power, who, from whatever motive, or with whatever design, may declare war against an infidel state. Agreeably to this principle, if they were now sovereigns of Malta, and Buonaparté, to gratify his ambition, and improvement of his favourite plan of Universal Empire, were to invade the territories of our ally the Turks, they would be compelled to give him all the assistance in their power. It is not, however, on any partial or national consideration that we object to this chivalrous principle of action in the nineteenth century; but on the broader ground of its palpable absurdity and flagrant injustice.

The closing exhortation of the author to his exiled brethren is couched in the pure spirit of a Christian Knight, and we, therefore, with pleasure extract it.

“ Since ye have quitted Malta, most probably, alas! never to return; since ye have left behind you your archives, title-deeds, trophies, and arms; let your virtues shine the more conspicuous, and let them prove to an admiring world, that you still possess that Christian humility, that perfect obedience to your ancient laws, that unalterable patience and resignation, and that spirit of universal charity, which not even the severest misfortunes can extinguish. Let the same men, equally remarkable as warriors and hospitaliers, once more dedicate themselves to the service of the poor and sick, and following the example of Gerard their original founder, erect new hospitals

pitah in the Christian world. And, oh! may the zeal with which they serve those who need relief touch the heart of the most obstinate unbeliever, and the same of their charity inspire those of another creed with sentiments of esteem and admiration! Be persuaded, my brethren, that it is to the memory of your hospitable virtues, still more than to that of your military exploits, that you owe the distinguished protection of one of the most powerful sovereigns in Europe."

One half of the last volume is filled with an Appendix of State Papers and other documents illustrative of the History; to which is subjoined an Index. The Plates are but few, and some of them indifferently executed; but there is a good bird's-eye view of Malta, and a Chart of the islands upon a large scale; indeed too large to be bound up conveniently with the book.

Strictures on Plowden's Historical Review, and Postliminous Preface.

(Continued from p. 366.)

IN page 10 of his postliminous preface, Mr. Plowden repeats the following notorious falsehood, "that about the beginning of November, 1641, the English and Scotch forces in Carrickfergus, murdered, in one night, all the inhabitants of the island Gee, commonly called M'Gee, to the number of above 3000 men, women, and children, all innocent persons, in a time when none of the Catholics in that country were in arms or rebellion, notes that this was the first massacre committed in Ireland on either side."

Some popish writers who mention this fact, rest its authenticity on the credit of Lord Clarendon, because it is in an Appendix annexed to his history; and is entitled a Collection of Murders and Massacres committed on the Irish, in Ireland, since the 23d of October, 1641, printed for the Author, R. S. London, 1662.

Every writer, entitled to credit, uniformly allows, that this was a fabrication, invented for the purpose of palliating the enormities committed by the papists, in order to procure favourable terms for themselves in the distribution of property under the act of settlement.

R. S. therefore, was employed to make that collection of murders, to prove that the Protestants were the aggressors. It appears by the preface to this collection, that the anonymous relator had his information from hearsay evidence only; namely, "from the discourses of several (as he suggests) disinterested persons, as well Protestants as Catholics."

Now is it more rational to give credit to such idle stories, picked up twenty years after the facts were committed, from the hearsay evidence of interested persons, who thereby hoped to gain favours under the act of settlement, or to the information of thousands of disinterested persons, who were examined upon oath, in the most solemn manner, immediately after the perpetration of the massacres, and by virtue of royal commissions?

Besides, this collection of R. S. was not annexed to Clarendon's history till the year 1720, and then by one Wilford, a bookseller, in order to make that work acceptable to the Papists, whose cruel and unprovoked barbarities were strongly painted in the body of Clarendon's history.

The island Magee is a peninsula, about three miles long, and, at a medium

medium not a mile wide; and as it had no town, and was at that time in an uncultivated state, it could not maintain 500 persons.

Doctor Warner wrote a history of Ireland, whose authenticity Mr. Plowden extols in a very high degree, and he has garbelled some passages from him which happen to serve his partial designs.

Now this writer rejects, and with much ability refutes, this monstrous fiction; and it appears from this historian, from every respectable writer of the events of that period, as well as from the concurrent testimony of all the leaders in that rebellion, which I have already quoted, that it was deliberately planned, and that the total extermination of the Protestants was meditated, many years before its explosion.

Every person, whose mind is not clouded with bigotry, must know that the sanguinary principles of the Romish Church, which have appeared in all the rebellions both in England and Ireland, are held in abhorrence by the members of the reformed Religion. Mr. Plowden, on the assertion of Dr. Warner, a writer who has not been long dead, endeavours to impeach the authenticity of Sir Richard Cox's History of Ireland. He collected the materials for his history, when many of the actors and partizans in the rebellion of 1641 were still living, and he told his son, the Archbishop of Cashell, (who related it frequently to his friends) numbers of whom are now living, that he wrote down and analysed the narrations of persons attached to each party, by which he had an opportunity of extracting the truth.

His relation of what occurred during the reigns of Charles II. James II. and William and Mary, cannot be questioned, as he had access to all the documents and state papers in the possession of government, under whose sanction he wrote.

In pages 11 and 12, Mr. Plowden tells us, that his motive for undertaking his historical review, was to recommend the union, and that he went to Ireland to procure materials for that purpose. "The difficulty of procuring any materials for the purpose in London, sharpened his eagerness for research, and led him to contemplate that great event in all its bearings. The subject was not new to him: he had long considered, as he still does consider, that an incorporate union of the two kingdoms must be the greatest blessing to the British empire, if followed up by an indiscriminate adoption of all his Majesty's subjects in the assumption of the Imperial Parliament, manifesting the same tutelary attention to the interests of the people of Ireland, which they do to those of the City of London, or other the most favoured portion of the British empire."

I request that the Reader will observe the consistency of Mr. Plowden on this occasion, for he complained, as I observed before, in his historical review, "that English interest had great influence in the government of Ireland;" and after describing her visionary splendor and prosperity 3000 years ago,* he "shows to what a degree of consequence she is capable of arriving, when her native energies and powers are not cramped by internal divisions, or damped by foreign power, oppression, and rigour;" alluding to her connection with England.

* He represents in the 15th page of his Review, the Irish to be in the utmost state of splendor, prosperity, and refinement, 950 years before the æra alluded to by Cæsar, of the rude barbarism of the Britons.

In page 47 of his review, he says, "We have seen how much the interests of Ireland, have suffered from the ill directed monopoly of English, influence and political power."

In his third volume, he severely condemns the motives of the administration who propounded the union, and the measures which were adopted for its accomplishment.

He thus speaks of the members who voted for it: "Many of them too readily gave up the prepossessions and convictions of their whole lives, to the momentary lure of advantages holden out to the supporters of the measure; and some, it cannot be denied, *basely sold what they sincerely thought to be the interest of their country, for their private gain.*" He represents some of the members who supported it, as cowards, "who unconditionally surrendered the exercise of any discretion upon the subject." He wishes that his Catholic brethren in Ireland should be governed by the same regimen as the inhabitants of "London, or other the most favoured portion of the British empire," without considering that the former have invited, and do expect, their French allies for the purpose of separating their native country from England, while the latter are united by the ties of loyalty, and breathe a strong patriotic ardour against these enemies of the peace and happiness of mankind.*

In a note on page 11, Mr. Plowden tells us, that "he had in April, 1792, after several conversations with the Minister upon the subject of Ireland, put into his hands the following considerations upon the state of that country, accompanied with a letter, which, should these sheets come under his eyes, the author trusts will work an impression on that great man's mind, which either was not produced, or not expressed at the time he received them. The writer was ordered, and he obeyed the order, to put a copy into the hands of Mr. Dundas (now Lord Melville)."

Mr. P. then laments that he could never afterwards obtain an interview with the Minister during nine years that he continued in office, "though," as he says, "the objects of his solicitations were of the first national magnitude."

His letter to Mr. Pitt, dated 13th April, 1792, is too long and dull for insertion. I shall give some extracts from and observations on this paper, which he laid before the Minister, as it abounds with the grossest falsehoods and misrepresentations. "It is allowed that 3,000,000 of the inhabitants of Ireland are Roman Catholics."—Answer. This is a notorious untruth, for they do not exceed two millions and a half. "They know themselves to have been loyal to their king and country; they profess that faith which they believe their consciences require, which they know to be civilly innoxious, and in no manner repugnant to the spirit of the constitution of their country. They feel themselves galled by persecution and oppression, merely on account of their religious persuasion." Answer. Every protestant state in Europe finding that popery and treason were inseparable,

* It is singular that Mr. Plowden, and all his fellow propagandists of Popery in Ireland, do not shew any anxiety about the English Papists, though they labour under more incapacities than the Irish.

Perhaps the latter are more dear to him, because they, in obedience to the general councils, which he says, are infallible, have always been hostile to the heretical state of England.

found

found it absolutely necessary for its preservation, to exclude its popish subjects from political power and the enjoyment of offices of trust. This took place in England and Holland in the 16th century; but, in Ireland, the penal laws were not enacted till after the revolution, though that island had been disgraced and harassed by popish plots and rebellions for 160 years before that period; and they were by no means as severe as the restrictive laws enacted against the English Papists. When Mr. Plowden wrote, the Irish Papists enjoyed more civil liberty, and suffered much fewer incapacities than the English. Mr. P. represents the Presbyterians as enemies to monarchy, inviting the Papists to unite with them to subvert the constitution. Answer. The Catholic Committee, or Parliament, in the year 1792, sent many missions to the north, to solicit the Presbyterians to fraternize with them; and some of these missions were headed by John Keogh, one of the most active and turbulent leaders of that assembly, and Theobald Wolf Tone, their agent, who was afterwards convicted of high treason, and cut his throat to elude the sentence of the law.

"The unparalleled sufferance and forbearance of the Roman Catholics of Ireland, for this last century, under the galling pressure of the severest laws, was solely owing to the influence and exertions of their clergy over their flocks. But now, from forming themselves into associations, and being taught to think more fully and freely upon their civil rights, as *unoffending members* of that society, of which they formed the decided majority." Answer. It is universally well known, that the people are deluded by their priests, who never fail to infuse sanguinary and treasonable doctrines into them from their infancy, and for that reason, strong laws were enacted in England and Ireland, for the banishment of their sacerdotal guides. It appeared, that in the rebellion of 1798, as well as in all the former ones, the priests were the real firebrands and instigators to commit pillage and murder.

"The Irish are determinately faithful to the cause they embark in, and they would remain loyally attached to their king and their constitution, were they admitted to an equal participation of it with others." Answer. As I observed before, they gave ample proofs of the contrary during 160 years, before they suffered any privations. "Their religion enforces the observance of civil duties wherever they have civil rights," As an historian, Mr. Plowden must know the contrary; and it ill becomes him to make that assertion, after having said, "that the decrees of general councils are infallible in matters of faith and morality, and not liable to deceit or error." *

"The resolution no longer to submit to any incapacities or grievances on the score of religion, is general with the body. And those who think that the Irish Roman Catholics are now peaceable, inactive, quiet, and contented with their situation, are grossly deceived." Answer. This is strictly true, for the Defenders, a Popish banditti, organized by their priests, had committed the most shocking enormities, so early as the year 1789, and they continued to persecute the Protestants, from that period till the year 1792, when they became subservient to the treasonable designs of the Ca-

* They enjoin as a religious duty the deposition and murder of heretical sovereigns, the extirpation of heretics, and the nullity of oaths to an heretical state,

tholic

tholic Committee and the United Irishmen, who co-operated. It appears by the Report of the Secret Committee of the House of Lords, printed and published early in the year 1793, that this took place in the year 1792, that the Catholic Committee had protected and encouraged the Defenders, and had sent to different parts of the country for their use, considerable quantities of arms and ammunition; and for that reason, the 33d of Geo. III. cap. 2. was passed early in the year 1793, "to prevent the importation and removal of gun-powder." The Reader will find, by the proclamations of the 8th of December, 1792, and the 11th of March, 1793, that many parts of the country were dreadfully convulsed at that period by the Defenders, and that they were so numerous and terrific in the metropolis, that a nocturnal insurrection accompanied with murder and conflagration was constantly apprehended: That this treasonable disposition continued to increase till the eruption of the rebellion in 1798, is incontrovertibly proved by various laws and acts of state adopted for its suppression; and the woeful events which occurred on the 23d of July, 1803, and the necessity of keeping patrols of cavalry in the metropolis during the night, evince beyond a doubt, that it exists at this hour.

Having given the Reader a specimen of this long manifesto, which Mr. Plowden had the effrontery to lay before the greatest minister that ever presided over the affairs of the British empire, I shall not disgust him any longer by raking the dunghill of his errors. Mr. Pitt, with great wisdom and manly boldness, displayed the danger of encouraging Popery, in a most eloquent speech on the 2d of March, 1790; but it is to be apprehended, that the unremitting and malignant efforts of certain persons of Mr. Plowden's principles have imposed on that great man, and on many other distinguished personages.

Mr. Plowden embraces every opportunity of inveighing with great bitterness against the Orangemen. In page 35, he says, that "certain members of the two hierarchies, British and Hibernian, maintained that Catholic emancipation, as it is termed, would be a direct violation of the coronation oath. They were attended by large bodies of freebooters; the ferocious Orangemen were eager to offer their services, in which they might revel in their lust, for traducing, reviling, and oppressing their Catholic countrymen."

Thus this Popish bigot has had the hardened audacity to defame the loyal Protestants of Ireland, who united under the auspices of the nobility and gentry, to defeat the treasonable machinations of the Irish Papists, who endeavoured, with the assistance of their French allies, to separate their native country from England. It should not be forgotten that as great an outcry was raised against the Yeomen, the saviours of Ireland, when they were first instituted, in the year 1796. †

Had the Royalists in France formed such combinations in due season, the Republicans would have been crushed, the French monarchy would exist at this moment, and Europe would have been saved from desolation. In

† Edward Byrne, John Keogh, Thomas Braughall, Dr. Mc'Nevin, and many other leading members of the Catholic committee, went to the different Protestant Churches, where that very excellent institution was discussed, and inveighed against it with as much virulence, as the Irish Papists did, and do now, against the Orange institution.

every country in Europe, where the reformed religion was established, its members found it necessary for their preservation against the sanguinary and intolerant spirit of Popery, to enter into associations.

Thus, when the Emperor and the Popish princes of Germany endeavoured to extirpate the reformed religion, the Lutherans and Calvinists, though they differed in some speculative points, and had even some animosity towards each other, united for their defence; and their association was called the Evangelic Union. It was instituted at Anhausen, in Franconia, under the auspices of Frederick IV. Elector Palatine, the Count Palatine of Neuburg, two Margraves of Brandenburg, the Margrave of Baden, and John Frederick Duke of Wurtemberg, in the year 1608.

To defend the constitution against the designs of that wretched bigot, James II. an union was projected between the Presbyterians, and the members of the established Church, and it produced an uniformity of sentiment with regard to the necessity of uniting for the preservation of religion and the state, against the impending danger. In the rebellions of 1641 and 1798, some of the Presbyterians were seduced from their allegiance, and persuaded to join the Papists; but finding on their explosion, that their perfidious confederates meditated their destruction, they joined the members of the established Church, and rallied round the Constitution as the palladium of their safety.

The glorious revolution could not have been accomplished, nor could it have been maintained, after the accession of William and Mary, and consequently England would be at this time succumbing under the shackles of Popery and slavery, had not loyal associations been formed for its support; and as the Jacobites maligned them, as much as the Papists do the Orangemen at present, the House of Commons resolved, in the year 1695, "that whoever should affirm an association was illegal, should be deemed a promoter of the designs of King James, and an enemy to the laws and liberties of the kingdom."

To watch the state of society, to detect and communicate to the civil magistrate the machinations of traitors, was the object and the only object of the Orangemen, for they did not bear arms.

Such an institution, systematically arranged by the great Alfred, was the foundation of our very excellent constitution; for he placed the main spring of the administration of justice, in district associations, in mutual responsibility, and mutual inspection.

Though Mr. Plowden applies the epithet ferocious to the Orangemen, neither he, nor any of his fellow apologists for the rebellion of 1798, use a harsh or irreverent expression in speaking of those treasonable societies, the Catholic committee, or the United Irishmen, though their designs were founded in treason, and their actions were marked with blood. After severely reflecting on the motives of such members of the House of Commons as voted for the Union, he says, in page 16, that "he was assured by an Irish member of the Imperial Parliament, that although he had ever execrated the measure, he had voted for it uniformly from its proposal to its accomplishment; and that it was, he believed, cordially detested by ninety-nine out of one hundred of his countrymen." This, which I believe to be fabricated by Mr. Plowden, is absolutely unfounded. The mass of the Irish Protestants (except the citizens of Dublin, who had solid reasons for thinking that the removal of the Irish Parliament would injure their trade and manufactures) sincerely wished for, and promoted, the

the Union, because they knew that their preservation, from the exterminating spirit of popery, depended on their being blended and embodied with all the Protestants of the empire*. Most of the Members who opposed it, declared openly, when it was carried in both Houses of Parliament, that they would firmly support it, when it was constitutionally established.

From the earnest zeal which Mr. Plowden's Irish fellow religionists have uniformly manifested, for 200 years past, to separate their native country from the *heretical state* of England, with the aid of foreign powers, which they so often solicited, the reader may conceive what description of the Irish people are still averse to the Union. And yet he impertinently and falsely remarks, in page 17, "Observation convinced the author, that the bulk of the Orangemen were from principle, disposition, and interest, determined Anti-unionists;" and he proceeds to say in a number of paragraphs, too long for insertion, that they were "indiscriminately bounden by ties and engagements adverse to the *Catholic interests*," that is, *to the extermination of the Protestants, the subversion of the constitution, and the separation of the two islands.*

He then tells us, that "under these impressions, the author solicited, and was quickly honoured with an appointment to wait on Mr. Addington; when he submitted to him, that the calumny, traduction, and misrepresentation, under which the bulk of the Irish laboured, was a national grievance; that the evil was increased by the countenance and forced circulation given to Sir R. Musgrave's Memoirs of the Irish rebellions; a work *so false, inflammatory, and malignant*, that Lord Cornwallis had been forced publicly to disclaim the dedication of it."

It is universally well known, that the only reason assigned by Lord Cornwallis for desiring that any future edition of those memoirs should not be dedicated to him, was, that it would tend to irritate the Irish Papists; but he did not then insinuate, nor has his Lordship since insinuated, that any part of that work was unfounded. The truth was this, Lord Cornwallis, knowing that the Irish Papists had ever wished to separate their native country from England, and that the rebellion of 1798 was raised for that purpose, he paid court, with unceasing sedulity, to the better sort of them, and extended the royal mercy, in so general and unlimited a manner to the Popish rebels, as would have been highly censurable on any other occasion; and all this was done to conciliate that order to the Union†. As these Memoirs described, with great minuteness and accuracy, the treasonable designs, and the cruel and barbarous conduct of the Irish Papists, and as it was announced that it was dedicated to him *by permission*, he had reason to think that they, for whom he had manifested a strong partiality, would accuse him of inconsistency, and for that reason, and that only, he ordered that the dedication to him might be discontinued.

There is another reason why his Lordship disapproved of the work.

* The Protestants of the North were eager for it.

† He erred in point of policy; for the Papists were, when he arrived, subdued rebels; whom the Protestants, in defence of the constitution, had encountered and overcome. He then should have courted the latter, whose attachment to England was strong.

He and his friends in the English Parliament had, at that time, a secret design of putting the Papists on the same footing with the Protestants; though it was contrary to the coronation oath, a violation of the principles on which the revolution was effected, and the illustrious house of Brunswick was placed upon the throne; and as the Memoirs unquestionably evinced, that there existed stronger motives than ever, for guarding against the horrors of popery, he was hurt and disappointed that they exposed the impolicy of his design.

As to their effect in irritating the Romanists, it should be recollected, that the mildness of his Lordship's government, and the unbounded extension of the royal mercy, of which they constantly boast, had no effect whatsoever in conciliating them; for on the landing of one thousand French, in the province of Connaught, previously supposed to be loyal, and whose inhabitants never had experienced any rigours or severities, the Popish multitude rose, and, headed by their Priests, joined those enemies of mankind, and the Popish inhabitants of two more provinces shewed a determination to do so.

Previous to the publication of the Memoirs, a dreadful picture was given of the woefully depraved state of Ireland, in a report of a secret committee of the English House of Commons, printed the 15th of March 1799; and in one of the Imperial Houses of Parliament, dated the 13th of April 1801*.

By the laws of every wise nation, to conceal the treasonable design of even an individual, has been a crime of a deep dye. Could it be censurable then in an author, to lay before the government the causes and effects of a conspiracy and rebellion which threatened the very existence of the empire? With his usual consistency, Mr. Plowden says, that the Memoirs are false; and yet, instead of attempting to refute any one important incident in them, he has extracted, and inserted in his Review, all the material facts, and in many instances has copied, verbatim, Sir R. Musgrave's relation of them. He falsely insinuates, that Lord Hardwicke was sworn into an Orange lodge in Ireland, when Colonel of the Cambridgeshire militia. It is surprising what a propensity Mr. Plowden has to vilify and calumniate some of the most distinguished personages!

Before I begin to enter into an examination of Mr. Plowden's motives for going to Ireland, I think it right to inform the reader, that there has frequently appeared a co-operation between the English and Irish Papists in the sixteenth and seventeenth centuries, to propagate their religion. We are told, in the third volume of State Tracts, published in London in 1707, that "as the latter are the most numerous, the Duke of York (afterwards James II.) during all his life, endeavoured to convert the Protestants of the empire through them."

Hence we may account for the inordinate zeal of those who would extend the full powers of the state to the Irish Papists, when they manifested a stronger desire to overturn it, than at any former period; and yet they do not say a word in favour of their English fellow religionists,

* The treasonable designs of the Irish Papists were strongly described in the report of the Irish Parliaments in the years 1793, 1797, and 1798. though

though for a century past, they have been peaceful and obedient, and they are less to be dreaded from the paucity of their numbers.

Whenever this plan of general conversion has been in contemplation, missionaries have been sent from England to Ireland for its accomplishment; which proves that there is a constant co-operation between the English and Irish Papists for the advancement of their religion. In the reign of Queen Mary, in the sixteenth century, the Rev. Dr. Cole, a bloody agent of Bishop Bonner, went to Ireland, to extirpate heresy. In the reign of Elizabeth, Saunders the Jesuit, raised and maintained, in the province of Munster, the dreadful rebellion of the Fitzgeralds, which lasted fourteen years, which completely desolated the southern parts of that island, and terminated in the death of the last Earl of Desmond*, and in the attainder of him and of six hundred of his relations. He was often pardoned, and encouraged by the Lord Deputy to return to his duty; but Saunders †, who constantly attended him, induced him to violate the most solemn ties of honour and religion.

Coleman, an English Jesuit, afterwards hanged for high treason, was sent to Ireland by the Duke of York, in Charles the Second's reign, to promote the plot for the advancement of Popery, which was discovered in 1677, when many of the Popish nobility and gentry were arrested and committed.

In James the Second's reign, Ireland was made the rallying point of Popery. It is mentioned, in Vol. III. page 634, of State Tracts, that "about this time (1685), there was a general meeting at the Savoy before Father Petres, (a Jesuit, and confessor to James II.) of the chief Roman Catholics in England, in order to consult what methods were fittest to be pursued for the promotion of the Catholic cause." "After several debates, it was at last agreed upon, to lay their proposals before the King, and some of the members to attend his Majesty with them; which was accordingly done. To which the King's return was; "That he had before their desires came to him, often thought of them, and had (as he believed) provided a sanctuary and retreat for them in Ireland, if all those endeavours should be blasted." The son of a late eminent philosopher went to Ireland in the year 1791, and remained there a considerable time in the year 1792, as agent to that treasonable assembly the Catholic committee, for the purpose of promoting their designs. Sir Richard Musgrave mentions in his history, that he was their *hired agent*. He might also have stated, that a committee of that assembly, in a statement of their accounts, published on the 23d of April 1793, reported, that they paid him as a retaining fee

And as a reward for his services in that honourable employment	£. 56 17 6
That they voted to his worthy successor, Theobald Wolfe	2321 10 5
Tone, their agent, who was convicted of high treason	1500 0 0

* His name was Fitzgerald, and he was of English descent. When the old Irish families, and those of English blood, reflect on the immense sacrifices which they have made from their attachment to the Pope, it is surprising that those who remain Papists, do not desert him.

† He died of hunger in a solitary retreat, and his body was mangled by beasts.

To Simon Butler, chairman of the society of United Irishmen, who fled from the vengeance of the law, and died in poverty and obscurity, in consideration of the services which he had rendered the Catholic committee *

500 • 0

To William Todd Jones, another of their active agents, who has been a prisoner above a year; it is supposed for serious charges connected with the events of the 23d of July 1803

1000 0 0

After all these liberal donations † for pious uses, viz. the propagation of their religion, by subverting the constitution, they voted

2000 0 0

for raising a statue to our beloved sovereign, (which was never done) as a token of their gratitude for his paternal goodness and benevolence, in having the penal laws repealed.

It is curious to observe, that they meditated at that time his Majesty's dethronement, which subsequent events have unquestionably proved; for many of that treasonable assembly, who most certainly raised the rebellion of 1798, were hanged, transported, pardoned, or fled from justice, for having been deeply concerned in the conspiracy that preceded it. †

The next missionary whom I shall mention, is Mr. Francis Plowden; whom God preserve from the fate of those pious propagandists who preceded him, viz. Saunders and Coleman, the Jesuits, Tone and Butler!

This gentleman tells us, that he went to Ireland twice in the eighteenth, and once in the nineteenth century. In giving an account of his interview with Mr. Addington, which I touched on before, he thus explains the object of his mission to Ireland; "that the calumny, traduction and misrepresentation, under which the bulk of the Irish nation laboured, was a national grievance; that they were pre-eminently fond of historical justice, and felt more sensibly than any other people the deprivation of it; and that therefore it became an object of national importance, that a *fair, impartial, and authentic history* of that country should be written, to counteract the effects of Sir Richard Musgrave's, and such other *Orange* publications, in order to reconcile the public mind to the measure of Union. That the Premier might be put into the full possession of the author's sentiments upon the state of Ireland, he delivered to him a copy of the before-mentioned letter and paper, written twelve

* These two assemblies constantly co-operated.

† These men were nominal Protestants, but in fact Deists. The Catholic committee have always highly appreciated and rewarded the zeal and the services of Protestants who have been deluded by republican and anarchical principles, and whom they have persuaded to unite with them. They have made them the stalking horse of their designs, and the scape goats of their guilt. Thus the Sheares's, Thomas Emmett, Napper Tandy, O'Connor, Tone, Jones, and Butler, were led to perform the most dangerous services in the conspiracy from 1792 to 1798; and Russel and Robert Emmett, in the affair of 1803.

‡ Their two secretaries were Richard M'Cormick, and John Sweetman. The former fled, and is now at Paris; the latter submitted to voluntary transportation.

years

years before; and took the liberty of desiring that they might be kept by him, as a test of his sentiments, and a *pledge* of his fidelity, in executing the commission, which he then received, of writing an impartial and authentic history of Ireland, to shew the utility, and reconcile the Irish mind to the prospective advantages of the Union."

Every loyal subject must lament, that the Minister of England, in the year 1792, and twelve years after, was liable to be imposed on; by Mr. Plowden, and men of his principles, in respect to the state of Ireland; for, as I before observed, the letter and paper alluded to contained the grossest falsehoods.

The Irish Papists, in the year 1792, were in a much better situation than their fellow religionists in England, and enjoyed more civil liberty, than the most favoured subjects of any other nation in Europe; and yet they had, that year, organized the rebellion which exploded in 1798, and which continued to desolate their native country, during the intermediate time.

It is observable, that they obtained in the beginning of 1793, what they declared explicitly to be their ultimatum, which must have been in consequence of the arts of deception successfully practised by such men as Mr. Plowden, on the English government; and yet that year the Defenders, secretly encouraged by the Catholic committee or Popish parliament, were terrific in three provinces, by the perpetration of nocturnal robbery and assassination, and they often had the boldness to attack, wantonly, the King's troops at noon day. *

There is not a doubt but that an eminent philosopher, before alluded to, who was ever a zealous propagandist of Popery, did infinite mischief, by deluding the government in respect to the designs of the Irish Papists.

Had not the penal laws been repealed, Ireland would be at this time a Protestant country, and would be capable of defending herself, instead of requiring an immense portion of the disposable force of the empire, for the suppression of Popish treason.

In his eighteenth page, Mr. Plowden tells us, that he solicited and obtained from the Premier a promise of 300*l.* as a compensation for his time and trouble in going to Ireland, to procure materials and information; and that "as he confided in the ultimate remuneration of government, upon the accomplishment of his mission with fidelity, he should hope for the present, that some few hundred pounds would not be unreasonable." To what degrees of meanness and duplicity a person will be led to descend by a love of lucre!

"What a God's gold, that he is worshipped,
In baser temples than where swine do feed?"

SHAKSPEARE.

From the tenor of Mr. Plowden's historical review; nay, from the specimens which I have given of it, we may conclude, that he never meant to fulfil the agreement which he made with Mr. Addington; and it is

* See an account of their treasonable and seditious proceedings in 1792, in the report of the secret committee of the Lords, published in 1793.

more than probable, that he was well rewarded by the Catholic committee for violating it; for it appears that they paid most bountifully all their agents and missionaries. Our historiographer informs us, that on his arrival in Ireland, in September 1801, by Mr. Abbott "he was coldly received, and laconically assured, that without instructions he could give no countenance to an undertaking, to which he was till then an utter stranger; that on that day, the author reported himself to Mr. Addington, arrived in Dublin, and gave him an account of his reception at the Castle. Before any answer could have arrived to his letter, the author received a summons to attend at the Castle, from Mr. Alexander Marfden, who informed him, that orders had been received from Downing-street, to furnish him with materials for writing the history of the Union." He informs us, that he was graciously received by Mr. Marfden; that he had a conversation of two hours with him, in the course of which Mr. Plowden informed him, "that the intention was to give the public such a portion of Irish history, as to shew the necessity of an incorporate Union, by contrasting the evils, which that country had suffered from the want of Union; against the advantages which they had a well founded expectation of deriving from it." Here he shews another instance of his duplicity.

He finally could obtain no other documents at the Castle, than the journals, the statutes, and a newspaper, entitled the Freeman's Journal, which is regularly filed, and afterwards bound up in volumes at the Castle.

From the latter, with the assistance of an amanuensis, he extracted the speeches made in the Irish Parliament, and the common occurrences of the year, of which a great part of his ponderous work consists; and it is observable, that he gives at large, or the substance of, those inflammatory harangues which were made by opposition members, during the progress of the conspiracy, to make government odious, and to rouse the people against it, while he is very sparing of the speeches made in its defence.

The reason that Mr. Abbott received Mr. Plowden with such repulsive coldness, and shewed an unwillingness to encourage his undertaking, was this: he knew that Popish bigotry and avarice were the leading traits in his character, and that all his projects would be subservient to them.

The government of Ireland had another strong reason for manifesting a shyness towards Mr. Plowden. During his residence there, he associated mostly with Popish priests, and some of the most active leaders of the Catholic committee, of whose disaffection they had the most unquestionable testimony; and it is not doubted, but that Mr. Plowden received his information of the state of Ireland from such persons. His letter to Father Conolly, a priest, given in page 324, of No. 73, of the Anti-Jacobin Review for the month of July last, leaves little doubt on this point.

Mr. Plowden tells us, that, after his return to London, he frequently solicited an interview with the Premier, in order to obtain payment of the third and last payment of one hundred pounds; and that he carried with him a huge "manuscript folio of six hundred pages, ready to submit to perusal, and would engage regularly to furnish his censor and printer with a constant supply of manuscript, till the whole should be completed." But from the great unwillingness which Mr. Addington manifested to receive him, and to have him paid the last hundred pounds, we may infer that

that he had enquired into his general character, and had been informed that his mind was very much under the influence of Popish bigotry, which must be obvious to any person who takes but a cursory view of his works, as he avows and maintains in them the most dangerous tenets of his religion. For these reasons, the Premier appointed his brother, Mr. Hiley Addington, to confer with, and convey his sentiments to him. Mr. Plowden then tells us, with great surprize, mingled with indignation, that he received "a peremptory refusal to make good the last payment, and that he was told by Mr. H. A. that it had been promised only after publication of the work; and moreover, that it might never become due, as the work, if disapproved of, might never be published at all."

He then tells us, that "he thenceforth considered him (Mr. H. A.) as the tool employed to provoke, irritate, or force the author into an abandonment of the undertaking."

After six fruitless attempts to see Mr. Addington, he obtained an interview with him on the seventh, and to get rid of his petulant importunities, he ordered him payment of the last hundred pounds.

In page 23, Mr. Plowden tells us, that "Mr. Egerton, the bookseller, from whom the author concealed nothing relating to the work, positively declined the undertaking, lest it might not be agreeable to government; and he adds, "the author's difficulties with his bookseller lasted some months." It is reasonable to suppose, that a person as well informed as Mr. Egerton, must have felt a great repugnance to publish a work, in which the British government, for six hundred years past, was libelled, and some of the most illustrious statesmen, both living and dead, were grossly calumniated.

Had not Popish bigotry raised an impenetrable mist before the eyes of our historiographer, he must have learned from all these salutary warnings, that his work would be displeasing to every loyal subject of the empire.

In addition to these, the following incident must have alarmed him. In a letter of the 29th of September 1802, addressed to Mr. Addington, he requested "to be admitted to the sight of any of the state papers relating to Ireland, for these twenty years;" and he acknowledges that he received a direct refusal, from Mr. Hiley A. by his brother's orders. Mr. Plowden observes on this; "this refusal of the author's request is evidence, that there had been a time when such access to the state papers was intended to have been allowed." This is all true, but Mr. Addington's eyes had been opened, as to his real designs and principles, by enquiries made about him subsequent to their first interview.

In page 25, Mr. P. tells us, that he wrote to the Premier a letter, dated 12th May 1803, containing the following paragraphs: "I have the honour of informing you, that I have at length come to the end of my laborious undertaking. When the whole is finished, I shall entreat your leave to present you a copy. The work has grown very considerably, and unexpectedly, under my pen. It contains the quantity of four usual quarto volumes †.

* It would have been well for the author that he had done so.

† Nevertheless he gives the following Latin quotation in it. Nihil est in historia pura et illustri brevitate dulcius.

CICERO IN BRUT.

"Although

"Although its bulk have retarded the publication far beyond my expectation, yet I cannot help feeling that the present moment is providentially critical for its publication. As you, Sir, must know, better than I can, the powerful and artful means that are at present employed in Ireland to alienate the public mind and affections from the British government*, it is now imperiously necessary, that the Irish should feel the effects of the Union."

The mass of the Irish Papists, as soon as they have a dawn of reason, are doctrinally taught, agreeably to those tenets of their religion, which I have quoted from Mr. Plowden's works, in a preceding Number of the Anti-Jacobin, to hate a Protestant state, and their Protestant fellow subjects. For ten years previous to the year 1803, the Catholic committee, and the society of United Irishmen, who co-operated, had an Ambassador at Paris, and were constantly negotiating with the French, for succours to separate Ireland from England; which has been unquestionably proved, by the various reports of the secret committees of both Houses of the English and Irish Parliaments. A deep laid conspiracy, for the destruction of the metropolis, and all its loyal inhabitants, had been organized many months previous to the date of Mr. Plowden's letter, and exploded on the 23d of July.

Quigly, and his associates, who were active leaders in that dreadful catastrophe, fled to Galway, and having been taken, they acknowledged, that they fled to that town, because the French were invited, and expected, to make a descent there. Soon after one Conolly, a Priest, was sent to Paris, as Ambassador. This man was the friend and associate of our historiographer in 1801, who derived much information from him of the state of Ireland, as appears by his letter to him, inserted in page 324, of our Review for July.

Such was "the moment," which Mr. P. tells us was "providentially critical for his publication," when its phlogistic principles, and irritating topics, must have had a strong tendency to fan the flame of rebellion.

In page 26, he complains that "the reluctance of his publisher to advertise, his slackness in subscribing†, and backwardness in pushing the sale of the work, after the most urgent importunities of the author, became so many proofs of his acting under influence, if not an indemnity to check the circulation of it."

It would not be a matter of astonishment, if the Minister had bought up the whole impression, to prevent the circulation of so dangerous a libel.

(To be continued.)

* This is strictly true as to the Popish priests.

† It is presumed that he must mean in procuring subscriptions; of which, to the honour of the British nation, but few were obtained.

The Satires of Decimus Junius Juvenalis. Translated into English Verse. By the Rev. William Heath Marsh, A. M. 8vo. pp. 254. Westley. 1804.

As our attention has been so recently called to this Author, our readers will not now expect us to enter into his characteristic excellencies and defects; but as he is evidently becoming popular, we shall perhaps do an acceptable service, if, in noticing a few passages where we conceive the present translator to have failed, we point out what the public has a right to expect from the future translator of Juvenal.

He should first consider that the difficulties are much increased, and the chances of succeeding infinitely less than they were before the appearance of the late versions. Dryden, indeed, is sometimes inelegant and sometimes unfaithful; but he has great beauties, and the writer, who insinuates that he is induced to undertake a new translation by the perusal of him, should at least be well assured that he possesses abilities sufficient to justify his temerity.

But this is not all. A translation by Mr. Owen, the master of Warrington School, has been many years before the public. It is a very meritorious performance; and as the author appears to have pursued the same plan which Mr. M. professes to follow, it seemed incumbent on the latter, to point out in what material circumstances he thought him deficient, and in what he proposed to excel him. Of Owen, however, we find no mention. In making these and similar observations, we have no wish to discourage any future attempts; indeed, we shall hail them with cordiality: but we would willingly repress undue precipitation, and induce inexperience to hesitate before it ventures on an undertaking that would task the abilities of a veteran.

In a dedication to the Rev. Samuel Carter, Mr. M. details with sufficient modesty the history of his translation. He imitated one of Juvenal's satires; this gave him a relish for the work, and he proceeded, at a subsequent period, from one to another, till he had completed the whole as it now appears. To obviate all suspicion of rivalry, he declares that he "saw nothing of Mr. Gifford's translation till his own was entirely finished," and he accounts for the publication of his work without notes or accompaniments of any kind, by the masterly manner in which that gentleman has performed the task. This is a pleasing proof of Mr. M.'s liberality; but we cannot avoid thinking that his work would have appeared to more advantage with a few explanations, (as brief as he, had pleased) for want of which much of it is now to the English reader at least altogether unintelligible. We give Mr. M. full credit for his assertion that he had finished his version before Mr. Gifford's appeared; but we must add what he has omitted, that a *most liberal use*, indeed, has been made of it since.

It seems to be the design of Mr. M. to comprize his translation in as few lines as possible. This is a very legitimate object, provided care be taken at the same time, that it be not attained by the sacrifice of what is yet more desirable---order and perspicuity. *Brevis esse laboro, Obscurus fio*, was spoken of original composition; translation is infinitely more obnoxious to this evil, and not only great care, but great skill is necessary to prevent it.

It is easy, with a previous translation before us, to mark the diffuse passages; and little pains, and less ingenuity will enable even an indifferent scholar to reduce the excess. Even in this, there is merit if the whole of the original be clearly understood, and fully given; otherwise the English reader is a loser by what was meant as a benefit. One example in a case where many might be given, will sufficiently explain our meaning: we will take the first that occurs to our memory.

In satire tenth, Juvenal enumerates the miseries of old age. You, doubtless, says he, envy the longevity of Nestor.—Yet this man, who saw so many ages pass away, bitterly complained of his years when he saw the dead body of his son, and passionately asked the Gods, for what enormous crime they had condemned him to live so long! He then adds

Hæc eadem Peleus raptum cum luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.

This Mr. Gifford translates.

So Peleus question'd heaven, Laertes so;
(Their hoary heads bow'd to the grave with woe.)
While one bewail'd his son at Ilium slain,
One his, long wandering o'er the faithless main.

Mr. M. borrows the second couplet, and probably applauded himself for having curtailed the exuberance of his predecessor.

“ Thus Peleus mourn'd his son untimely slain,
Laertes his, long wandering o'er the main.”

But he has altogether lost sight of the original. That Peleus and Laertes bewailed their children we might have supposed without Juvenal's assistance: but he had no such “lenten stuff” in his thoughts. To prove that long life, (so desired) was frequently a curse, he introduces, as we have said, the aged Nestor, demanding, while he wept over the funeral pyre of Antilochus, for what sins he was punished with such length of days! *Hæc eadem*, continues he, *this demand*, this very question was put by Peleus and Laertes, while they were bewailing their sons. In this there is pertinency, and strength, and beauty: This Mr. Gifford saw, and this he has given; Mr. M. as in a thousand other instances, has over looked it. Is a couplet worth saving at this rate?

We now proceed to our examination. In a selection there might be some degree of suspicion; we shall therefore take the first two or three

three satires as they occur. We do not know that they are more finished than the rest, but there is a presumption, at least, that they are not less so; and we cannot incur the charge of partiality.

Still must I only hear? and know no rest,
With Codrus' Theſeid for whole days oppreſt?
Muſt Plays, and Elegies, in ceafeleſs train,
Muſt Telephus, unpuniſh'd, vex my brain?
Or huge Oreſtes, with each margin full,
Unfiniſh'd, and intolerably dull?

This opening has neither the ſpirit nor the ſtrength of Juvenal. To the Engliſh reader, indeed, we doubt if it can be ſaid to convey his meaning. *Diem conſumpſerit* is but ill rendered by “vex my brain;” “intolerably dull” is a feeble interpolation, and *nunquamne reponam!* which gives the original its energetic point, is wholly omitted.

Expectes eadem à ſummo minimoque poeta,
is thus rendered

The beſt and worſt in this reſpect unite,
And to theſe ſubjects claim an equal right.—P. 2.

This is not poetry, nor any thing like poetry; it is but juſtice however to add that we have not found many ſuch couplets.

By ſuch examples fir'd, I too withdrew,
Nor could my declamation more purſue.—P. 2.

This is Dryden's idea, and is very injudiciouſly adopted by Mr. M. Juvenal was *fired by no ſuch examples*; nor did the writings of his contemporaries prevent him from *purſuing his declamation*. He tells us, in this very paſſage, that he had long given over declaiming; and, inſtead of *withdrawing*, was on the point of *reſuming* his ſtudies. In the next ſentence, by changing the metaphor of his author, Mr. M. has fallen into a ſlight impropriety.

—“My Muſe
On tow'ring wing th' Auruncan's courſe purſues”.—P. 2.¹

In Juvenal the alluſion is to a chariot race; and there *courſe* is proper: but we uſually ſay the *traſſ*, or *ſlight*, of a muſe.

While Eunuchs wed, and Mævia hunts the boar.—P. 2.

This is given as a tranſlation of theſe lines;

Cum tener uxorem ducat ſpado, Mævia Tuſcum
Figat aprum, & nuda teneat venabula mamma:

tener, which ſtrengthens the contraſt, is omitted in this ardour for conciſeneſs; *Mævia hunts the boar*, is from Dryden; from Juvenal nothing at all is taken! What has the combating of wild boars in the Circus, in common with the Engliſh reader's idea of hunting them? And where is the ſtrong and characteriſtic picture of this impudent Amazon

Amazon, which we find in the original? We see nothing of the pretended boar spear, nothing of the naked breast; brevity at this rate is no difficult task; but, on the other hand, it is unjust to the reader, and injurious to the author.

We do not much admire the next line,

When he, whose razor *mow'd* my youthful face.—P. 2.

To *mow the beard*, is an expression justly approved by Scriblerus; to *mow the face*, will, we fear, be approved by no one. And why must it be a *youthful face* that is *mowed*? These, in general, have not stubble beards.—But this is the crambe recocta of a hundred translators. *Barba gravis* determines the meaning of *Juvenis* to the full period of manhood.

The line which immediately follows is also wrong.

Vies with the *noblest* of patrician race.—P. 2.

It is not with the *noblest*, but the *richest*; and not merely with the richest, but with ALL the patrician race; and on this the force of the satire depends.

Perhaps no quality is more necessary in a translator of Juvenal than judgment, and in this Mr. M. is not unfrequently deficient: the couplet we have just given, he has taken from Owen, and every variation he has made to disguise his obligation, is at the expence of propriety and truth.

“When he, whose razor *shav'd* my youthful face,
Outvies in wealth the whole patrician race”——P. 2. OWEN.

with the exception of *youthful* (for *manly*) is correct and full; and Mr. M. should have adopted it without sophistication. From this want of judgment it is that Mr. M. so frequently deserts Juvenal to copy or imitate Dryden; an instance or two has just occurred to us.

———jam frivola transfert
Ucalegon.— Sat. III, V. 199.

is thus translated by the latter;

Thy neighbour has remov'd his little store,
Few hands will rid the lumber of the poor.

This superfluous line Mr. M. has thus turned,

The poor *with ease* secure their trifling all.—P. 34.

In direct contradiction not only to the spirit but the sense of the author. The poor found it no such easy matter to secure their trifling all; for it appears from the very next lines that the wretched effects of Codrus were burnt; and, indeed, to specify this inconvenience to the poor is the sole purport of this part of the satire! All that Juvenal says, is that “ere Codrus was apprized of his danger, his neighbour *had begun* (this is the force of *transfert*) to remove his paltry furniture.”

Now

Marth's Satires of Decimus Junius Juvenalis.

Now we are on this passage we cannot avoid observing two following lines, which are truly characteristic, are rendered.

Nil habuit Codrus; quis enim negat? et tamen illud
Perdidit infelix TOTUM NIL.

Codrus had little.—True, his case was bad;

Yet worse—he lost the little that he had.—P. 34.

This is *yet worse* than any thing we have seen. How but yet how *correctly*, has Dryden given this.

Tis true, poor Codrus nothing had to boast,
And yet poor Codrus *all that nothing* lost.

To proceed;

Yet must we not th' admiring crowds acquit,

Fools who mistake buffoonery for wit, &c.—P. 124—

The English reader must conclude from this, that J mortified by a want of discernment in the audience, where they should hiss; he ought to be told, however, that is not only not in the original, but even diametrically opposite whole spirit of it. Juvenal censures, with manly indignation the *folly*, but the impudence of the people (*populi frons dura*) who could endure to see the self degradation of the nobility, first families of the state prostituting themselves in the *low characters* on the stage. This was their crime, a very grievous the republican feelings of the author, and not a want of nation between *wit* and *buffoonery*, with which perhaps they afflicted. But Mr. M. translating with Dryden and others him, and not comprehending the design of the original, in numberless instances been misled.

Nor would I their vile insolence acquit,

Who can with patience, nay, diversion, sit;

Applauding my lord's buffoonery for wit. }

Dr

But to return;

When those *base wretches* rob thee of thy right,

Who act the *cursed deeds* of lawless night.—P. 3.

Here Mr. M. evidently mistakes the author's object: *vetula beata*, the rich old woman, who excites his indignation not the agents of her debauchery. This Mr. M. might have from Owen, who supplied him with the first line.

When those *lewd stallions* rob thee of thy right,

Who merit legacies by work at night.—P. 3.—Ow

This is certainly too gross; but it gives the meaning of better than Mr. M.'s alteration of it.

Upon the whole, this is not the manner in which we expect Juvenal translated. To give a loose and elegant version of it is insufficient; his object must be explained and attended with care. It is not perhaps too much to say, that the first

three pages of this volume contain more misapprehensions of the original text, than are to be found in the whole of Mr. Gifford's translation.

But we must proceed with somewhat more rapidity.

Now frequent litters throng the crowded street;
Husbands and sick or pregnant wives we meet;
Seizing the richest gifts ere they retreat.

What can this mean? There were no *gifts to seize* but the sportula, (a donation of a few farthings,) which was universally of equal value, and equally distributed: the line is, besides, very profaick.

Omne in præcipiti vitium stetit. Utere velis;
Totos pande sinus.

v. 150

is thus given by Mr. M.

VICE AT HER ACME STANDS. Hail Satire! hail!
Spread all thy canvass, catch the favouring gale!—P. 10.

and thus by Mr. Gifford.

"VICE HAS ATTAINED ITS ZENITH;—then, set sail;
Spread all thy canvass to the favouring gale!"

It is plain that Mr. M. has done little more than copy this, even to its capital letters: and we confess that we should have been better pleased, if he had adopted it altogether; as we do not much approve the exchange, in the first line, of ACME for ZENITH.

But even this is better than the quatrain which immediately follows it.

F. "On themes like these" (like what?) "who now will dare to write?
Unveil disgrace, and drag the wretch to light?
Who, as of old, exert a vigorous mind?
Freedom is lost; her name scarce lives behind."—P. 10.

O miserable! can this be a translation of those indignant lines?

Unde
Ingenium par materiæ? unde illa priorum,
Scribendi quodcunque animo flagrante liberet
Simplicitas, cujus non audeo dicere nomen? v. 154,

It scarcely presents a faint shadow of them.

J. Who cares for Mutius' pardon, or his hate?—P. 10.

Nothing can be more injudicious than putting this into the mouth of Juvenal: it is the friend's observation, and the meaning (of which Mr. M. does not seem to have attained a glimpse) is simply this:

"Where is that old freedom of satirizing whatever the mind inflamed with indignation, chose, that freedom, of which I do not dare to pronounce the name?" He then illustrates what he meant, by an instance perfectly familiar to Juvenal. "What," continues he,
"did

"did it signify to Lucilius, whether Mutius" (the object of his satires) was offended or not, in those times? In these, indeed, mention but Tigellinus, &c. All this should be known to a translator of Juvenal, and all this should be conveyed (if names are given) to the English reader, though it might ask a line or even a couplet to do it effectually. It appears from the translation, that Mr. M. conceived Mutius to be a contemporary of Juvenal.

On the difficult passage

—————Tæda lucebis in illa,
Qua stantes ardent, qui fixo gutture fumant,
Et latus mediam sulcus diducit arenam.———V. 157.

Mr. M. flings no additional light. He renders it,

Burnt at the stake, in pitchy drefs to stand
Expos'd, and draw a furrow in the sand.———P. 10.

which, if the English reader understands, it is well.

We have yet to remark that the picturesque effect of these satires is here diminished or totally lost. A thousand moving scenes enliven the original, which are ill exchanged for brevity and tame description. What, for instance, can be more striking than this?

Cum veniet contra, digito compesce labellum :
Accusator erit, qui verbum dixerit, hic est.———V. 160.

What more inanimate than the translation ?

Peace ! prize the judgment of a cautious friend.
Not e'en a word ;—a whisper may offend.———P. 10.

Are not the truth, spirit, and identity, as it were, of the original fully worth the expence of an additional couplet ? There is a saving that leads to poverty.

A kindred error appears a few lines below.

—————Tecum prius inde voluta
Hæc animo ante tubas, galeatum fero duelli
Pœnitet.———V. 170.

is a strong, appropriate, and well preserved metaphor, of which this poor doggrel does not give the slightest idea ;

—————Mark this ! beware !
The Muse invok'd, too slowly follows care.———P. 11.

In Mr. Gifford's translation, it is at once correct and poetical.

Now, ere the trumpet sounds, thy strength debate ;
The soldier, once engaged, repents too late !

The concluding couplet of this satire pleases us as little as what we have just quoted.

Check my first wishes, and securely stray
Along the Latin and Flamminian way,———P. 11.

And

And why, will the English reader demand, should there be danger in any other way but the Latin and Flamminian (Flaminian)? Or what is the purport of the passage? Since Mr. M. was determined to withhold his notes, we think he was bound, at least, to obviate such unlucky questions as these. Holyday wrote for scholars: for whom does Mr. M. write?

We observe a constant propensity to change his author's illustrations.

Loripedem rectus derideat, Æthiopem albus.—Satire II. v. 23.

i. e. He who walks firmly may deride the cripple; the white man may laugh at the Ethiopian.

Is thus turned:

———triumph becomes the brave,

And none but freemen should abhor the slave.—P. 13.

This, surely, is not what we have been taught to call translation.

Some preaching hypocrite, who can but weep,

And cry, "Where art thou, Julian law?—asleep?"

Laronia thus accosts, with much grimace:—P. 14.

The hypocrite of the text was no weeper, but a stern and audacious cynick.

Non tulit ex illis *torvum* Laronia quendam

Clamantem toties, &c.

V. 36.

Nor did Laronia accost him *with much grimace*; but with chastised irony, *subridens*.

We should here conclude our animadversions; were it not that we are tempted to make a remark of a general nature, for which, indeed; this translation affords but too many occasions. In this third satire, Juvenal observes that nothing was more esteemed at Rome than wealth: as an instance of it, he says, that when a witness was produced, the first questions asked by the judges were, what he was *worth*, how many servants he kept, &c. &c.

Quot pascit servos?

Mr. M. translates

How many *lazy* lackies grace his board?

Nothing requires more judgment than the management of indirect satire, that is, making a person condemn himself: a work of delicacy in which few English writers have succeeded, and none perhaps uniformly, but Swift. We certainly discover no proofs of it here, nor were we prepared to expect them. In a translator, however, we have a right to demand that he should adhere to his original: but Mr. M. who seldom enters into the feelings of his author, has here made him commit an impropriety of which he is wholly guiltless. Juvenal, whose object was to shew the unbounded influence of riches over the mind of his degenerate countrymen, was very far
from

Marth's Satires of Decimus Junius Juvenalis.

from aiming to defeat his own ends, by making the judge or sneer at the very grandeur they admired. No; he puts them with a degree of respect. How many servants does he have? How many splendid dishes does he serve up, &c. &c.

We do not apprehend that it is necessary to dwell long on this article, or to carry on our researches to a greater extent. We have carefully examined the translation, and we find every where a careless disregard, or misapprehension of Juvenal's peculiar manner. We find the same want of energy and of poetic spirit, and the same superficiality in those minute and characteristic traits which give, as it were, the identity to the author. Having said this, we deem it a justice to acknowledge that we have frequently found the translation the original neatly and elegantly turned. An extract or two of the pages which have already passed under our review will confirm the truth of our observation.

The translation of *Ex quo Deucalion*, &c. though not perfect, might be wished, is pleasing.

"From that far distant period, when the main
Rush'd o'er its bounds, and delug'd all the plain;
When first Deucalion to an anchor brought,
On some high cliff, his bark, and anxious sought
Propitious oracles; when stones were hurl'd
Warm with new life, replenishing the world;
What pleases, vexes, agitates mankind,
Shall, from my wand'ring muse, attention find."—P. 8.

The passage immediately following it, is still better.

"Ah! when did Vice a bolder front display?
When did fell Avarice seize a richer prey?
When could the gamester more indulge his crime?
What former æra match the present time?
Now, not the purse alone, but whole estate
Is ventur'd on the die's uncertain fate;
The chest itself, the steward in dismay,
Is forc'd to yield, so desp'rate is their play.
What more than madness is it on one throw
To hazard all, yet no compassion shew
For their poor tatter'd slave, whom they behold
Spoil'd of his cloak, and shiv'ring with the cold?"—ib

The third satire begins well.

"From my long-valu'd friend tho' griev'd to part,
No selfish sorrow shall contract my heart:
Deserted Cumæ well deserves his choice,
And at his presence Sibyl must rejoice.
Next Bæia spreads its salutary shore,
Where partial nature lavishes her store
Of choicest blessings. But some barren soil
Would I prefer to all the city's toil.
What worse in horrid desarts could we dread;
Than ruin'd houses clatt'ring round our head?"

Streets wrapt in flames, and fears that banish sleep,
Or bards, whom dog-days cannot silent keep?"—P. 22.

Hic tunc Umbritius, &c. Sat. III. v. 21. Though the first couplet be injudiciously altered from Gifford's translation, has yet considerable merit.

" Here *vex'd* Umbritius first his silence broke,
Glancing *disdain*, and thus *indignant* spoke : *
' Since drooping Virtue hopes, alas ! in vain,
At Rome a trifling recompence to gain ;
While (for each day but marks my wealth's decline)
Some scanty remnant yet I boast as mine,
Hence let me fly to that sequester'd seat,
Where wearied Dædalus first sought retreat :
While age but faintly silvers o'er my head,
While, vigorous still, without support I tread,
Nor feel, what soon I must, my strength decay,
O ! let me hasten from these scenes away.
Here let *Arturius*, *Catulus* unite ;
Here let those live, who swear that black is white ;
Wretches, who any business undertake,
Farm houses, cleanse the streets, for lucre's sake ;
Bear forth dead bodies to the fun'ral pile,
And trade in slaves, or any trade that's vile."—P. 24.

Mr. M. does not end this satire with the spirit with which he began it ; though the following passage be ably done.

" Yet still some parts of Italy remain,
So says report, where the long flowing train
Wraps but the dead. There upon festal days
The verdant stage a cheerful scene displays ;
The well-known tale, or oft-repeated jest,
Excites loud laughter from each rustic's breast ;
While at the gaping mask, the babe in dread
Clings round its mother's neck, and hides its head.
These simple games no vain distinctions know ;
The same appearance all their benches show ;
Th' illustrious *Ædiles* only boast the right,
And use the privilege, to shine in white.
But dress is here with us the gen'ral rage :
Dress keeps all poor, who madly will engage
Beyond their rank, for what they cannot pay ;
Debtors for life, to flaunt their little day.
Ambition *here* is grafted upon want—
But why should I detain thee ? why descant
Upon such subjects ? What will this avail,
When Rome itself is one wide place of sale?"—P. 32.

Umbritius here, his sullen silence broke,
And turned on Rome, indignant as he spoke.

GIFFORD.
FROM

Martin's Sermons, on important Subjects.

From these Specimens our readers will probably conclude that the talents of Mr. M. are not turned to satire. He was obvious, with correctness, and a degree of elegance which ensure him no inconsiderable portion of praise in a pursuit in those qualities are sufficient. We think Ovid might be used by him with advantage; but without more feeling, energy than he appears at present to possess, we do not know that service can be rendered to Juvenal.

Sermons, chiefly occasional, on important Subjects. By Samuel Martin, D. D. Minister of Monimail. 8vo. Pp. 381. Tullis, Cupar in Fife; Creech, Constable, and Co. and Edinburgh; Duncans, Glasgow; and Longman and Reddon. 1804.

THE sermons contained in this volume are, in number eight; and, of consequence, they are, as our reader collects from the number of the pages, immoderately long. The titles and texts of them are as follow: I. *Memory of the Rev. P. cxii. 6.* II. *The Praise of Female Piety: Prov. xxxi. 30.* III. *Preservation and Transmission of the Scriptures: Is. li. 4—7.* IV. *Attachment to the Church of Scotland: 1 Cor. i. 10.* V. *The End of the Gospel Objects of Abhorrence: 1 Cor. xiv. 22.* VI. *Infidelity toward Generation: Acts ii. 14.* VII. *Tranquillity amidst and Rumours of Wars: Matt. xxiv. 6.* VIII. *The Perfect Felicity of the heavenly State: 1 Cor. xiii. 11.*

The volume, which is very beautifully printed, does great credit to the press of Mr. Tullis, a printer and bookseller in an inland country-town. It is properly garnished with a long Dedication and a short Preface, prefixed, together with a pretty ample Appendix subjoined. To these, though from their situation, they appear the humble character of ornamental appendages, particular attention must be directed. For, as far as we have been able to judge, Martin considers them as by far the most important parts of his work. We once received, from an honest blunt bookfeller, a sermon which was printed without being published, and on the margin of which he had written with his pencil, "This sermon was not printed to promote salvation, but only to gratify the author's friends, who had the opportunity to hear him preach." We suspect that the titles of Dr. M.'s volume will, in like manner, be somewhat conclusively conclude that his object was not so much to promote the general interests of Christianity, as to celebrate the wonderfully transferred virtues of the late Earl and Countess of Leven and Melville, parish minister he was, and whom, to say the least, he has liberally praised. In the Preface he thus assigns the motives which gave rise to his publication.

"After the death of the late Countess of Leven and Melville,
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tude and respect prompted the author to circulate among his friends, and the friends of the family, the sermon preached on the occasion. The *same sentiments* induce him to pay a similar tribute to the memory of the Earl. It occurred to him, and to others, whose opinion and advice removed his hesitation, that a volume would prove a more *proper and permanent token of his regards*, than a single discourse. A selection of discourses was made accordingly, and, it is hoped, of such as will accord with the funeral ones, and their accompaniments. The Synod Sermon, originally dedicated to the late Earl of Leven and Melville, confirms faith in that revelation which Lord and Lady Leven professed and honoured. They were firmly attached to the Church of Scotland. They detested irreligion. They shunned the irreligious. Tranquillity in times of alarm and danger distinguishes the righteous. For the righteous is reserved a state of matured perfection and felicity."

Thus our readers perceive that *gratitude and respect* were the grand inducements which prompted our author to publish sermons; and they will not fail particularly to observe that every one of the sermons is industriously pointed out as bearing directly on the characters of Lord and Lady Leven, who are, therefore, held up as the hero and heroine of the whole performance. But, beside their being thus jointly proposed as the grand principles of unity to all the author's efforts, the exalted objects which the reader is to have constantly in his eye, they have each their separate and appropriate honours. The Dedication is consecrated to the virtues of My Lord, and two-thirds of the Appendix to those of My Lady.

The Dedication is addressed "To the Right Honourable Maria, Lady Napier," whose Lord, it appears, succeeded Lord Leven as the Royal Commissioner to the General Assembly of the Church of Scotland. Dr. M. says that he has many inducements for prefixing Lady Napier's name to his sermons, or, as he himself more gallantly expresses it, "for desiring, and preferring, the name of Lady Napier, to adorn the sermons which he presents to her ladyship." But he is afraid of offending the lady's delicacy; and, therefore, he will mention, he says, "one only, to which there lie not the same objections." It is expressed in the following terms, which Lady Napier, no doubt, understands, though we, from our ignorance, as we suppose, of the meaning of Scotch Ecclesiastical phrases, can make nothing of them. We wish, of course, that Dr. M. had explained himself, and told us what is to be understood by a "Commissioner's Minister," for the benefit of his readers on this side of the Tweed.

"The Commissioner's Minister, who has endeavoured, in this volume, to shew due respect to the venerable Peer, whom he attended and served in this capacity for a greater length of years than any of his predecessors in this office, naturally attaches himself to the nobleman who now sustains the character of representative of Majesty in the general assembly of the Church of Scotland, and who employs the same Commissioner's Minister."

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Martin's Sermons, on important Subjects.

The second sermon in this collection was preached on Lady Leven's death. In preaching it, Dr. M. was, he concluded, by his feelings, and by his ideas of propriety restricted from the pulpit, from enlarging particularly on her character: To supply this defect, he addressed an epistle to the Earl of Hopeton, which is given in the Appendix. In the address after the death of Lord Leven, the same difficulty, as to propriety occurred. The Dedication is intended to correct this. Dr. M. thought it not quite correct to introduce into it the words, "Permit me, Madam," he says, in language which is not English, "in this address, in the same way, attempt to supply the defect." (Pref. p. 7.)

Dr. M. owed his first introduction to the Earl of Leven, to two eminent ministers of the city of Edinburgh, Dr. Erskine and Dr. Webster. Of these two gentlemen he thinks it necessary to state the characters. "Dr. Erskine was the cousin of the Earl of Leven: of him we say with peculiar propriety, 'His praise be to all churches.'" He was able, learned, ardent, and active. By his cheerful disposition distinguished by piety, Christian benevolence, and "We did not find in him," says our learned author, "or find, any thing like forbidding distance and superiority, or contemptuous indifference; any thing like an assuming, dictatorial spirit." The following sketch affords as curious a specimen of character-coining as we remember to have seen. "I am of Dr. Webster is also well known in the churches, and in the world. His lady was a relation of the family of Melville. Dr. Webster was eminently fitted, by his sagacity, by his address, by his knowledge of business and of the world, to be a most useful member of society. His learning did not lie in the closet, but was at the disposal of his friends. His sphere of activity was somewhat extensive. His company was much courted: he shone in conversation. He was a FREQUENT VISITANT IN LORD LEVEN'S HOUSE." (P. 12.) Dr. Webster, we believe, was chiefly known as an able preacher, and as the measure which established a fund of provision for the widows and children of the ministers of the established church of Scotland. In contrasting his talents, acquirements, and studies, with those of Dr. Erskine, Dr. M. sums up both their characters thus: "Dr. Webster was fitted for the chair of a professor of theology. Had Dr. Webster been educated for the bar, or had he been called to be a member of the House of Commons, it is not my opinion only, that he would have filled the place of a Pitt, of a North, or an Addington, with credit." (P. 13.)

The first virtue for which Lord Leven and his family are celebrated, is polite hospitality, especially to the established church. "Because," Dr. M. modestly says, "I have the honour to be a member of this order, perhaps there is some impropriety on dwelling on the kind reception of ministers, as forming an amiable part of

character, and of Lord Leven's." "But, without being accused," he adds, "of an undue influence of the *Esprit du Corps*, may I not be permitted to remark, that the employment of the ministers of religion, the most honourable and useful that men can be engaged in, their regularity and decorum, their learning and information, render clergymen desirable companions and friends?" Dr. M.'s remark may, undoubtedly, not only be permitted, but applauded. He seems, however, with particular pleasure, to recollect the *excellent dinners* which, on every celebration of the sacrament, were given by his lordship. On every such occasion many ministers are employed. "The assistants of the minister," says Dr. M. "often made Melville House their home, during the solemnity, and the whole body dined with his lordship, every time the service was celebrated in the parish." (P. 16.)

This subject introduces another part of Lord Leven's character; a part which Dr. M. evidently regards as constituting one of its most brilliant ingredients. "His lordship was an elder, a *lay elder*, in our church. In the communion service he took his place, and performed his duty, with his brethren of the session, with the attention and patience, and perseverance of the youngest, when in his 80th year." To exalt, at once, the piety of his patron, and the dignity of a *lay elder*, Dr. M. relates what he is pleased to call "a curious anecdote."

"A worthy, old, *dissenting minister*, in persuading those whom he had judged fit to be members of his session, to accept of the office, used to employ this argument, 'The office is highly honourable. There were several noblemen,' said he, 'who took occasion to compare their fortunes, and each was desirous to specify the most distinguished honour of his life. One referred to embassies, one to warlike exploits, one to public stations, &c. At last, a peer who had remained silent, and as ruminating on the truest honour [which] he had enjoyed in life, was desirous to mention what he considered to be his chief distinction. Like others, said he, I could talk of station, of employments, and my share of royal and public favour; but, in truth, I do reckon the highest honour of my life is, officiating in my parish in celebrating the holy communion.' It had been said, that the nobleman was an *Earl of Leven*, or *The Earl of Leven*. [We quote exactly.] Not long before his death, this story was repeated in Lord Leven's hearing, and the question was put, *by the gentleman who told it to me*, 'Was it your lordship made this reply?' He instantly answered, 'It was not, but I wish it had.' *From that gentleman I had the anecdote.*" (Pp. 17, 18.)

Next are celebrated his lordship's kindness and indulgence, especially to the aged and indigent. As a proof of these amiable dispositions, Dr. M. gives us the following story:—

"Riding alone through his woods, one day, he" Lord Leven, "found a woman *stealing timber*, [fire-wood, we suppose] He asked her to whom she belonged, *why she used such freedoms in another parish*, and *why she did not confine herself to her master's grounds?* Either not knowing him, or affecting not to know him, she replied, 'Lord Leven is a good man, Lord blefs him! but our *Laird* is a devil of a man.'" (P. 19.)

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Lord Leven, we doubt not, was a very good man; but, good man ever met, before, with so unfortunate a panegyric M., it seems, had not the judgment to perceive that his story of doing honour to Lord Leven, covers him with combine and ridicule. For, as the learned Minister represents the Lordship found no fault with the woman for STEALING, for *stealing in another parish, and out of her master's grounds*.

Nor has Dr. M. we think, been eminently successful in the effects of overwhelming sorrow in an affectionate husband's death of his wife. "He was affected: he was dissolved: the submission of a man, the submission of a Christian, prevented the expression of passion, the warmth of expostulation. 'O my God! God!' frequently escaped, and demonstrated what he felt." picture persons skilled in the principles of painting may, discover a variety of emotions. To us, we confess, it is little of "the burst of passion," and still less of "the warmth of postulation."

But the death of the Countess procured for his Lordship distinguished and public honours, as would have been apt to a mind less duly regulated and poised than his with unseen. "That event was immediately followed by the sitting of a general Assembly of the Church of Scotland: from that circuit it soon became a matter of notoriety to the whole kingdom the first day of the Assembly 1798, his Grace, his Majesty's High Commissioner to the Assembly, did not appear in the devotions of the day, and of every day during the session Court, shewed the interest of the Church, and indeed of the nation, in their long endeared representative of Majesty." 30.)

We have copied this sentence (if we may call it so,) entire because it contains a very fair specimen of Dr. M.'s general writing, but chiefly because it proves that Scotch Divines, standing the principle of *Presbyterian purity*, have no objection to a little pomp, when the lustre of it may be made to reflect on themselves. His Grace the Lord Archbishop of St. Andrews, His Grace the Lord Archbishop of Glasgow, were unchristian whose tyrannical superiority it was impossible to bear. But, in our opinion, if we may judge from his style, "his Grace," *Elder*, "his Majesty's Lord High Commissioner to the Assembly," to be regarded as bearing the most dignified office which the Church can confer.

Dr. M. then favours us with the address of the commission to the General Assembly to Lord Leven, when he had notified him of "withdrawing from the throne." The address was presented by a committee, consisting of the moderator of the assembly, the reverend gentlemen, members of the assembly, and all of whom had been moderators of the court;" but it is too long for insertion.

also is the character of Lord Leven, which Dr. M. sent to the Edinburgh Magazine for the month rendered memorable by his Lordship's death, and which, could we find room for it, would, doubtless, greatly gratify our readers. But we must now turn to the Appendix, and pay our respects to my Lady.

Lady Leven was the posthumous daughter of William Nisbet, Esq. of Dirleton. "From early life she rose betimes in the morning. The *prime of day*, as of life, was pious. I learned in particular that she regularly attended the morning exercises or lectures, at that period delivered in the Churches of Edinburgh." And here our author commemorates her attachment to Mr. G. Whitefield, whose *Catholic spirit*," says Dr. M. "servent zeal, and extraordinary labours, are well known. In order, as much as possible, to prevent the complaints of prudence, and the dread of injuring worldly industry and exertion, his congregation assembled at an early hour. Miss Nisbett and her pious friends were frequently of his audience. Of her walking with them from the Dean in the summer mornings to the Orphan Hospital Park," where Mr. Whitefield's field-preachings, we suppose, were held, "she used to speak with much satisfaction; contrasting such days and scenes with the irregular hours of too many in the present times." (Pp. 355, 356.)

But Lady Leven's religious regard was not confined to Mr. Whitefield. Dr. M. (in p. 354.) bears "ample testimony to her *Catholicism*;" and, undoubtedly, in the sense in which the Doctor understands *Catholicism*, Lady Leven's was most conspicuous, and most comprehensive. We cannot, however, help remarking, by the bye, what opposite meanings are annexed to words by different persons in different ages. In the purest times of Christianity, a *Catholic* was one who adhered to the communion of the orthodox Apostolic Church, in opposition to all Sectarists, Schismatics, and Heretics. Now, a Catholic is one who thinks all sects alike, and who is ready to give the right hand of fellowship to every vagabond schismatic who spends his life in rending asunder the body of Christ. Of this modern Catholicism, Lady Leven was an eminent and edifying instance. "Him who stated himself the antagonist" of Mr. Whitefield, and a leader against him, respecting Calvinism, she valued and respected. She honoured him for his work's sake, and for his master's sake: she believed Mr. Wesley had been instrumental in doing much good, she relished his pious and lively conversation: she admired his unremitting and unwearied labours." (p. 358.) But this was not enough. Lady Leven's Catholicism took a much wider range. "Though she was a steady member of the Church of Scotland, she was not a bigotted Presbyterian: she hated that bigotry, in all professions, which regards with a suspicious eye whatever is not attempted or effected by ministers of one denomination. If members or ministers of the Church of England; if Moravians, Baptists, Methodists, [why are the poor Papists excluded?] were zealous, and

and active, and successful, in the works of benevolence and piety; if the established Clergy or the Dissenters labour in vain, in bringing sinners to God, and in diffusing and purifying religion; she rejoiced with St. Paul, and bade all to use the language of St. John, who had those objects (p. 362.)

Our readers are, by this time, sufficiently qualified to judge of Lady Leven's religious character. She was, evidently, a hot brained enthusiast who, having utterly discarded all sentiment, imagine that they are promoting the interest of the Church of Christ, while they are disseminating those warian principles which are destructive of its very existence. I plain that Lady Leven, with all her zeal, was wholly ignorant of the nature of the Church of Christ. But we would ask Dr. Martin, a learned and professional Divine, who ought to know things, can reconcile his fulsome praise of this woman in her official situation? His fourth Sermon (of which somewhat and bye.) is on "attachment to the Church of Scotland" has he the face to publish such a sermon, at the very moment when he is holding up, as a model of worth, and an object of admiration, a woman who had no attachment to any Church, and of whom there is no favourable thing which can be said is, that she "had a zeal according to knowledge?"

We have, however, from this letter to Lord Hopeton, a full and complete answer to what we shall afterwards have occasion to remark on to believe that Lady Leven's notions of a Church were much more inaccurate than those of Dr. Martin. He was seriously of opinion that the essence of a Church consisted in the number of the persons attending. What other construction can be put on these sentences? "I shall all my life remember with pleasure the many opportunities [which] I enjoyed of preaching to your presence, at the head of a very large family, in far distant parts of the country. Not unfrequently it was rather a congregation than a household; and, *without departing from the modern sense of the word*, I might say, on many occasions, I was, in these exercises, *Minister of the Church in Melville-House.*" (p. 360.) This passage is altogether so extraordinary, that, long as it is, it gives it a place.

"I think it is here, my Lord, right to mention a particular instance of Sabbath sanctification, or of reverence for the Lord's day, and exercises; she never perused the letters [which] she received till after public worship. Need I mention to your Lordship the manner of this resolution and practice? Alas! the mind is but too ready to be carried into the solemn exercises of divine worship, too apt to be inattentive to the truths delivered in the house of God, and in his name; without reflections which may arise from the epistles of our friends, into particulars that may very much affect and agitate the mind. I enter fully into the spirit of the service. After the composition

nity of worship, and attending to the doctrines of salvation, one is better prepared for receiving interesting information, whether pleasing or afflictive. *I suppose it was in this way Lady Leven reasoned. It was in this way I vindicate, or rather applaud and recommend her wise and pious practice.*" (P. 361.)

Now, in whatever way Lady Leven reasoned, we shall bluntly take the liberty to say that, notwithstanding Dr. M.'s applause, her practice, in this respect, instead of being *wise* and *pious*, was certainly *foolish*, and might have been *criminal*. It is easy to suppose innumerable cases, in which, by forbearing to read the letters which she received on Sunday morning, she might have incurred deep and complicated guilt. Nor is it true, what Dr. M. takes for granted, that a person who has left such letters unopened, is therefore better fitted for attending to his duty in Church. No one who knows any thing of human nature will entertain, for a moment, so absurd an idea. But Lady Leven, as Dr. M. has exhibited her, was a perfect pattern of puritanical ostentation. This seems, indeed, to use Dr. M.'s words on another occasion, to have been the "brightest gem in her coronet of virtues;" and of such a character no stronger feature could have been portrayed than the practice which the Doctor here *applauds and recommends*.

If Dr. M.'s representation be just, Lady Leven's ostentation was equalled only by her superstition. "She observed the times, the language of the rod, and of him that appointed it; the voice of smiling, as well as of afflictive, events. This devout attention to Providence I had often occasion to observe, in matters of a more personal and private nature, such as respected her health, her quiet and enjoyment; such as interested her family, her relations, her friends and neighbours. It was very easy to perceive that the discovering of the wisdom and goodness of God, the language of his dispensations, and, to use a scriptural expression, 'the end of the Lord,' gave her high satisfaction." (Pp. 361, 362.) This slang is very easily interpreted, and means that, in her own and Dr. Martin's eyes, the Countess of Leven was so important a personage, that peculiar interpositions of Providence directed the minutest circumstances in which she, or those connected with her, were concerned.

But, perhaps, our readers may be of opinion that they have had enough of the Countess of Leven. Yet half of her praises has not been told. For her "life and virtues might fill a large volume, and furnish materials for all the beauties of composition." (P. 371.) We hope that Dr. M. will be prevailed on to favour the public with such a volume, in which all the most striking beauties of composition would, of course, be displayed. Her Ladyship's letters would greatly assist him; for her intellect was equal to her piety and virtue. "Could I," says Dr. M., "open the *escritoirs* of her friends or her own, I should be able to furnish examples of the effusions of friendship, piety, and good sense, equal to many that have been preserved and published, models for imitation, in respect of worthy sentiments, and unfolding

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of character, as well as of excellence, of unreserved, lively composition. This I do not suppose or conclude. I was occasionally favoured with the perusal of some excellent correspondents; I was also favoured with letters (P. 366.) It were pity that these valuable communications, lost, especially as they would give us a picture of the Leven as large as life. In the mean time, till their pictures appear, our readers, we trust, will adopt the sentiments of M.'s correspondents, who, on her Ladyship's death, expressed thus: "I acknowledge that I said in my haste, that she departed from Melville House, from Fife, from the Church, and the religious world, as I hardly know any that was so an ornament to all these." But our attentions must not be so narrowly confined to Dr. Martin.

We have not, we confess, been able to discover, in his sermons, any excellence either of matter or of manner which would render them favourites with the public. We have not detracted from their merit, when we say that they contain very little that is new. For almost every subject which can be treated in has been so often discussed, by men of the highest abilities and talents, that hardly any thing new remains to be said. But from Dr. Martin's undertakes to instruct us, from the press, on topics which have been repeatedly discussed, we have surely a right to expect that he should not lay open new sources of knowledge, or import new arguments which escaped the sagacity of those who preceded him. His thoughts should, at least, be accurately conceived, his language energetic, and correct. In Dr. M.'s sermons we perceive no eminent strength of mind, nor even moderate skill in the composition. His reflections are, for the most part, mere trivials in place; and his style abounds in such prominent defects as, in the present day, are not generally found even in writers who have the advantage of a learned education.

For any blemishes which his first sermon may contain, I have accounts in the following curious and important manner. It may serve the purpose of an apology for the marks of haste which appear in this discourse, *and, at the same time, gratify the curiosity of an anecdote*, to mention that, betwixt the notice of Lord L. and preaching it, owing to particular circumstances, the minister delivered eight sermons to deliver. The communion service was celebrated in two congregations in which he had promised his assistance. Thanksgiving for the peace followed the day of the interment attended: the ordinary duty of the intervening Lord's day incidences account for his not being idle in the week previous to his sermon being preached." (Append, p. 353.)

With regard to this apology, we are greatly surprised that we should conceive it entitled to any regard. The sermon was preached the 30th June 1802; but it was not printed till 1804. Dr. M.'s numerous avocations, therefore, might prevent him

the necessary attention to its original composition, yet surely he might have found abundance of time for revising and polishing it before he determined to send it to the press. But, to own the truth, *we*, at least, are not sensible that this sermon is remarkably inferior to the rest: for the same characteristics of manner and of style pervade them all. With the foregoing note, however, we trust that those of our readers who are *lovers of anecdote* have been abundantly gratified; and we now proceed to furnish them with additional gratification, by laying before them, what they will reasonably expect, some specimens of Dr. M.'s powers as a writer of sermons.

"The existence of seditious principles, their prevalence and horrible effects, *rouses* [rouse] the friend of his country: the very suspicion of their infection and influence, prompts him to every exertion for their suppression and extinction. In the same manner, ignorance, superstition, immorality, the prevalence of loose and irreligious principles, affect the heart, and employ the zeal and influence and exertions of the friend of religion, who is ever the warmest and most active friend of humanity. Our own times, and, alas! our own country, have exhibited more than symptoms of the prevalence of ignorance, immorality, and superstition: *they* have afforded more than apologies for the alarms and exertions of the friends of religion: *their* zeal and exertions for repressing irreligion, and for promoting the knowledge and love, and practice of the Gospel, are truly honourable. With more warmth of heart, with more affectionate commendation, we think and talk of their zeal and exertions, when we see, on the one hand, the supineness of some; the encouraging or countenancing [of] vice and irreligion in others, who are equally called on to check their progress, and with equal advantages of wealth and influence; and when, on the other hand, we perceive the well-directed and steady efforts of the righteous successfully diffusing far and wide, knowledge and sound principles; and so ensuring and promoting *good morals*, with all their blessed effects, in the family, in the neighbourhood, in private and in public; in this world, and *in that which is to come.*" (Pp. 18—20.)

This last, we *must* confess, is to us a new feature in the character of the righteous. *They promote good morals in the world to come!* We transcribe from the same sermon (the 1st.) the two following short passages:

"God is glorified when men are saved. How exalted is the object, considered in every point of light: philanthropy rejoices in the happiness of our fellow creatures: piety exults in the adorations and joyful worships of the redeemed, *in life, through the Churches, over the world, to ages of ages.* Happy are they who in any way contribute to the revenue of praise to him that sitteth on the throne, and to the Lamb; who, in other words, are instrumental to the conviction, conversion, and salvation of the souls of men. Happy are *they* who, by paying due honour to the righteous, and making *their* light to shine before men, induce *them* to glorify *their* heavenly Father." (Pp. 34, 35.)

"Do you believe and meditate on the glory that shall be revealed, the descending judge, the assembled world; the honours, public, unfading, eternal, of the righteous? *Their depression and obscurity is as nothing; rather,*

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that, it will add to their celebrity and glory. Shall the honours of the Lord be theirs? Can you *but* exclaim, May they be ours *we but* be constrained to honour those whom the Lord honours, to ages of ages?" (P. 43.)

The second sermon, on "The Praise of Female Piety," with many extracts as striking as these. For instance:

"The text brings in view favour and beauty, not to deprecate themselves; for religion and good sense, *no more than* discern good taste, do not neglect or despise symmetry of form, delicate expression of countenance, and *all the nameless charms of a beauty*. But when, I beseech you, is a beautiful woman most beautiful when the mind appears in the body; when the face is the mirror we behold the virtues and graces that adorn the soul; when composure, dignity; when generosity, compassion, tenderness, *varying affections* of good will; above all, when devotion, with amiable, and heavenly affections, are sweetly and naturally *unconscious the vehicle herself of the regard* [which] *she commands*."

When Dr. Martin talks of "*all the nameless charms of a woman*," he uses language extremely unsuitable to the pulpit, becoming the character of a grave divine. The expression is actually pointed out to us, by a loose young fellow, as a proof Doctor is a sly roguish wag. The grammatical construction concluding clause in the above quotation is not very clear; but in places of the following paragraph it is altogether evanescent.

"Piety adds beauty to the beautiful; but piety has charms as in herself unspeakably more winning and commanding, have their 'senses,' i. e. their spiritual discernment and taste, pre-erficed,' than all the elegance and brilliancy of corporeal form. of the beauty of holiness; in a pious woman it shines with peculiarness, and with happy effect. The Apostle Peter was sensible of influence of female excellence and piety; *their* chaste, correct refined conversation, *their* inward adorning of a meek and winning their husbands to the obedience of the truth. The irreligious may be rendered thoughtful, may be led to perceive while they perceive the excellence of religion, in the example of but more especially of holy women; *their* 'light so shines before *they* seeing *their* good works,' are constrained 'to glorify *their* heaven.' If such is the influence of female piety and worth, as the Apostle's expectation, over infidels themselves; how benignant must it *not* be over those who already feel the power of *They* are highly delighted, *they* admire and venerate *their* worthy qualities, *they* imitate *them* in *their* own temper, and behaviour." (Pp. 67, 68.)

Our ear is here undoubtedly tickled with abundance of figures, but our judgment discerns no marks of good taste, or of principles of fine composition. The confused application of pronouns, in particular, reminds us of the following sentence

rendon, with which, when our juvenile studies were directed to the elements of English grammar, we were highly amused.

"All which, with the King's and Queen's so ample promises to *him* [the Treasurer] so few hours before the conferring the place on another, and the Duke of York's manner of receiving *him* [the Treasurer,] after *he* [the Chancellor] had been shut up with *him* [the Duke,] as *he* [the Treasurer] was informed, might very well excuse *him* [the Treasurer] for thinking *he* [the Chancellor] had some share in the affront *he* [the Treasurer] had undergone." (See Lowth's *Introd.* p. 129.)

The third sermon, the first composed in the collection, (having been preached at the opening of the Synod of Fife, October 13th, 1778) is likewise in our opinion the best, both in respect of matter and of style. The following passages may be given as specimens which, though not quite faultless, are yet deserving of praise. The last sentence of the first would be greatly improved by being divided into three.

"It is readily acknowledged, that many interpreters of the Scripture have sought the Gospel in the Old Testament, and in the positive rites, where it was not to be found. Their indiscreet, though pious zeal of evangelizing every thing, may have brought this method of explaining the law into suspicion and disrepute: but we never, excepting when under the influence of prejudice and disgust, discredit the proper use of a thing, because it has been abused. We may be justly blameable, we may be highly guilty, in overlooking the wisdom of God in the preparations for the Gospel, and in the rites of the previous dispensation in particular: turn not away from this study, because of the foolish conceits of some of the interpreters of the law: because they have found every thing in it, let us not imagine [that] we shall find nothing at all." (P. 99)

"To those who may imagine [that] political sagacity might draw up the Jewish law, it is natural to observe, that legislation has always been found a very difficult matter, and that the wisest laws have been always changing: but this system was completed at once. This remarkable circumstance is not the only one by which it is distinguished from other laws: it is founded on the history of the nation, the Egyptian bondage, the journeying through the wilderness: the interpositions of God, *their* successes, their defeats, their national honours and disgraces, as connected with their obedience or disobedience to the laws of God, and the words of his prophets. It contains in embryo, so to speak, a more glorious law. Could it have 'entered into the heart of man' to contrive a law introductory to the Gospel?" (P. 103.)

[To be concluded in our next.]

Rees's Cyclopædia; or Dictionary of Arts and Sciences.

(Continued from Page 356.)

IN our last Number we followed this compilation to the conclusion of the letter A. We now proceed to B.

The first article of any importance which occurs under this head is *Babylon*. The history of this city is evidently the production of an undertaker,

undertaker, who is *doing the best he can*. Every sentence labour. The sources of citation are numerous, and of great names, both sacred and profane. The prophets Isaiah, and Daniel; the historians Herodotus, Diodorus, Quintus Curtius, Josephus; the geographer Strabo, the Pliny, and about fifty other writers are quoted, to tell us that it was built upon the Euphrates; that it was the metropolis of empire; that near it was an artificial lake; that it was taken by Cyrus the Persian, and captured by a stratagem; that it was able for a tower, and for hanging gardens; and that Alexander the Great died there, all which every school-boy knows. The first of its increase, and afterwards of its fall, *our historians noticed*. If he had really read Herodotus only, and extracted the substance of a few pages in his Clio, or first book, he would have ordered his readers well acquainted with the physical and moral causes which produced first the aggrandizement, and then the decay of that monarchy; an exuberant soil, excessive riches producing depravity, and enervation, and rendering the once powerful Persians the prey of poorer and more energetic rivals. This is an important, moral, and political lesson which four columns pressed and connected narrative might have very forcibly conveyed; whereas triple that space here devoted to Babylon, and the city which convey no lesson, either good or bad, nor any kind of knowledge, except that the writer is acquainted with the names of a great number of books. *Bacchus* contains the usual stories that are to be found in Tooke's Pantheon and the Polymetis, two books that often come before us when *boys*. *Bach*, a musical composer, has a longer article than *Bacchus*, and is represented as a man of great genius. The falsehood of this statement, we confess ourselves incompetent to decide; and must leave the determination to musicians. *Bacon*, in the present article, we should rather apprehend to be here handled by a writer who is a great enemy to that species of viand. *Bacon*, an article which displays pains, and wants nothing but skill and accuracy. *Bacon*, Sir Nicholas, is short and common.

Next comes *Bacon*, Francis, a subject which would rouse the indignation and genius of any writer versed in the progress of modern literature, and who had genius and energy to rouse. We are very sorry that an article of such transcendent importance, has been committed to some one of the dog-trot biographers who might be sufficient to the life of Bach, or Baccker, some paltry painter. The present writer, indeed, has undertaken to exhibit Francis Bacon, has followed the plan of Mallet, who wrote the Life of Bacon, without remarking that he was a philosopher. The present writer, indeed, mentions the titles of Bacon's works; but obviously with a very inadequate apprehension of their scope; and a still more inadequate estimate of their value. An article not exceeding eight columns has been occupied with the history of Bacon as a courtier, while only a few lines bestowed on his history as a philosopher; and the remainder

pied by quotations from Pope, Mrs. Macaulay, and Hume, who are all adverse to our Sage. Pope indeed seems to have had little farther hostility than was necessary to point an epigram. Mrs. Macaulay being a republican, detested Bacon for paying attention to his successive sovereigns. Hume regarded, with a malignant eye, the man that was first in that rank in which he stood high. Our writer in quoting the opinions, does not state the circumstances that may have influenced their formation. Our biographer, in this article, takes occasion to shew himself still more ignorant of the philosophy of Aristotle than even of the philosophy of Bacon. Such a novice indeed he is in the writings of the Stagyrice, that he imputes to the father of Grecian philosophy the absurdities and errors of his professed followers. *Bajazet*, Sultan of the Turks, is an article very well compiled from Gibbon. *Baikal*, the lake, is not inaccurately described, but the writer hurts his own statement by extravagant epithets and turgid bombast. *Bail*, in law, and its various appendages, are clearly and comprehensively exhibited. The law writers of the Cyclopædia appear to maintain in B the character we bestowed on them in A; as indeed do others both good and bad. *Bakewell*, in Derbyshire, affords an opportunity for a short, but animated description, both of the place itself, and the adjacent scenery. *Balæna*, the whale, is very well described, and of a well proportioned length. *Balance* is described with sufficient accuracy, but too much space is occupied by some illustrations of a Mr. Nicholson, which appear to throw no new light on the subject. *Balbec*, a city in Syria, occupies more than its just share, and seemingly in compliment to Volney. *Balguy*, is a passable article, copied from the British Biography. *Baliol*, is very cursorily and imperfectly abridged from Robertson's History of Scotland. Balls of various kinds are mentioned with much particularity of detail; but the principal pains seem bestowed upon those which are administered by grooms as physic to horses. *Ballast*, in navigation, is very minutely described; as is also Ballet, in Operas. *Ballista*, an ancient military engine, is faithfully copied from Kennet; it is therefore unnecessary for the writer to quote Vegetius, since he only borrows from that author at second-hand. We are surprised to find Balmerino (by the Cyclopædist's misspelt Balmarino), an obscure hamlet in Fife, introduced as an article of geography. *Balquhadder*, a small village in the wilds of the Perthshire Grampians, is also deemed worthy of a place. *Balsam*, is the subject of an elaborate article. *Bambarra*, is a very trifling article, although Park's Travels furnish materials for a very interesting account. *Bandage*, in surgery, is in itself able, but too long for the work. *Bank*, and *Banks*, including the Bank of England, and various other corporations of the kind, is an article which is very judiciously extracted and digested from Smith, Anderson, and other writers on the principles and details of political economy and commerce. The Bankrupt Laws are skilfully and ably sketched. Hitherto B has afforded but comparatively few botanical articles; and these are of a much more moderate length than in A.

Bannockburn,

Bannockburn, is, we think, very improperly dismissed in lines; although the scene of one of the ablest instances of that the history of the middle ages has to record. *Bantam*, is ly well abridged from common books of geography. *Baptism*, a history of that rite, and the various opinions, orthodox and dox, which have been entertained on the subject. The portions of the accounts to which we think our establish would make an objection; especially about the sign of the which the writer denies the primitive antiquity. Some oth also appear questionable. The Reviewer, however, will ne ter into the controversy, to which he must candidly ackno does not consider himself as theologically competent, and refer his doubts to professional divines connected with this we Baptists in sectarian history are treated with a lenity which no means deserve. *Barbadoes*, is a good article, abridged from on Commerce, and Edwards's History of the West Indi *barism*, in grammar introduces a discussion on the language o tament, the object of which is to shew that the inspired writ *express themselves like gentlemen and scholars*. The inference doctrine might induce undiscerning minds to draw is obvio Cyclopædist, however, carefully avoids making the deduct self. We deny the allegation. The language of the Ne ment is generally pure; and if at any time it appear to ha mixture of Hebraisms, or other Asiatic idioms, it is when are made to Asiatic customs and notions. The style has a f cellence in its relation to its object; the wide and easy diffu vine truth. It is the common dialect that was current th Greece, and not any of the provincial diversities. *Barbar* queror of Tunis and the adjacent country, is very well abrid Robertson. *Barbary*, is chiefly comprised from Gibbon, History, and Shaw's Travels. For the account of *Barca*, the pædist appears to be indebted chiefly to Universal History, and degree to Rennel's Geography of Herodotus; though the la liary be not acknowledged. *Barcelona*, is a tolerable abrid from the common books of travels. We miss the *Barcæ* of so distinguished in history, and whose head at one time wa nowned Hannibal; but we may, perhaps, meet them under of Carthage, or some of her chief citizens. *Bards*, with observations from Tacitus, and other ancient writers, co great quantity of the Welsh gibberish which has become so fa of late among writers at once plodding and dull, under the nation of Celtic Researches, and other titles of similar imp *ratti* is a most agreeable relief, after following the Cyclopædist such dry and uninteresting details. The names Reynold smith, Johnson, and Burke meet us in this article as gratefu palm groves meet the travellers over the Desert of Bildulge such verdant spots are of very small compass, and we are ag to encounter the Sand Hills. *Bark*, is a very long article,

the botanical properties, chemical results, and medicinal effects; and is a very judicious article. *Barley*, is well compiled from the Agricultural Reports, and other writings. *Barn*, is exhibited from the same sources; here we cannot help observing, that on that very important subject barn floors, a few lines of the first book of Virgil's *Georgics* contain much more important information and instruction than a thousand reports of Sir John Sinclair and all his adherents. Our Cyclopædist, indeed, takes both his criteria of the best barn floors, and the means of making them, entirely from the Mantuan bard; but by some unaccountable omission, does not cite such illustrious authority. *Barnard*, the distinguished patriot is the subject of a short, but interesting article. *Barnes*, Joshua, is the subject of a short, but humorous article; the sportiveness we are the more pleased with, as it is a quality that very rarely occurs in the Cyclopædia. *Barometer* is not a weak, but is an extremely tedious article, which occupies the enormous space of sixty-eight columns; while the whole philosophy of Lord Bacon is comprised in two columns!!! In all this voluminous detail there is no more information than any common practical book upon natural philosophy explains in a few pages. *Baron* and *Baronet* occupy between them three or four columns; and for several pages we meet with no prolix articles. *Barrow*, Isaac, being a man of profound philosophy, and probably beyond the biographer's reach is dismissed in a very short article. *Barthelemy*, the celebrated author of *Anacharsis*, in a much shorter. *Baſe*, in architecture is a long and tedious article. *Baſe*, in music, is also included. *Baſſkir*, an obscure and barbarous district of Russians, without being very long, is extremely tedious. *Baſilica*, in architecture, is in itself well enough written; but is much too long for its importance. *Baſſet*, a game at cards, is described with a particularity which is denied to Barrow and to Bacon. *Baſſo*, Continuo, Relievo. &c. introduce a detailed, but not tedious account of Grecian sculpture. *Baſtard*, in law, like all articles belonging to the same study is ably treated, and possesses the reader with all the principal statutes and regulations that have been made concerning that class of persons. The article *Batavia*, is not unskilfully compiled from Stavorinus's *Voyages*; and some later writers on the same subject. One William Bates was in the seventeenth century a noted dissenter; and finds a place in the Cyclopædia. *Bates*, Joah, Esq. was a capital hand at the organ, for which attainment his life is allowed a larger space than the philosophy of Bacon. It is, indeed, not improbable there may be more Cyclopædists that can comprehend the musical organ, than the philosophic organ. *Bath*, is described with a minuteness and particularity which may afford new information to all that have not been so fortunate as to have seen a very small pocket volume, price one shilling, entitled the "*Bath Guide* *."

* We do not mean Anſtey's, but a prose work that is to be had near the door of the pump-room; and which makes a reader much more thoroughly acquainted with Bath than the voluminous columns of the Cyclopædist.—*Reviewer*.

Next follows the Order of the Bath, and the ceremony of it as it is to be found in the *Gazettes*. These publications are copied, and transmuted into the Cyclopædia. The Bath is cited, in order to prove that bathing has been in use among the ancients and Romans; and to introduce frequent references to Mr. Hume's History of Russia. That author, it seems, has recorded that the Russians are much addicted to bathing. *Bathurst*, Lord, the friend of Pope, is rather a superficial article, on a very fine

We now come to a topic, from the attention bestowed on which we have much reason to conclude, that some of the gentlemen employed in the Cyclopædia, are also employed in the Guard serjeants. The article *Battalion*, occupies sixty-one columns, and gives a minute and circumstantial account of every lesson that the recruit from the first commencement of his instruction, is perfectly master of all the evolutions. A few instances may be given as a sample:—"The heels must be in a line, and closed; knees without stiffness, toes a little turned out; the arms are to be close to the body, but not stiff; the flat part of the hand, and little finger touching the thigh; the thumbs as far back as the seams of the breeches." So much for the position of a soldier. Next comes the drill, and the rules of which are promulgated with no less than a perfect minuteness:—"Eyes to the right;" given as a word command, the learned writer informs us, implies that the soldier is to look to the right. "Eyes left;" that he is to look to the left. "Front;" that he is to look directly forward. Next come the evolutions of the march and the step, in which last the recruit must take care not to move the wrong leg. Halting, side step, back step, file marching, wheeling, of the different kinds, open or close order, are next inculcated. In every step of this progression and operation is as minutely described as in the first words above quoted. Next comes the manual exercise in which the recruit is to perform bayonets, shoulder arms, present arms, charge bayonet;" and the platoon exercise, detailing the "make ready, present, fire, hand to hand, prime, load, draw ramrods, ram down cartridge, return ramrods, &c." The whole range of movements is exhibited with perfect minuteness; and sixty-one columns of a book devoted to the military sciences are occupied in conveying the technical knowledge of a common military serjeant. We will venture to affirm, that there is not a non-commissioned officer in his Majesty's service who would not be able to express every important part of this drill discipline into one fourth of the space; and yet make a learner more thoroughly acquainted with all the subject. There are various treatises of a few pages each, sold at Egerton's, at a sixpence or a shilling, which are the source of all this article. Far are we from blaming the bestowal of so much attention upon warlike discipline, we merely regret that such enormous space should be taken up by lessons, of which every thing valuable is in other publications compressed into the twentieth part of the space. The volunteers under Providence have saved their count

all dangers of an invasion; and it is of essential importance that they should be thoroughly acquainted with all the evolutions. But these we doubt few of them would think of studying in a voluminous dictionary; and we do not believe that he who should read and remember every word of this prolix article, would thereby march, charge, fire, form, advance, retreat, or execute any other office of a soldier one whit better for such remembrance; and besides, without burdening his memory with such verbose prolixity, he might possess the whole substance by recollecting the heads of one of the common little pamphlets. No other article of any length; and none of any importance occur till the end of the third volume.

Battery, is a very superficial article in the military art; a short and able article in law, and a tedious and heavy article in electricity. *Battle*, in law and feudal history is very well described. *Battle*, in the military art, contains something like a history of the progress of warfare in ancient and modern times; and we should think it partly borrowed from a late work of Dr. William Thomson, without acknowledging the authority. The writer, however, if he has borrowed from that author, has not borrowed with judgment, nor imitated the orderly series of his account. We think we also recognize some remarks of our own upon that work; especially in treating of the three celebrated English victories, Crecy, Poitiers, and Agincourt. *Bavaria*, is a comparatively long article; that is, long in relation to the importance of the Subject. *Bayle* is not ill written; but strange to say, is as long as Bacon! *Beconsfield*, though a short article, delights us, because it introduces the adored name of Edmund Burke. *Bean*, is a very long article which affords a place for voluminous quotations from the agricultural reports; and so the volume advances to thickens. *Bear* is tolerably well compiled from the common abridgements of Buffon. If the biography do not possess a high degree of excellence, it possesses a great variety of subjects; and some of them of very little importance. Of what consequence is it to posterity to know that a man of the name of *Beard* used to chant hymns at chapel, or to sing songs in the play-house. *Beard*, on the face, is an amusing article, which collects into one view the history of shaving. *Beaton*, Cardinal, though chiefly borrowed from Robertson, does not hold up the murderers of that prelate to the deserved abhorrence.

Beattie, is abridged from Bower's Life of that philosopher, which we lately reviewed. *Beaufort*, Cardinal, affords an occasion to the compiler to drag in a quotation from Shakespeare; and a quotation so celebrated that most English readers can repeat it. *Beauty* is a very elaborate article of a writer who has been at great pains to collect from the most eminent authors their prominent passages on this subject; and the account contains many striking parts; but the Cyclopædist has not from them all made one whole. We see and admire paragraphs of Aristotle, Addison, Hutcheson, Burke, and others; but we do not from this article see what beauty is. *Beccaria*, the author of the celebrated work on crimes and punishments, certainly deserved
much

much more particular attention than *Beard the finger*; but missed as cursorily. *Becket*, is partly taken from Hume, from Henry, but chiefly from Littleton. The author, however, very imperfectly acquainted with the exact state of the church, which determined so wise and magnanimous a prince as Henry to submit to this idol of a bigotted age. The writer has taken the facts from the historians, but has not comprehended that *The Bedouins* are swelled into a very long article, consisting of quotations from Volney. Eight or ten years ago such an article might have a novelty that would more than compensate its length; but now it contains nothing but what almost every reader has had occasion to consider in turning his attention to the Egyptian Arabs. On these subjects many statements were lately discovered and are now common place. Citations from Sonnini, Volney, &c. are now very trite, and would therefore be avoided by any person who happened to know the subject which he wished to convey to others. *Bees*, is a very long article, which, with a variety, and with a considerable mixture of useless prolixity, several good remarks. We, however, suspect our author greatly resorted to the ablest treatise on that subject; the fourth of Virgil. *Bear*, though a very short article, contains facts and remarks which we wish had been extended to a greater length. *Behmen*, Jacob, is a well written article, which ably marks the progress and result of enthusiasm. *Belga*, of the ancient Gauls, a superficial article upon a subject which deserved to be ably treated. *Belisarius* is chiefly compiled from Gibbon; consequently *Bell*, the instrument, is the subject of an amusing article which contains a very good historical account of the machine, its single use, and its combinations. *Bellendenus*, is the subject of a short article, in which the Latin Preface of Dr. Parr, chiefly valuable for its diction, than deservedly praised for its substance. *Beltein* (old May Erse), is very superficially described with its appendent customs and superstitions of that anniversary are evidently remnants of Dr. Parr, as the author would have found by consulting the statistical account of the parish of Loggairait, in the highlands of Perthshire. *Benga*, to be an article made up from various books of geography, but with little regard to the state of the country, manners and customs of the people; its productions natural and artificial; its revolutions, especially those in which the English were concerned; in which the writer has omitted whatever was most important. *Benin*, is an article that may afford some novelty and entertainment to readers who have nothing of our African trade; but the account of it must be quite familiar to all who have read the evidence before the committee of the three years, but especially the first of them, 1789. *Bentham*, is a good and candid article, which vindicates that learned man from the reproaches which were poured on him by the cal wit of Swift and Pope.

Berkeley, the celebrated bishop of Cloyne, affords a fresh ex-

nity of discovering that our Cyclopædist is very imperfectly acquainted with metaphysics and metaphysical history; the writer scarcely touches on the theory of this philosopher concerning matter. *Bedfordshire*, which we had almost passed over unnoticed, until it was recalled to our minds by *Berkshire*, is very superficially described. *Berkshire*, though also imperfect, is a better article than *Bedfordshire*. *Berlin*, is chiefly a compilation from Dr. Moore, but by no means imitates that writer in conveying a clear and striking idea of the Prussian metropolis. It is a huddle of detached and unconnected extracts. *Bern*, is a much better article, and conveys to the reader a very clear idea of the canton and city. *Bernard*, St. in geography required a fuller discussion. The rout of Hannibal is merely touched. *Bernstorff*, the Danish minister, constitutes the subject of a short, but entertaining article. *Berwick*, upon Tweed, is described with detailed accuracy in its modern state and appearance, but too little stress is laid on its ancient relative situation, and the causes which formed the inhabitants to vigour and energy of character; which, during the wars between England and Scotland, appeared chiefly in military exploit; whereas they are now exerted in manufactures, navigation, and trade. Indeed a great defect of the articles, both biographical and historical is, that they inculcate no important moral or political lesson. An able writer of biography would find in an obscure subject some means of instruction, and could deliver that instruction as effectually in four columns as in forty.

The botanist has not recurred so frequently in this as in former parts; but his forbearance was probably from want of materials: when these arise we find him equally prolix in B. as in A. *Beta*, is a very long article of this kind, and the object of it seems to be to revive the absurd notion, that this plant is equally fitted for yielding sugar as the canes in the West Indies. The very repetition demonstrates the author to be little acquainted with the history and politics of commerce. *Beet*, was one of the substitutes mentioned for sugar in an early stage of the proposed emancipation of negroes, when various enthusiasts declared a resolution of abstaining from cane sugar. *Betonica* and *Betula*, are both long articles, and enumerate various qualities of the plants in question, without taking notice of any thing useful. *Bey*, the Turkish governor, ten years ago would have been an article of some information, but now every one knows much more of that class of officers than the Cyclopædist states through all his detail. *Bible*, the book of sacred writings contains a long account of that work, and includes the evidences external and internal of the truth of the Christian religion. This is an article that has evidently cost a great deal of labour; and it compiles the most important heads of what was known to every Christian scholar. It includes the various editions that have been published since the revival of learning. Though we observed that *Bible* is a long article, we do not mean that it is too long for its importance; and we have no objection to the observations on the ground of truth, although we think it might have been possible to have treat-

ted the same subject without degenerating into triteness. The Bible is not the longest article in B. The Scriptures, which directions for temporal and eternal happiness, do not occupy space as that which is allowed for reciting the lessons ferjeant.

Bidens, a plant, is detailed with the usual botanical particulars, and *Bignomia*, another plant, with still more circumstantialia. *Bile*, in the human frame, comprehends the common-place upon that subject. *Bill*, in commerce and law, contains an account of that species of security, and the processes upon wards, present the object, principles, details, and rules of it, extracted very probably from Hoyle ; if he treat of that pastime we do not now recollect. *Biddisfort*, *Billinggate*, and various places in England, are inserted as geographical articles, and contain information to those who have no access to a common (or Paterfon's Road Book. The article on the general subject of *phy*, is so vague and desultory, and manifests such a grossness of that class of composition, that we are not surprised the specimens which we have noticed, and many others are so inadequate to their subjects. With B, I, O, ends this part of the cyclopædia. We understand another will be speedily published, shall as soon as possible possess our readers of its substance and contents. There is one circumstance in its favour, which is, that it is improbable it will be worse than the present, and it may be better.

On revising what we have written, we are led to entertain the idea that the Cyclopædia has undergone some little improvement. Still, however, justice compels us reluctantly to acknowledge that the changes for the better are by no means material. Hitherto the cyclopædia of this Dr. Abraham Rees, is a very sorry work ; and upon a very large scale, we make no doubt but the judgment, when fully and impartially exerted, will treat the work as it deserves. If any man, or set of men, undertake a work which requires genius and philosophy, and endeavour to pass it on the public, when it is totally destitute of genius and philosophy, the work is a gross and flagrant imposition upon the public. The Cyclopædia professes to consist of the arts and sciences ; and of course to deliver sense, truth, and valuable truth, but actually as a whole, an aggregate of its parts, does not deliver sense and valuable truth, either nonsensical absurdity or trivial truism. Seven volumes and a half have already demonstrated, that Dr. Rees and his assistants have not talents and learning for executing the arduous work they have undertaken ; that Dr. Rees and his retainers profess to communicate to others a great variety of subjects which they do not themselves ; and that such a leader and assistants are presumptuous and arrogant in professing to instruct British gentlemen and scholars in the circle of the arts and sciences.

We have heard of various complaints made by professed friends of the proprietors and conductors, concerning the strictures of the

jacobin on this their project. We have also heard it argued, that large sums of money have been sunk upon the compilation; and that our criticism must greatly obstruct the returns. To this we answer, that our business is to consider the sense, learning, piety, wisdom, and virtue, of a literary work, and to give judgment accordingly. We will not praise, nor even pass without censure; articles at once ignorant, weak, and mischievous, because some booksellers may have been misguided to purchase them as learned, able, and beneficial. If they chuse to pay a large price for execrable or contemptible wares, that is their business, not ours. Besides, we really think we render a much more essential service to the proprietors, by pointing out the incompetence of the execution, which they, perhaps, not being literary men, may not discover themselves. Carried on as it is at present, the work, they may depend upon it, *will not, and CANNOT stand*. The candour and undefining openness of Englishmen will for a time admit imposture, but the acuteness and discernment of Englishmen fail not to detect imposture before it has reigned long. Really wishing so well to the proprietors, as to be sorry if they persist in being deluded, we recommend to them to consult some able and impartial judges, who have no connection with any of their set of Cyclopædian labourers, and to form their opinion according to the result. We will venture to affirm, that no man eminent for talents, learning, and critical powers, and having no correspondence with Dr. Rees, and his coadjutors, will hesitate to declare, that conducted, and executed as the Cyclopædia now is, it neither will stand, nor deserves to stand.

Before we conclude, we shall make one observation, which we trust is not foreign to the interests of general literature; and which, perhaps, may not be irrelevant to the present case. There are about London great numbers of writing drudges, without genius or learning, who pay humble homage to booksellers in hopes of jobs. They nestle about their shops, study their humours and tempers, act the part of dependents on patrons. They bow, they fawn, and they sneak. Thereby they insinuate themselves into various concerns in literary manufacture, and increase the multitude of book-makers. Men of genius will not condescend to pay submissive obsequiousness. *Booksellers* may be assured that whoever cringes to *them* must be a man of such low qualifications as will not answer their purpose in any original undertaking. A striking instance has lately occurred of booksellers of great eminence, whose principal losses arose from their being duped by flattering sycophants of very ordinary capacity and acquirements to publish many and voluminous works of the bookmaking kind. No bookseller will long maintain respectability, or long secure success, whose literary undertakers are chiefly of the inferior compiling and bookmanufacturing class.

P. S.—Since the greater part of this article was printed, we have heard that the proprietors, or persons connected either with them or their conductors, have charged our Review of their Cyclopædia with injustice and malignity, and imputed our criticism to mean and unworthy

Patterfion's *Observations on the Climate of Ireland*

worthy motives. While we are conscious that we deliv-
er according to fact and evidence, we must console ourself
bitterness of angry authors. The galled horse will wince
scend to plain language, we deny that there is a single stri-
review which is not justified by the work that it considers.
lence any person interested in the Cyclopædia to point out
stance wherein we have bestowed censure without ground:
just grounds. To refresh their memories we repeat o-
“ that in the grand departments of biography, history, logic, met-
ology, ethics, and politics ; in whatever belongs to the powers
understanding, and the affections of the human heart, the *Cyclo-*
ties, and conduct of intelligent and social beings, the *Cyclo-*
fails ;” as we could prove, article by article, to the satisfac-
competent and impartial judge. The proprietors and ed-
the Cyclopædia profess their work to exhibit the whole
and sciences. We assert, that in all the most important
ences they have failed, and demonstrated themselves un-
task. We refer to the work itself, as the ground of our
Will they dare to meet us upon that ground ? If they conceive
prepared to controvert our criticism, they will make the a-
they are conscious that our criticism is just, they will sin-
ther discussion ; and since they cannot invalidate proof, con-
selves with pouring out anger, because they are discover-
sed. They have published their book, and we have pu-
opinion of that book, and stated the grounds of that opin-
matter is now before the public, which will judge fairly
tially according to the evidence.

*Observations on the Climate of Ireland, and Researches con-
nature from very early periods to the present time, with
some branches of Rural Economy, particularly recomme-
address to the Inhabitants and Friends of that Country.
are prefixed Preliminary considerations, on the Structure and
of Plants.—On the Analogy between the vegetable and
tems.—On the general state of Woods and Plantations
in ancient and modern times.—On the peculiar circumstan-
her Linen-Manufacture throughout a series of ages.—
utility of the co-operation of Art and Science in every
their joint labours are required. Dedicated to Philip Earl
Lord Lieut. of Ireland, &c. By William Patterfion.
Member of the Royal Irish Academy, &c. &c. 8vo
Gilbert and Hodges, Dublin. 1804.*

WE cannot but cordially approve of every effort to im-
prove the state of Ireland, which even in comparison rank
and still more so when we consider its superior capabilities
local and physical advantages attending it for the highest
either of Agriculture, Manufacture, or Commerce: and

whatever may be the intrinsic merit of the work before us, we regard it as a laudable design, and as entitling the Author to the thanks of the United Kingdom, but more particularly of the Irish Nation.

The plan of this work although rather singular, is not less eligible. Its Preliminary Considerations, on Meteorology or the science of the Atmosphere, together with the anatomy of the vegetable world, its sources and dependancies, form a datum for our general government in rural economy, from analogical deductions, as to what applications are best adapted to particular structure, climate, and soil.

The Doctor commences his book rather as an eulogist, on the importance and advantages of the science of Meteorology, by saying that,

“ Meteorology, or the principles on which the properties of the Atmosphere are unfolded and taught, is exalted into a science, and stands high in the scale of genuine philosophy. So it ought, since it is certainly applicable to useful purposes in life, the test by which the value of every branch of science should be tried. It is a branch indeed, which furnishes objects of the most interesting reflection, whether we consider it in respect to utility, or to the curious and sublime spectacles with which it abounds.”

“ By the temperament of that great agent of nature, the atmosphere, the traveller endeavours to regulate his motions, and the farmer his labour; by it are modified health and disease; by it plenty, or famine, is dispensed; and by it, millions are furnished with the most essential treasures, *the prime necessities of life*. Meteorology is the purest science of nature; it is the observation of the phenomena with which we are surrounded; it is the contemplation of the agency of the elements; an agency, which performs all the wonders in the theatre of creation; an agency, by which the grand system of the world is supported and preserved.”

The Doctor then proceeds to animadvert on the attributed unsolidity of Meteorological pursuits, by combating those popular, and, in many instances, groundless objections, which are raised against it; and then draws up a fair estimate of its real utility, particularly as applicable to the purposes of vegetation. He then pursues the subject of his second section; the structure of plants and the functions of their several parts; in which is discovered considerable research at least in the works of the various philosophers, who have written on this branch of natural history; the more prominent of which are M. Mirbel, member of the national institute of France, together with our countrymen Fordyce and Darwin, but the Doctor has added to the hints received from these gentlemen a sequence of laborious practical observations.

On the anatomical structure of plants the Doctor obviously prefers the system of M. Mirbel; which as much as possible goes to establish an analogy in the functions of the animal and vegetable kingdoms: for where the minuteness of the parts eludes the possibility of accurate observation, and the evidence of fact is wanting to establish demonstrative conclusions, M. Mirbel is not unfrequently hypothetical and anomalous in his reasonings in favour of this doctrine.

Patterfson's Observations on the Climate of Ireland,

doctrine. The importance of the glandular system in th
of animals has been long fince obferved; from the el
neceffary fecretions which are peculiarly adapted to its fun
its appofitenefs may arife from the peculiar ftructure of a
the nature and comparative denfity of the matter fecreted.
here mean is, that we fee no neceffity why nature fhould
common medium to produce effects differing fo much
The fucculent parts of animals and vegetables differ v
though not effentially: from the comparative rapidity an
animal fecretions to vegetable, may be inferred the nece
glandulous functions in the former, while from the fubtility
bility of the vegetable juices, the neceffary fecretions may be
through a different and more appropriate ftructure of the
more coincident to the intended effect. We are oppof
prefumed analogy, when built on hypothesis only; not m
favourites of that French philofophy which has been fo def
the eftablifhed moral fystems of the world, but becaufe it
us oppofed to the economy of nature.---This predilection
Mirbel and of the author is obfervable in the following paff

" Though *glands* are not perceptible in vegetables, M. Mirbel
they may be fupposed to exift in the membranes, as fap is fe
elaborated in them."

" It is not improbable that the darkifh wreaths, which fun
vices of the large tubes are of a glandulous nature, &c."

But the Doctor's propenfity in favour of this fystem of M.
is more obfervable in the following paffage; though manifef
a confiderable cloud of diffidence.

" Whether plants have nerves and mufcles, whether they are
with fenfation, volition, and afociation of motion, I fhall not pr
determine; but from the various motory impulles, exhibited by
parts of vegetables, it is certain that they poffefs an inherent p
action, which for want of a better appellation I fhall here den
irritability. This faculty has been confidered by fome philofophers as
in a nervous influence, refembling what takes place in the mufc
other motions of animals, and thence termed true irritability; whil
explain the mobility of vegetables on mechanical principles, deny
they inherit any fort of fpirit of animation."

It has been fully eftablifhed, we conceive, that the various
impulles of vegetables are extraneous, and entirely under the in
of phyfical agents, without any power of fenfation, afociation
volition; and that the modes or form and extent of the mo
determined by the peculiar ftructure of the plant, and the qu
of phyfical impulse brought in contact. The contrary is the
animals; the afociation of fenfation and volition impels the
action; and the degree of irritability and mufcular power in
tent. But in confirmation of our general reafoning, we will pr

to notice the numerous experiments of Peshier, which the Doctor with a candour that is observable throughout his work, has inserted in opposition to the foregoing system.

"On the other hand Peshier made several experiments to ascertain whether this opinion was well founded; but to him it never appeared that oxygen produced any effect on those plants. He afterward examined whether these movements of those plants, viz. the sensitive, are owing to *real irritability* like that of animals; the numerous experiments, which he made on this subject, gave him reason to conclude that no real irritability could be ascribed to those plants, and that all the movements they experience, by the simple touch or otherwise, are merely mechanical; and in fact, from modern skill and acuteness, it has not been discovered that plants have either nerves, or muscles, or any organs analogous to those; which in animals appear to be the seat of irritability."

The Doctor further observes respecting those ascribed functions of plants, that

"Lanark endeavours to explain this property by observing, that in the articulation of plants, and in certain parts of them, particular vesicles exist which, especially in warm weather, become filled with elastic and very subtle excretory vapours. These vapours, which are to a certain degree accumulated and retained in the vesicles, swell them out, and make them produce an extension in all the moveable parts where they are situated; but, on the least shock or agitation, the elastic or subtle vapours which fill these vesicles, escape, and are exhaled into the atmosphere. The vesicles being thus emptied shrink, and the vegetable part, which is not preserved in its extended state, shrinks also, and falls back into the articulation where the vesicles were placed. Soon after which the vesicles become filled again, though in an insensible manner, and still produce an extension of the leaf-stalk or petiole, which a cause like the preceding might destroy."

Indeed we are decidedly of opinion, that the apparent irritability of plants is to be ascribed only to their organization and to the influence of physical agency; as is the case in the sensitive plant when touched with the finger: the sudden disengagement of the electric fluid which is produced when put in equilibrium, fully accounts for the instantaneous motion of its parts. This is further confirmed, by observing, that if a plant is touched by a body which is not proper to transmit the electric fluid, this movement will not take place. Light inversely produces the same effect on the plant as the contact of the finger, by reason of the electricity that is demonstrated to exist in that agent; and hence is accounted for the closing up in the evening of certain parts of plants, especially the leguminous families. In short, we are confirmed in the opinion, that the various phenomena which they exhibit are produced by the agency, of light, heat, air, electricity and moisture on the basis of the gaseous fluids contained in the juices of plants; and that the modification of those phenomena is regulated principally by their respective organization.

We shall now pursue the Doctor in his observations on the nutritional economy of vegetation; which we conceive sufficiently elaborate in their disquisitions, and not less ingenious in their conclusions. After stating

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ftating what earths and accompaniments a plant will grow as the filiceous and argillaceous, &c. under all the various ftances of texture and incidents to which it may be fubjett, fays,

" But it will grow better in a rich foil. There is therefore foil, fomething independant of texture, or the retention of water contributes to the flourishing of plants; and what that nutritive is, may be deduced from the following obfervations."

" The food of young vegetables is derived from the fugar by germination. The embryo plant in the feed or fruit ed, with faccharine, mucilaginous, and oily materials, which and converts into nutriment: while the embryo buds of deciduous which is another infantine ftate of vegetables, are fupplied with and mucilaginous juice, prepared for them at the time of their and depofited in the roots or fap-wood of their parent tree; fuch as in the vine, maple, and birch. This faccharine matter is fufcible in the water of the furrrounding earth, in the fubfequent and is forcibly abforbed by their root veffels, expanding the foliage."

" The food of adult plants is derived from the fpontaneous action of vegetables and animal bodies, or from air and water and elementary matter called oxygen, combined with heat conftitutes of the atmofphere, which is perpetually neceffary to vegetable nutrition or that function denominated refpiration, from its being essentially neceffary to vegetable life. Oxygen alfo forms a greater part of the which compofes a principal portion of the organization of plants."

" The agency of water, in the procefs of vegetation has not been doubted, though the manner in which it acts was not diftinguifhed until within thefe few years paft. Befides being the vehicle for diffufion the nutritious parts throughout the ftructure of plants, water is a conftituent part of them all."

This fystem of the nutrimental economy of plants, though originating with the Doctör, having been before fupported and demonstrated by the fuperior acumen of modern philofophy, thelefs creditable to him in adopting it. The object of his difcuffion was not to eftablifh elementary fystems fo much as to apply the obvious of them to the ufeful purpofes of practice in rural economy. He proceeds to explain the particular powers and departments of elements and their operations in the vegetable world agreeable to the known laws of nature, and their confequent refults under the circumftances of fpecific and appropriate combination.

The Doctör proceeds to obferve what earth, as the bafis of foil, is moft conducive to vegetable nutriment; and determines, on the moft obvious reafons, on the calcareous. After ftating that the moft and vegetable fubftances when burnt without accefs of air, leave a confiderable refiduum of charcoal or oxyd of carbon; he goes on to prove that calcareous earth is impregnated with this principle, and therefore infers its fuperiority over other earths for the purpofe of vegetation.

"The importance of the carbonic substance or coal, to the nourishment of all vegetables, will be still more evident when we consider, that it is one of the primaeval principles of our globe; for it is found in carbonic acid gas, of which it constitutes above a fourth part; and this gas exists in lime-stones and other substances which date from the first origin of things."

"In illustration of this doctrine, we may observe, that Saussure found that plants growing in a calcareous soil, contain less water than those in a granite soil, and that charcoal was more abundant in the former than the latter; and that a similar difference takes place with respect to calcareous matter in the ashes of vegetables produced from those soils. Hence he infers, that a soil has an influence on vegetables, independent of its power to retain water; and that in point of solidity, the wood of calcareous countries is preferable to that of granitic countries."

But we cannot help observing here, that the texture or organization of the soil has considerable influence on the growth of vegetables, but more particularly on the herbaceous species: the comparative delicacy of their structure to the ligneous, renders them more susceptible of every variation whether mechanical or chemical; and therefore it is of considerable importance in rural economy to attend to this point. It is well known that bodies submitted to solution in chemical solvents, considerably accelerate or retard their decomposition, according to their organization, texture and quantity of surface exposed, independent of the degree of chemical affinity existing between them: and as the calcareous in some states is the most soluble of all the earths, and from calcination is reduced to the most finely disseminating powder, it necessarily produces an alteration in the mechanical contact of the original soil, besides what is effected by its chemical functions. Reasoning from analogy we conceive that too much or too little vegetable nutriment may be generated for the organic functions of the plant; either of which is equally unproductive of vegetable health, according to the mechanical state of the soil; and certainly as it respects the latter where profusion is effected it is an unnecessary exhaustion of its chemical functions. Hence we have frequently heard the farmer, in those parts where the access to lime is easy, complain of the failure of his crops; by some of the modern experimentalists, without attending to the mechanical contact of the soil, it is attributed to its being saturated with the calcareous principles, while others conceive that the soil is made "too light" by the frequent use of it. We are induced to think with the latter, and that it principally arises from the soil being too much divided in its parts; this may be corrected where it is of sufficient depth by ploughing up a portion of the unwrought substratum, which from the tenacity of its parts will effect an appropriate organization for the purpose to which it is intended to be applied; or where the soil is not of sufficient depth it may be corrected by a stiff loam or clay; and where these are not to be conveniently procured we know of no other alternative but that of laying it down for pasture which will enable it to recover a proper density: but in all,

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or either of these remedies, respect must be had to the climate, and the situation of the surface, as the degree of heat and moisture has considerable effect on the process of vegetation, and also to the nature and structure of the plant which it is intended to receive. We could easily swell our observations on this head, far beyond our appointed limits, in proof of what has been advanced; but it must suffice to establish the principle generally.

The Doctor afterward goes on to define, the minor principles of vegetation, and to speak of those bodies which more partially constitute a part of vegetable nutriment; but they have already been noticed by Fordyce, Darwin, and others, as well as by many philosophers on the Continent.

We shall now attend our author through his third Section of Preliminary Considerations; which in fact is a treatise on the importance of meteorology, in the physiology of nature, as applicable to the practical purposes of life; on which we think him rather too sanguine; for though we should highly approve of such an institution as he proposes, we cannot flatter ourselves with such extensive and beneficial results as he conceives would arise out of it. Coinciding with the views of the ingenious Dr. Woodhouse in this instance, he quotes from him the following observations:

"It has always impressed me with something bordering on wonder, that during *six and twenty centuries*, wherein the memory and learning of mankind have been exercised, there has not been found one Secretary of Nature sufficiently instructed to give us a complete history of the various meteoric phenomena, with an entire and connected chain of causes: and although much (many) of the operations going forward in the atmosphere, may have some links that have escaped the most inquisitive eye, and others though seen may not be fully understood, still we ought not to be discouraged. These detached links will one day be united, and form a part of the great chain of natural causes, adding still stronger proofs of that unity of design which pervades the great TEMPLE OF NATURE!—" He is even of opinion, that some future Franklin, may do with accumulated facts in meteorology, what Newton did with those collected by Kepler and Galileo, and therewith form a system which may teach man to bridle the *winds* themselves, and render them farther subservient to human uses."

In speaking of the precise nature of the institution already alluded to, the Doctor strongly recommends Ireland from its climate and local situation as preferable to any other place for establishing it.

"I have elsewhere observed, that Ireland is naturally adapted, for an institution of the kind here proposed. It is placed in a situation strikingly central between the old and the new world; its temperature as to heat and cold is remarkably moderate; the highest part of its surface is not more than 270 feet above the sea; and its loftiest mountains are low, compared with the elevation of those, in the regions east and west of it. These natural circumstances are so manifest and advantageous, that it were a pity that art, which is no more than the handmaid of nature, should not do its duty, and through

through negligence leave incomplete what its mistress had kindly pointed out for the benefit of the servant."

"The most appropriate name for this foundation seems to be, '*Institutes of moral and physical Geography*;' "for which should be appointed a professor, whose duty it would be to give public lectures, comprising as much of the ancient character of all countries, as could be ascertained, together with circumstances of every known region, as to climate, diseases, customs, and products. A knowledge, not a bare but a competent knowledge, of these subjects, in as much as they minister to the advance of science, and the culture of the liberal and useful arts, is important to the interests of any community; and in a tenfold degree is it essential to those of the united kingdom of Great Britain and Ireland, which, together with valuable sciences and arts, fine lands, &c. within itself, has possessions or commerce in every frequented country of the globe."

Although it must be admitted that Ireland possesses superior physical advantages to England, for such an institution as is here proposed, from the equality of its surface, and even from the temperature of the climate; yet we are of opinion that the metropolis of an empire, particularly such a one as London, would be better adapted to its general purposes; being the central orbit on which the genius and learning of the country move; the point of influx and reflux of foreigners from every part of the earth; the residence of the opulent theorist, as well as of the laborious practical philosopher; there would be an extent and facility of communication which Ireland could not propose in any situation.

The object of the Doctor in his fourth Section of Preliminary Considerations, is to enforce the importance of agricultural pursuits in general; but more particularly the necessity of our attention to ligneous productions, from the vast consumption of wood in these countries for ship-building, and other purposes. In the commencement of this Section he advances what we think cannot be dissented from, viz. that

"It is unnecessary to employ any formal arguments to shew what may be readily comprehended, by any one of moderate reflection; namely, that it is at once beneficial and practicable to diminish the quantity of imports for manufacture and home consumption, by introducing or extending the culture of various articles of native produce, which, in these islands, we are now content to derive from abroad. With this view we should act on the fundamental principle, '*That the labours of the plough fill the sail, and drive the shuttle*;' from which it follows, that agriculture is the basis on which to found the security of the state, and the prosperity of the people."

He then proceeds to shew the encreasing exhaustion of those countries whence we derive our foreign supplies, and the immense drainage of money that we experience from it.

"At present both Great Britain and Ireland suffer a considerable drain of money to pay for timber which they receive from America, the North Sea, and the Baltic. But these resources for the supply of foreign timber begin to be exhausted, and consequently the article will not only become progressively

progressively more scarce, but the balance of trade will in those countries become proportionably heavier against us."

"The eastern part of the Anglo-American provinces are, here and there so bare of trees, that the inhabitants at any distance from the great rivers, already find wood to be an article of heavy expence."

"In Norway and Russia, timber is much less easily obtained, than it was a hundred years ago; because the forests nearest to the harbours on the sea coasts, and the great rivers, have been gradually cut down for the convenience of exportation."

The Doctor afterward proceeds to observe what he conceives was the original state of Ireland as to her woods; and supposes that, in the primitive ages, it was like other European countries covered with forests: and therefore very fairly concludes, that the soil and climate is congenial to ligneous productions, notwithstanding its present scarcity, which he accounts for from several peculiar causes; although it appears that Ireland very early began to experience this scarcity, as evinced by the Brehon laws; which were particular and strict in some clauses for promoting its preservation.

The fifth Section, contains a summary history of the early manners of the Irish, particularly as to dress; and argues from the similarity of its form, and the names of the different parts of the machinery used in the manufacture of their linen, that it has been colonized by powerful bodies of people from Asia; who introduced it with them, together with the cultivation of the flax plant. Our limits do not admit of an analysis of this subject; but although there may be some probability attached to the Doctor's conclusions, from the analogy of many of the names of the different parts of the machinery attached to the manufacture, as well as the similarity of dress to the orientals; yet we conceive that the soil of Ireland, considered in connection with its moisture, as very congenial to the culture of the flax plant, is no small presumption that it may be indigenous to that country; and as such might have been very early cultivated, and its produce manufactured by the aboriginal inhabitants, as the acquisition of so useful an art must have been of the first consequence.

Section the sixth, contains observations on the utility of the co-operation of art and science, in which we most heartily acquiesce in all that the Doctor has advanced. We now come to the second grand division of his work, which he commences with a synopsis of the weather in Ireland, for the years 1801 and 1802, in tables regularly taken from observations on meteorological instruments, such as the barometer, thermometer, hygrometer, and rain-gauge; the intention of which is to shew the medium of the climate of that country; to which are attached agricultural notices, shewing the state of vegetation, &c.

In the fourth Section of this chapter the author has given some cursory remarks on the origin and nature of winds; and though he has not advanced any thing new on the subject, still it shews, with
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the other parts of his book, that he has made considerable research into the general laws of nature, as applying to the various and multitudinous phenomena which she exhibits: and as the grand or immediate cause of those casual and regular aerial currents to which the atmosphere is subjected, he observes that,

“ According to Lord Verulam, improved by Halley, the immediate cause of the motions of the atmosphere; or in other words, of the aerial currents we call winds, are the expansion of air by heat, and the contraction of it by cold. This may be exemplified by the familiar instance of the tendency, which two masses of air of different temperatures, and consequently different density, in two contiguous rooms, will ever have to restore their equilibrium through any communication between them; the heavier portion moving in the lower part from the colder to the warmer room, while the more rarified or lighter will proceed in a contrary direction along the upper part; an intermediate space between these two opposite currents being left, where the density of the masses of air being uniform, they will of course remain quiescent.”

“ In order to apply the same principle to account for various phenomena, which cannot be ascribed to what are strictly denominated winds, it has been observed that this tendency in the air, to restore its equilibrium, will produce currents, not only horizontal or inclined, but also perpendicular, both ascending and descending, according as the rarefaction or condensation takes place in different strata of the atmosphere.”

In Chapter III. Section I. on the climate of Ireland, the Doctor takes notice of the popular opinion, respecting the change it has undergone; and says,

“ That the climate of Ireland has suffered a considerable change, almost within the memory of the present generation, is not only a popular opinion, but is a doctrine, held by intelligent and philosophical observers. We are told that the winters in this island have laid aside their ancient horrors, and frequently assume the mildness of spring; while summer is represented as less favourable than formerly, less genial in promoting vegetation, and less vigorous in advancing to maturity the fruits of the earth.”

To establish which, we think with the Doctor, that no satisfactory evidence has been adduced to prove it: its advocates having chosen rather to decide from the uncertain and lax documents of historians, popular opinion, and probable prejudices, than to account for it from physical causes, which are the grand arbiters of natural phenomena. Historians often write under the influence of national habits, and personal feelings; and their observations, especially on such a subject, are to be taken in a comparative rather than in an absolute sense. As to what the climate was, we beg leave to ask, whether any documents can be furnished to prove its comparative fecundity or sterility in the present to any former period? And as to popular opinion on the subject, it is well known that a short series of unusual temperature, which may be effected by peculiar and casual planetary influences, is sufficient to govern the opinion of a generation. We are decidedly with the Doctor in sentiment, that what

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ever the climate and soil of Ireland has been capable of in remote ages, it is in the present; and we are the more confirmed in it, from the equality of the plane of its surface, and its comparative small elevation above the level of the sea; which necessarily prevents the casual removal of the soil from floods, &c. which is not the case with many other countries.

In the subsequent Section the Doctor has entered into a short dissertation "on the constitution of the Atlantic ocean;" which we think both ingenious and circumstantial: he says, that

"Exclusive of the undulation caused by the winds, and that swell known by the name of the tides, the sea has a third motion, or continual tendency towards the west."

On the cause of the latter motion, we rather expected the Doctor would have offered an opinion; but, as he has not, we submit the following as the probable one; namely, the diurnal motion of the earth being from west to east, and its velocity to a certain degree operating against the gravitation of the waters, may occasion their recession in a contrary direction; and produce the current alluded to. This may be illustrated by the familiar instance of placing a globule of mercury on a moveable plane, and by putting it in motion in a direct line up to a certain velocity, the globule will move on its surface in an opposite direction; and it may be farther accounted for on the centrifugal tendency of the planetary system, and the general laws of motion. We are altogether of opinion with the Doctor in the following Section, that there is no reason to conclude, that the westerly winds are at present more frequent and boisterous than formerly, unless it could be proved that the velocity of the current of the sea has encreased.

In the fourth and fifth Sections, are cited innumerable instances of the healthy and thriving state of ligneous vegetation in Ireland; in opposition to the too generally received opinion of the incapacity of the climate for such productions; together with some ingenious observations on their management.

The sixth Section contains an account of the climate of Scotland, Norway, Sweden, Russia, and Switzerland; together with the growth of trees in these countries: the object of which is to infer from their comparative sterility to Ireland, that the latter is consequently more genial to vegetation, whether of the ligneous or of the herbaceous species.

"Trees, it is well known, grow and arrive at a great size in regions infinitely colder than the most elevated and exposed districts in Ireland; for example, in the bleak Highlands of Scotland, &c."

The Doctor's "Address to the Friends and Inhabitants of Ireland," is rather an exhortatory discourse to the important pursuit of planting, adducing the general capability of the country for fostering it. It also contains some very ingenious remarks on the friendly influence

of mountains on atmospheric temperature ; and as the most appropriate to our limits, we shall quote the following :

"Lofty mountains, especially if their horizontal surface be not very extensive, do not warm the atmosphere in any considerable measure ; yet that part of it which is in contact even with the loftiest mountains, is warmer at least in winter, than air of the same height over plains. The reason of this is, that such immense masses of earth and stones, generally contain more heat than mere air ; and the air in contact with them, being on that account specifically lighter than the more distant air, this latter air of course moves towards the mountains, or the general current of the atmosphere flows to them with greater velocity ; whence, clouds seem to be attracted by them, and the winds are more commonly violent on high mountains than on plains."

"The air thus accumulated on the sides of the mountains, is at length forced over their summits ; but in ascending to a greater height than that at which it was impregnated with vapour, it is cooled, and consequently deposits this vapour, which hereby forms mists on the sides of the mountain ; and when the quantity of condensed vapour is copious, it warms the air to a considerable degree. Hence it is apparent that mountains, in as much as temperature is concerned, are not in their nature hostile to vegetable life, when taken in general ; and in particular with relation to the mountains of Ireland, whose tops are not chilled by durable snows, we may infer that the temperature of the air on them cannot be unfavourable to the growth of plants, whether of the ligneous or herbaceous kinds."

The Doctor proceeds to advance a variety of arguments in favour of planting, the grand object of his book : such as the generation of soil from the deciduous foliage of the woods ; the extraordinary expence of building from a scarcity of timber ; and the consequent check to industry, that arises from it ; together with many others, which have a more private and individual relation.

Chapter IV. Sections first, second, third, fourth, and fifth, contain observations on the economy of planting in general, fences and shelter ; soil, situation, seminary, and nursery ; the various methods of planting, pruning, thinning, and selling : on which the author makes many useful and important remarks, proper to be observed in such pursuits ; but for all of which we refer our readers to the perusal of the book itself.

In the fifth and last chapter "on the structure, utility, cultivation, and disease of the flax plant," the Doctor has fully gone into every important particular relative to this very valuable vegetable : its structure is minutely described, together with the most genial soil for its production, and the manner of cultivating it, as recommended by the best authorities. He has also described the preparatory processes for the loom, as well as the subsequent on finishing ; and last of all he has considerably enlarged on the disease to which it is subject, called "firing, or firing in the foot ;" and offers some very ingenious ideas as to the probable cause, and the best means of preventing it. The Doctor, with great propriety, very urgently recommends the domestic

domestic culture of flax seed, to prevent the necessity of its importation; and very ably 'combats the several arguments that are brought against it, by facts, as well as speculation. His principal observations on this head are founded on the importance of the linen manufacture; its dependence on foreign countries from the importation of the seed; and the immense annual drainage of money occasioned by it. On its importance he cites the very respectable authority of Mr. Preston.

"In whatever point of view we consider Ireland," says this gentleman, "it will appear that nature, her habits of industry, her particular circumstances, her political relations, all concur in pointing out the linen manufacture as the prime object of her exertions."

"The primum, therefore, of a manufacture so important to a nation, demands the most serious and unwearied attention, to put it on a productive and secure footing. The first point deserving particular attention is the domestic culture of flax seed."

"The annual import of this article into Ireland is estimated at forty-five thousand hogheads; thirty-five thousand from America, and ten thousand from Holland, Riga, and Memel. Taking the average price at 5l. a hoghead, which is the lowest admissible calculation, the importation of flax-seed will cost the nation annually the sum of 225,000l. sterling. But were the calculation to be made from an experienced maximum and minimum, the cost would be 100,000l. more. For, in the year 1803, flax seed sold in Derry at the enormous price of 12 guineas a hoghead, and rating the minimum at three guineas, the medium of the ten terms would be seven, which would produce a sum of 315,000 guineas. If to this we add the annual loss by the carriage of money, as well as of people from Ireland to America, in those vessels that bring over the flax seed, which is chiefly done in American bottoms, the balance of trade, together with Marine education, will be found greatly against us in this branch, and therefore calls loudly and imperiously for the intervention of the state. It is true a late statute apparently restrains the passenger trade; but the restrictions will be evaded, and the balance in each at least will continue against us, because a wealthy description of yeomanry still will emigrate, until a more effectual bar be put in the way. To the progress of this national disadvantage, perhaps no more powerful obstacle could be opposed than to cultivate at home our sowing flax-seed."

We have perused this book with appropriate attention; and conclude our remarks by saying, that whether we consider the general object of it in a national point of view, or as relating to those individuals who are more immediately interested in its topics, it is of considerable importance, and worthy of serious study: and although its physiological contents may have been furnished in great part to the author's hand by other naturalists, yet he discovers a deep and general research into the laws of nature; together with considerable generalizing powers of mind, as well as industry and ingenuity in the collection and arrangement of his practical observations. The language, with some exceptions, is elegant without verbosity, and terse with a suitable degree of ornament. In fine, whether we consider the work in a philosophical, practical, or moral point of view, as

the effort of an individual to improve the condition of his country; we are not backward to acknowledge, that it is equally creditable to the head and to the heart of the author.

Barrow's *Travels in China*.

(Continued from p. 346, Vol. XIX.)

MR. BARROW's fourth chapter contains some just remarks on the importance of the female character, in giving a tone to the manners of a country; and on the accurate notions of the degree of civilization in any nation to be deduced from the state and condition of its women. Taking this for a fair criterion, China must be ranked low indeed on the scale of civilized countries.

"The Chinese, if possible, have imposed on their women a greater degree of humility and restraint than the Greeks of old, or the Europeans in the dark ages. Not satisfied with the physical deprivation of the use of their limbs, they have contrived, in order to keep them the more confined, to make it a moral crime for a woman to be seen abroad. If they should have occasion to visit a friend or relation, they must be carried in a close sedan chair: to walk would be the height of vulgarity. Even the country ladies, who may not possess the luxury of a chair, rather than walk, suffer themselves to be sometimes rolled about in a sort of covered wheelbarrow. The wives and daughters, however, of the lower class are neither confined to the house, nor exempt from hard and slavish labour, many being obliged to work with an infant upon their back, while the husband, in all probability, is gaming, or otherwise idling away his time. I have frequently seen women assisting to drag a sort of light plough, and the harrow. Nieuwhoff, in one of his prints, taken from drawings supposed to be made in China, yokes, if I mistake not, a woman to the same plough with an ass. Should this be the fact, the Chinese are not singular, if we may credit the Natural Historian of Antiquity*, who observes, that to open the fertile fields of *Byzacium* in Africa, it was necessary to wait until the rains had soaked in the grounds; "after which a little weakly" ass, and an old woman, attached to the same yoke, were sufficient to "drag the plough through the soil," *post imbres vili asello, et a parie altera jugi anu vomerem trahentem vidimus scindi*."

"In the province of *Kiang-see* nothing is more common than to see a woman drawing a kind of light plough, with a single handle, through ground that has previously been prepared. The easier task of directing the machine is left to the husband, who, holding the plough with one hand, at the same time with the other casts the seeds into the drills.

"The advantages which those women possess in a higher sphere of life, if any, are not much to be envied. Even at home, in her own family, a woman must neither eat at the same table, nor sit in the same room with her husband. And the male children, at the age of nine or ten, are entirely separated from their sisters. Thus the feelings of affection, not the instinctive products of nature, but the offspring of frequent intercourse and of a mutual communication of their little wants and pleasures, are nipped in the very bud of dawning sentiment. A cold and ceremonious conduct must be observed on all occasions between the members of the same family.

* Plin. lib. xvi. Cap. 21.

There is no common focus to attract and concentrate the love and respect of children for their parents. Each lives retired and apart from the other. The little incidents and adventures of the day, which furnish the conversation among children of many a long winter's evening, by a comfortable fire-side, in our own country, are in China buried in silence. Boys, it is true, sometimes mix together in schools; but the stiff and ceremonious behaviour, which constitutes no inconsiderable part of their education, throws a restraint on all the little playful actions incident to their time of life, and completely subdues all spirit of activity and enterprize. A Chinese youth of the higher class is inanimate, formal, and inactive, constantly endeavouring to assume the gravity of years.

"To beguile the many tedious and heavy hours, that must unavoidably occur to the secluded females totally unqualified for mental pursuits, the tobacco-pipe is the usual expedient. Every female, from the age of eight or nine years, wears, as an appendage to her dress, a small silken purse or pocket to hold tobacco and a pipe, with the use of which many of them are not unacquainted at this tender age. Some, indeed, are constantly employed in working embroidery on silks, or in painting birds, insects, and flowers on thin gauze. In the ladies' apartments of the great house in which we lived at Pekin, we observed some very beautiful specimens of both kinds in the pannels of the partitions; and I brought home a few articles which I understand have been much admired: but the women, who employ their time in this manner, are generally the wives and daughters of tradesmen and artificers, who are usually the weavers both of cotton and silks. I remember asking one of the great officers of the court, who wore a silken vest beautifully embroidered, if it was the work of his lady; but the supposition that his wife should condescend to use her needle seemed to give him offence."

Wretched, indeed, is the state of these women, who, even in the most essential ingredient of happiness, have no choice of their own. For a Chinese woman never sees the man who is to be her partner for life until the day of her marriage, she being literally *sold* to her husband by her parents. Of course he who bids highest is sure to have her. Parental authority, indeed, is carried to such an excess in China, that a father has unlimited authority over his son, and can even sell him as a slave for any length of time. Polygamy is allowed in this country; but, from the great expence of living, is chiefly limited to the opulent. Women are debarred the pleasures of social intercourse; and the men are addicted to the most brutal and unnatural propensities. In short, the moral character of the Chinese is rated very low indeed.

These people though fond of feasting, are strangers to conviviality; and they have a singular mode of shewing their hospitality to their guests. If any person invited is prevented from attending, the portion of the dinner meant for his use is sent in procession to his own house! and it is very customary to send after each guest the remains of his dinner.

By a barbarous law, for which it is impossible to account on any principle of justice or policy, and which is productive of dreadful effects; if a wounded man be taken under the protection of any hu-

mane person for the purpose of recovery, such person, in the event of his death, is liable to be tried for murder, and to be actually punished with death, unless he can prove how the wound was made, or that the party survived it forty days. In consequence of this law, numbers of persons who meet with accidents, are left to perish for want of assistance!

Our author confirms the account of preceding travellers respecting the horrible practice of infanticide in China, which, though tolerated, is not, as has been asserted, sanctioned by the law. The silence of the law on a subject so well calculated to make it speak with rigour and effect, Mr. Barrow ascribes to the same cause which induced the great Athenian legislator to provide no punishment for parricide. An unwillingness to admit the possibility of a crime so contrary to nature. But when fact is daily opposed to supposition, and thousands of infants are thus inhumanly destroyed every year, it is high time for the interposition of the law to punish, if not to suppress it. The number of children that annually perish by this means in the whole empire of China, is supposed to be about 18,000, of which one half are destroyed in the capital. This unnatural custom is ascribed to the frequent occurrence of famine, and the general prevalence of extreme poverty. But our author thinks, that the vast expence of funerals in China, may induce parents to lay their still-born children, or infants who die a natural death, in the streets, knowing that they will be taken up by the police, whose carts make the circuit of the city at an early hour every morning for that purpose, and that, if this be really the case, the number of infanticides in Pekin may, by a moderate computation, be reduced more than one half.

Though the Chinese are represented to be the most timid people on the face of the earth, yet suicide is very common among them. "The government, indeed, should seem to hold out an encouragement to suicide, by a very common practice of mitigating the sentence of death, in allowing the criminal to be his own executioner. The late viceroy of Canton, about two years ago, put an end to his life by swallowing his stone snuff-bottle, which stuck in the œsophagus, and he died in excruciating agonies."

Of the *amusements* of the Chinese we have a detailed account: they appear to be most puerile and contemptible, with the single exception of their fireworks, in which they certainly excel. The following is a description of some that were exhibited before the Emperor, at the Court of Gehol, in Tartary, extracted from Lord Macartney's Journal,

"Last of all, were the fireworks which, in some particulars, exceeded any thing of the kind I had ever seen. In grandeur, magnificence, and variety, they were, I own, inferior to the Chinese fireworks we had seen at Batavia, but infinitely superior in point of novelty, neatness, and ingenuity of contrivance. One piece of machinery I greatly admired; a green chest of five feet square was hoisted up by a pulley to the height of fifty or sixty feet from the ground; the bottom was so constructed as then suddenly to fall out, and make way for twenty or thirty strings of lanterns inclosed in the box to descend

send from it, unfolding themselves from one another by degrees, so as at last to form a collection of at least 500, each having a light of a beautifully coloured flame burning brightly within it. This devolution and development of lanterns (which appeared to me to be composed of gauze and paper) were several times repeated, and every time exhibited a difference of colour and figure. On each side was a correspondence of smaller boxes, which opened in like manner as the others, and let down an immense network of fire, with divisions and compartments of various forms and dimensions; round and square, hexagons, octagons and lozenges, which shone like the brightest burnished copper, and flashed like prismatic lightning, with every impulse of the wind. The diversity of colours, indeed, with which the Chinese have the secret of cloathing fire, seems one of the chief merits of their pyrotechny. The whole concluded with a volcano, or general explosion and discharge of suns and stars, squibs, bouncers, crackers, rockets, and grenadoes, which involved the gardens for above an hour after in a cloud of intolerable smoke."

Of this species of exhibition, which must produce a wonderful effect, we have no knowledge in Europe, at least as far as we know.

The sixth chapter contains an elaborate disquisition on the language and situation of China, with the present state of the arts and sciences in that country, in which the author exposes some absurdities of Doctor Hager. This chapter is curious, but will not admit of abridgment. From the succeeding chapter on the government and laws, we shall make some extracts. Mr. Barrow informs us, that the historical records of this immense empire are by no means deficient. "For two centuries at least before the Christian æra, down to the present time, the transactions of each reign are amply detailed without any interruption; they have even preserved collections of copper coins, forming a regular series of the different Emperors that have filled the throne of China for the last two thousand years. Such a collection, though not quite complete, Sir George Staunton brought with him to England."

Such records few countries can boast. Of the constitution we have the following account:

"The power of the sovereign is absolute; but the patriarchal system, making it a point of indispensable duty for a son to bring offerings to the spirit of his deceased parent in the most public manner, operates as some check upon the exercise of this power. By this civil institution, the duties of which are observed with more than a religious strictness, he is constantly put in mind that the memory of his private conduct, as well as of his public acts, will long survive his natural life; that his name will, at certain times in every year, be pronounced with a kind of sacred and reverential awe, from one extremity of the extensive empire to the other, provided he may have filled his station to the satisfaction of his subjects; and that, on the contrary, public execrations will rescue from oblivion any arbitrary acts of injustice and oppression, of which he may have been guilty. It may also operate as a motive for being nice and circumspect in the nomination of a successor, which the law has left entirely to his choice.

"The consideration, however, of posthumous fame, would operate only

as a slender restraint on the caprices of a tyrant, as the history of this, as well as other countries, furnishes abundant examples. It has, therefore, been thought necessary to add another, and perhaps a more effectual check, to curb any disposition to licentiousness or tyranny that might arise in the breast of the monarch. This is the appointment of the censorate, an office filled by two persons, who have the power of remonstrating freely against any illegal or unconstitutional act about to be committed, or sanctioned by the Emperor. And although it may well be supposed, that these men are extremely cautious in the exercise of the power delegated to them, by virtue of their office, and in the discharge of this disagreeable part of their duty, yet they have another task to perform, on which their own posthumous fame is not less involved than that of their master, and in the execution of which they run less risk of giving offence. They are the historiographers of the empire; or, more correctly speaking, the biographers of the Emperor. Their employment, in this capacity, consists chiefly in collecting the sentiments of the monarch, in recording his speeches and memorable sayings, and in noting down the most prominent of his private actions, and the remarkable occurrences of his reign. These records are lodged in a large chest, which is kept in that part of the palace where the tribunals of government are held, and which is supposed not to be opened until the decease of the Emperor; and, if any thing material to the injury of his character and reputation is found to be recorded, the publication of it is delayed, out of delicacy to his family, till two or three generations have passed away, and sometimes till the expiration of the dynasty; by this indulgence they pretend, that a more faithful relation is likely to be obtained, in which neither fear nor flattery could have operated to disguise the truth.

“An institution, so remarkable and singular in its kind in an arbitrary government, could not fail to carry with it a very powerful influence upon the decisions of the monarch, and to make him solicitous to act, on all occasions, in such a manner as would be most likely to secure a good name, and to transmit his character unsullied and sacred to posterity. The records of their history are said to mention a story of an Emperor, of the dynasty or family of *Tang*, who, from a consciousness of having, in several instances, transgressed the bounds of his authority, was determined to take a peep into the historical chest, where he knew he should find all his actions recorded. Having made use of a variety of arguments, in order to convince the two censors that there could be nothing improper in the step he was about to take, as, among other things, he assured them, he was actuated with the desire only of being made acquainted with his greatest faults, as the first step to amendment, one of these gentlemen is said to have answered him very nobly to this effect; ‘It is true your Majesty has committed a number of errors, and it has been the painful duty of our employment to take notice of them; a duty,’ continued he, ‘which further obliges us to inform posterity of the conversation which your Majesty has this day very improperly held with us.’”

It would be happy for sovereigns, and for subjects too, if every monarch had for honest a councillor. In the formation of their criminal code, the Chinese legislators have displayed equal mildness and wisdom; as well in fixing the proportion of punishment to crimes, as in the clear definition of crimes themselves. The Emperor is the fountain of mercy; and no sentence of death can be legally executed with-

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out his previous order. In a note Mr. Barrow gives the report of a criminal process, which will convey to our readers a much clearer idea of the forms of proceeding in criminal cases than could be derived from any descriptions or observations of our own, we shall therefore extract it.

"The following law case, which is literally translated from a volume of reports of trials, published in the present reign of *Kia-King*, and with which I have been favoured by a friend (who was himself the translator), will serve to shew the mode of proceeding in criminal matters of the provincial courts of judicature. The circumstances of the transaction appear to have been enquired into fairly and impartially, and no pains spared to ascertain the exact degree of criminality. Being given to me about the time when the trial took place of Smith, for the murder of the supposed *Hammersmith Ghost*, I was forcibly struck with the remarkable coincidence of the two cases, and with the almost identical defence set up by the Chinese and the English prisoners, and on that account it excited more interest than perhaps it might otherwise be considered to be entitled to.

"Translation of an Extract from a Collection of Chinese Law Reports, being the Trial, Appeal, and Sentence upon an Indictment for Homicide by Gun-firing."

"At a criminal court held in the province of Fo-kien, upon an indictment for shooting, and mortally wounding a relation; setting forth, that *She-fo-pao*, native of the city of *Fo-guang-sien*, did fire a gun, and by mischance, wound *Vang-yung-man*, so that he died thereof.

"The case was originally reported, as follows, by *Vu-se-Kung*, sub-viceroy of the province of Fo-kien:

"The accused *She-fo-pao*, and the deceased *Vang-yung-man*, were of different families, but connected by marriage, were well known to each other, and there had always been a good understanding between them.

"In the course of the first moon, of the 25th year of *Kien-long*, *She-fo-pao* cultivated a farm on the brow of a hill belonging to *Chin-se-kien*, and which lay in the vicinity of certain lands cultivated by *Vang-yung-man* and *Vang-ky-hao*, inasmuch as that the fields of *Vang-yung-man* lay on the left of those of *She-fo-pao*, which were in the center, and those of *Vang-ky-hao* on the right side of the declivity of the hill. It occurred, that on the 7th day of the 9th moon of the same year, *She-fo-pao* observing the corn in his fields to be nearly ripe, was apprehensive that thieves might find an opportunity of stealing the grain; and being aware, at the same time, of the danger which existed on those hills from wolves and tygers, armed himself with a musquet, and went that night alone to the spot, in order to watch the corn, and seated himself in a convenient place on the side of the hill. It happened that *Vang-ky-hao* went that day to the house of *Vang-yung-man*, in order that they might go together to keep watch over the corn, in their respective fields. However *Vang-yung-long*, the elder brother of *Vang-yung-man*, conceiving it to be yet early, detained them to drink tea, and smoke tobacco until the second watch* of the night, when they parted from him, and proceeded on their expedition, provided with large sticks for defence.

* "Each watch is two hours, and the second watch begins at eleven o'clock."

"*Vang-ty-hao* having occasion to stop for a short time upon the road, the other *Vang-yung-man* went on before, until he reached the boundary of the fields watched by *She-fo-pao*.

"*She-fo-pao*, on hearing a rustling noise among the corn, and perceiving the shadow of a person through the obscurity of the night, immediately hailed him, but the wind blowing very fresh, he did not hear any reply. *She-fo-pao* then took alarm, on the suspicion that the sound proceeded from thieves, or else from wild beasts, and lighting the match-lock, which he held in his hand, fired it off, in order to repel the invaders whoever they might be.

"*Vang-yung-man* was wounded by the shot in the head, cheeks, neck, and shoulder, and instantly fell to the ground. *Vang-ty-hao* hearing the explosion, hastened forward, and called aloud to enquire who had fired the gun. The other heard the voice, and going to the place from whence it proceeded, then learned whom he had wounded by the mischance. The wounds of *Vang-yung-man* being mortal, he expired after a very short interval of time had elapsed.

"*She-fo-pao*, being repeatedly examined by the magistrate, acknowledged the fact without reserve; and, upon the strictest investigation and enquiry being entered upon, deposed, That it was really during the obscurity of the night that he had ascended the hill, in order to watch the corn, and on hearing a noise to proceed from a quarter of the field that was extremely dark, and in which the shadow of some person was discernable, he had called out, but received no answer:—That the suspicion then arose in his mind, that they were either thieves or wild beasts, and alarmed him for the security of his person, being then entirely alone; he therefore fired the gun to repel the danger, and wounded *Vang-yung-man* by mischance, so that he afterwards died.

"That he, the deponent, was not actuated by any other motive or intention on this occasion, nor desirous of causing the death of an individual. The relations of the deceased being then examined, gave a corresponding evidence, and raised no doubts in other respects to the truth of the above deposition. In consideration, therefore, hereof it appears that, although *She-fo-pao* is guilty of homicide by gun firing, yet, since he was upon the watch over the fields, in the darkness of the night, and perceived the shadow of a man, whom he hailed, and from whom he received no answer, and had in consequence apprehended the approach of thieves or wild beasts, to prevent which, he fired the gun that occasioned the wounds whereof the man is now dead—It follows, that there did not exist any premeditated intention of murder.—The act of which *She-fo-pao* stands convicted may be, therefore, ranked under the article of homicide committed in an affray, and the sentence accordingly is, to be strangled upon the next ensuing general execution or gaol delivery.

"The above report being transmitted to the supreme criminal tribunal at Peking.—They rejoin,

"That, on investigation of the laws we find it ordained, that homicide by gun-firing shall receive a sentence conformable to the law against intentional murder; and that the law against intentional murder gives a sentence of decapitation on the next ensuing public execution, or gaol delivery. It is likewise found to be ordained by law, that whoever shall unwarily draw a bow, and shoot an arrow towards fields or tenements, so that any person unperceived therein shall be wounded, and die therefrom, the offender shall receive

receive one hundred blows with the bamboo, and be banished to the distance of three thousand lys (near a thousand miles).

"In the case now before us, *She-fo-pao*, being armed with a musquet, goes to watch the corn, hears a noise in the fields, and calls aloud, but receiving no answer, suspects it to proceed from thieves or wild beasts, and fires the gun, by which *Vang-yung-man* was wounded, and is now dead. But in the deposition given in by the defendant, the declaration that he saw the shadow of some person does not accord with the suspicion afterwards expressed, that the noise arose from wild beasts. If, in truth, he distinguished traces of a man, at the time of his calling out, notwithstanding that the violence of the wind prevented his hearing the reply, *She-fo-pao* had ocular proof of the reality of the person from the shadow he had seen. Continuing our investigation, we have further to notice, that when *She-fo-pao* took his station in order to guard the middle ground, *Vang-yung-man* was engaged in watching his fields in a similar manner, and would have occasion to go near the limits of the middle ground in his way to his own farm, and which could not be far removed from the path leading to the middle ground; on which account it behoved *She-fo-pao* to hail the person repeatedly, previous to the firing of the gun, whose effect would be instantaneous, and occasion the death of the unknown person from whom the sound proceeded.

"*She-fo-pao* not having repeatedly hailed the person from whom the noise had arisen to disturb him, and proceeding to the last extremity upon the first impulse or alarm, are grounds for suspecting that there exists a fallacy and disguise in the testimony given in this affair, in which case, a sentence conformable to the law against homicide, committed in an affray, would afford a punishment unequal and inadequate to the possible aggravation of the offence.

"On the other hand, it would appear, in confirmation of his statement, that these fields were, according to the custom of the neighbouring villages, understood to be guarded at that time in the manner aforesaid, and that circumstance proving true, the accident that followed might still be considered solely as the effect of apprehension of wild beasts by night, inducing the accused to fire towards fields or tenements, so as to wound a man mortally by the mischance.

"Should a strict examination admit of this interpretation of the offence, the sentence may be awarded according to the law, immediately applicable to the subject, and not in conformity with the law against homicide committed in an affray. As the life or death of the offender rests on the preference to be shewn towards either of those expositions of the case, it is resolved to hold any immediate decision as premature, and we issue our directions to the said sub-vice-roy to revise the prior decision; and, with the assistance of a renewed investigation, finally to determine and report to us the sentence which he may conceive most agreeable to the spirit of our laws.

"After a second investigation, and reconsideration of the affair, the sub-vice-roy sent in the following report to the supreme tribunal: Pursuant to the order for revival issued by the supreme criminal tribunal, *She-fo-pao* has been again examined at the bar, and deposes, That on hearing a noise in the corn fields, he conceived it to proceed from thieves, and called out in consequence, but, receiving no answer, and finding the noise gradually to approach him, he then suspected it to have arisen from a wolf or tyger; and, in the alarm thus excited for his personal safety, had fired the gun, by which *Vang-yung-man* had been mortally wounded; that, since the event

happened in the second watch of the night, after the moon had set, and while clouds obscured the faint light of the stars, it was really a moment of impenetrable darkness; and that it was only at the distance of a few paces that he distinguished the approach of the sound that had alarmed him, but, in fact, had never seen any shadow or traces whatsoever; that had he perceived any traces or shadow of that description, he would not have ceased to call out, though he had failed to have received an answer the first time, nor would he have the temerity to fire the gun, and render himself guilty of murder.

"That, on the preceding examination, the severity and rigour of the enquiry regarding the grounds upon which he suspected the approach of thieves, so as to induce him to fire, had overcome him with fear, being a countryman unused to similar proceedings, and produced the apparent incongruity in his deposition, but that the true meaning and intent was, to express his absolute uncertainty whether the alarm arose from thieves or wild beasts, and nothing farther; and that from such deposition he had never intentionally swerved in the course of the investigation.

"According, therefore, to the amendment suggested by the supreme tribunal, it appears indeed, that when the noise was first perceived in the fields, *She-fo-pao* had called out, and on being prevented by the wind from hearing a reply, had taken alarm as aforesaid.

"And whereas it was likewise deposed by *She-fo-pao*, that the grain being ripe at that season, the stems were exceeding high and strong, so as to render it difficult to walk amongst them, it seems that *Yang-yung-man*, in walking through the corn, had produced a rustling noise very audible to *She-fo-pao*, who was sitting on the declivity of the hill, and in a direction in which the wind favoured the progress of the sound; but when the latter called out, the wind, on the contrary, prevented him from being heard, and consequently from receiving an answer; this mischance, therefore, gave rise to his suspicion of the approach of wild beasts, which appears to have been the sole and undisguised motive for firing the gun.

"This statement of facts being narrowly investigated, in compliance with the supreme tribunal's order for revival, may be confided in as accurate, and worthy of credit; the result, therefore, is, that the offender, during the darkness of the night, and under the apprehension of the approach of a wolf or a tiger, had fired a musquet in a spot frequented by men, and had mortally wounded a man by the mischance, which corresponds with the law suggested in the order for revival issued by the supreme tribunal; namely, that law against an offender who should unwarily draw a bow and shoot an arrow towards fields or tenements, so that any person unperceived therein should be wounded and die therefrom.

"The prior decision, conformably to the law against homicide committed in an affray, subsequent investigation does not confirm; and *She-fo-pao* is, therefore, only punishable with banishment.

"This second report being received by the supreme criminal tribunal, they declare, that,

"The sentence having been altered on a revision by the sub-vice-roy, and rendered conformable to the law, which ordains that, whoever shall unwarily draw a bow and shoot an arrow towards fields or tenements, so that any person unperceived therein may be wounded, and die therefrom, the offender shall receive a hundred blows with the bamboo, and suffer banishment to the distance of 3000 *ly*s.

"We

"We confirm the sentence of a hundred blows of the bamboo, and banishment to the distance of 3000 lys; and further prescribe, that ten ounces of silver (3l. 6s. 8d.) shall be paid by the offender to the relations of the deceased for the expences of burial.

"The sentence, being thus pronounced on the 19th day of the 5th moon, of the 27th year of *Kien-Long*, received the Imperial sanction on the 21st day of the same moon, in the following words: Pursuant to sentence be this obeyed.

"KHIN-TSE."

(To be continued.)

DIVINITY.

An Original Essay on the Immateriality and Immortality of the Human Soul, founded solely on Physical and Rational Principles. By S. DREW. Second edition. Pp. 630. Hurst. 1803.

IN our Review * of the first edition of the Essay before us, we expressed our approbation of it, as the production of a mind untutored by education, in very strong terms: our critique was not conceived with cautious timidity, reserved and diffident as we are on many occasions. We boldly declared our opinion, without waiting for the sanction of the public voice. And, where the characters of merit are so decisively deep; to waver in suspense, to hesitate in pronouncing judgment, would betray a literary imbecility ill suited to our profession. That Mr. Drew's Essay should have come to a second edition in the course of a few months, must surely furnish a presumption of its excellence, and we felicitate ourselves, as the heralds of the world's applause.

In the present edition, the work has undergone a considerable alteration. It is now divided into *parts* and *chapters*: and these chapters are subdivided into *sections*. The various arguments, arranged under proper heads, are now placed in a more conspicuous light. Some new arguments, also, are occasionally interspersed through the different sections, and so interwoven with the whole, as to become additional or explanatory, as circumstances seemed to require. Two sources of argument are now ventured on, which were untouched in the former edition, and two entire sections are added, which are founded entirely on arguments drawn from the *omnipotence* and *omnipresence* of God. These new sections, together with those additional arguments which are occasionally interspersed through the work, form an addition of about forty pages: and we can say, without hesitation, that they add more to the argumentative part of the book, than to the number of its leaves.

In apology for his defects, the author states with much ingenuousness, that "the claims of an infant family, obliging him to attend on the common avocations of life, rendered the work, during the whole progress of its composition, the produce of his leisure hours, and that it was, therefore, written under different impressions."

In another part of the preface, he says, "Though almost unknown in the

* See Review for Jan. 1803. p. 11.

departments of literature, and destitute of those acquirements which might justify the public expectation, the work has come forward under the sanction of the most respectable list of subscribers that Cornwall on any similar occasion has, perhaps, ever afforded." "It is to those subscribers (he adds) whose names fill the original list, that I feel myself primarily indebted. I hope I shall ever retain a just sense of their kindnesses towards me, and shall take pleasure in acknowledging the obligations which I owe them, while gratitude is capable of warming my heart." "My first motive in writing this Essay, and in all the improvements which I have since made, has been to attempt the establishment of the immortality of the human soul; a truth which scepticism and infidelity would teach us to disbelieve. If that end be accomplished, my design will be fully answered: if not, my motive in writing will afford me a source of consolation, and I shall reflect with satisfaction, that I have done my best, and meant it well."

We have no doubt of Mr. Drew's good intentions: by these intentions, his plan was governed: nor does the execution fall short of the design.

POETRY.

The Battle of Largs: a Gothic Poem. With several Miscellaneous Pieces.
PP. 76. 8vo. Highley. 1804.

THOUGH the Poem has not the author's name prefixed, it appears from one of the smaller pieces, that he is a native of Scotland. He tells us in the preface, that the *Battle of Largs*, is an attempt to produce an Essay, which might hold a middle rank between the heroic ballad and the regular epic. As the author confesses the object of his publication is chiefly to ascertain the value of his talent, such as it is, and to determine the degree of importance which he ought to attach to the faculties of taste and imagination in the future cultivation of his mind, it is our duty as literary censors to tell him, that his Poem by no means displays any strong powers of either taste or imagination, and is besides, deficient in the common rules of versification, hardly ever seen now in any composition. The first eight lines give no very favourable specimen.

"Alarum'd by the thunder drum,
At war and woe to work we come.
The weird Sisters meeting, said,
And Nature shook like one afraid;
While wrapt in Night's black cloke, the sky
Frown'd down on every praying eye,
Mocking the holly supplication
With the rude tempest's declamation."

Exuberance of fancy may sometimes commit faults which the admonition of friendly criticism may correct; but that person can have little hopes of attaining poetical excellence, whose own ear and judgment could permit him to write such a couplet as this.

"And swift the potent secrets mix
Which the grim fire's tongue quickly licks."

Or this,

"The howling wind to chace and hurry,
Rich laden barks to the sea fury."

The

The Odes of Anacreon, translated from the Greek into English Verse, with Notes. By Thomas Girdlestone, M. D. Pp. 144. 8vo. Beart. Yarmouth. 1804.

THIS translation, which has the disadvantage of appearing so soon after the elegant composition of Mr. Moore, besides the explanatory notes at the bottom of the page, has a preface, and a postscript, containing observations on English Versification, which seem entirely out of place. It is by the ear, and not by the judgment, that the verses of all living languages are judged. No authority can justify a harsh verse, and no critical dogma condemn a melodious verse; but when we find Beloe and Pope, Wordsworth and Gray, Cunningham and Darwin, Aikin and Cowper, cited promiscuously as equal authorities, we can form no very high opinion of the author's critical discrimination. One error pervades both the preface and postscript, viz. the confusion of accent and quantity. No person ever can write rationally and intelligibly on English verse, who will not lay all consideration of quantity aside, and consider accent as the sole efficient quality of it.

For the execution of the work itself, it is very respectable, the verse is in general smooth. And Dr. Girdlestone has given the whole sense, and only the whole sense of the original; an uncommon, but in our opinion, an essential requisite in a translation; who ever gives more than an author actually says, runs the hazard of giving what the author never intended to say; and this, among all its excellencies, is a fault in Mr. Moore's Anacreon. For the omission of Ode xxix. on Bathyllus, Dr. Girdlestone has our sincere approbation; it is translated by Mr. Moore, with an accuracy that is truly disgusting, there is nothing like it even in Petronius.

There are some verbal errors in the translation, which a little attention of the author would easily rectify. In the first line of the first Ode

'Though of Atreus' sons I sing.'

the original is misrepresented. *When* would be better than *though*.

In Ode xx. 'Tantalus's (pronounced Tantalusses) daughter stands,' is very harsh.

The following observation in a note on Ode lxvi. made us smile. 'Dacier remarks, that the vines in Greece were so high as to form a commodious shade.' Surely we need not the authority of a French critic and a Greek vineyard, to tell us that a vine may grow high enough to form a commodious shade, though they are not permitted to do it in the vineyards of France. Besides, the original by no means shews the necessity of a tall tree to shelter the lovers, though we may excuse a little prudery in a lady's criticisms.

The Pleasures of Composition. A Poem, in two Parts. Part I. Pp. 60. 8vo. Hatchard. 1804.

QN first opening this book, we expected to find composition used in its general sense, viz. the composition of works of literature and fancy in verse and prose; but this the Poet considers only as a secondary object; and while the first part, now before us, is confined to observations on painting, sculpture, architecture, planting, and music, he tells us that poetry, which he considers as the source from which history, philosophy, eloquence, and every species of prose are derived, is to form the second and subordinate part of his work.

We have not much to say on the lucidus ordo of the arrangement, or on the spirit of the versification. Such a line as this we seldom find in any respectable poem in the present highly polished state of English verse.

‘What chance had stolen from the world’s esteem.’

Or in this couplet,

‘But while of profit there and fame secure,
For different motives sway the *amateur*.’

to the honour of our language be it spoken, we have no vowel sound, that is a rhyme to the last syllable of *amateur*.

Daz’d by the splendor of Invention’s sun,

we do not understand.

‘The Apulian Lutist tries each pop’lar tune,’

must be also unintelligible when recited; the pointed comma gives the intended meaning of pop’lar to the eye.

The notes, which are abundant, are like most other notes written on modern poems by their authors, apparently the writer’s favourites; and the verses, according to the words of a well known remark, only considered as pegs to hang them on.

MISCELLANIES.

Observations on the Slave Trade, principally upon the Speech of Mr. Wilberforce, delivered the 30th of May, 1804. By Jesse Foot, Surgeon.

OUR opinion upon this question is so well known, that it is unnecessary now to repeat it; but approbation of principles of policy by no means implies approbation of all that may be written upon such principles. We perceive, that Mr. Jesse Foot is adverse to the enthusiasm of Mr. Wilberforce. Therein we agree with him; but we cannot discover in his performance strong reasons for being either for or against the abolition. We must candidly say, we do not well understand what the author proposed to prove; much less what his proofs are. It seems, Mr. Foot once before wrote upon the same subject, and part of the present production is occupied in quoting the last. We have two or three repetitions from Mr. Park, the citation of which tends to no purpose that we can discover; nevertheless, they are by far the best passages in the book. Mr. Foot rambles from one subject to another; the duplicity of Mr. Pitt; and the openness of Mr. Fox; the mischiefs of dram drinking; the tendency of fornication to produce habits of whoredom, with various other remarks, the pertinency of which in the present enquiry we have not found out.

Mr. Foot, we should rather apprehend, is one of such whigs as the Westminster tavern meetings form and discipline; and his style, vulgar enough in other respects, is peculiarly distinguished by those colloquial improprieties which characterize the half educated classes of London and Middlesex. One instance may illustrate the cockney dialect as well as a thousand. Our writer! says, “Slaves are procured *different* now to what they had been in former times.” Mr. Foot bestows a very high compliment on Mr. Fox.

“He

"He (Mr. Charles Fox) and I (Mr. Jesse Foot) agree in thinking, that Mr. Pitt played a double game." *Nos poma nitamus.* Our writer seems to have got hold of some scraps of the classics, lugs them in head and shoulders; and from the allusions, makes some similes that have at least the merit of novelty. Mr. Wilberforce, he compares (*why*, he best knows) to Cupid having lost his way wet and benighted. We can the more readily account for this profusion of learning, as we recollect to have heard, that some fashionable youth, of the name of Moore, has lately been *translating* Anacreon. Tacitus also makes his appearance to prove, that young men and women who are not licentious or profligate, are more likely to be vigorous, and to produce healthy children, than debauchees and prostitutes. This discovery, we suspect, Mr. Foot would not have made by his own conversancy with Tacitus, if an able interpreter had not arisen in Arthur Murphy. Indeed, we do not think that any scholar fit to read and understand Tacitus in the original, could be so grossly ignorant of the principles of grammar, as to confound adjectives and adverbs.

Were Mr. Foot simply a collector, and repeater of acts on the slave trade, we should the less scrupulously attend to his diction. But when *he* tries to be a moralist, a philosopher, and a politician, we are the more forcibly struck by the language of ignorance and vulgarity.

We every day see more and more the absolute necessity of proscribing certain pieces of workmanship, in paper and print, that by courtesy, obtain the title of books. We are going to make an observation, which not only Mr. Jesse Foot, but hundreds of much more noted authors, have strong personal reasons to reprobate. *No man can write a very valuable work upon any subject in ethics, and politics, or political economy, without genius and learning.* Mr. Foot does not appear aware of the necessity of those qualities; and in the present performance, has tried as well as he could, and really made out a hundred and sixteen pages, without any assistance from either. So much for Mr. Jesse Foot.

Observations chiefly lithological, made in a Tour to the Lakes. PP. 80. 8vo. Ostell. 1804.

THE writer having read a book of travels, which included the Alps, he was seized with a strong desire of viewing these mountains; but first he thought it expedient to visit the mountains of Britain. *With an eagerness known only to votaries of natural history, he left Barnet in the Manchester coach.* The road from Barnet to Wooburn, is chiefly gravelly; but at Dunstable, chalk hills begin. Similar observations bring him on to Derbyshire. On reaching Manchester, he has a long quotation from the works of Dr. Aikin, whom he seems to regard as a wonderfully great man; in like manner, as Sir Roger de Coverley looked upon the man in Westminster Abbey, who shews the curiosities, as a most extraordinary sage. Dr. Aikin, however, is not without his use to this writer, as he helps him on five pages. From Manchester he proceeded to Carlisle; and, it seems, took the road of Lancaster and Penrith, which Patterson informs us is the direct road. Nothing very material happened to *our natural historian* in that part of the tour, except that he met with good salmon at different inns. At Carlisle, he dined at an ordinary. Our historian records, that there he met with some Germans, and a Dutchman. There was another person present, his account of whom seems to intimate, that our author himself is from Ireland. "*That foreigner* (he says) *if he is not an Englishman, must be a Frenchman.*" Next follows a very deep observation,

"The laws of hospitality are not confined to Scotland alone." Chapter II. begins with a French quotation, which serves to prove, that men are struck with astonishment at the sight of very high mountains. A Latin quotation somewhat mispelt, confirms the same remark; and it moreover appears, that in Sweden, lofty mountains produce a similar effect upon the sight. Near Keswick, one Peter Crosthwaite had a number of curiosities. Before the door were two enormous whale jaws; and our naturalist expected within the house, to find a stuffed rhinoceros, but found no being dead or alive, except the old gentleman's old wife. There follows an account of various stones, which might pass for very learned dissertations at some of the *converzationes* of some *nick-nack* president. From Keswick he returned to Penrith, and visited several other places, where the result of his observations was nearly the same, or at least equal in value to the samples which we have quoted. He returned to London by the Brough road, which brought him into Yorkshire, thence to Grantham, and from Grantham to London, and this is the amount of his tour, and the *additions which it makes to natural history*.

We recommend to those tourists, the specimen exhibited in Dr. Bisset's *Modern Literature of a tour through Hammersmith and Tunham Green, Brentford and Hounslow, and back by Hampton Court*.

A Letter to the Editor of the Edinburgh Review. By Robert Jackson, M.D. 43 Pp. 8vo. Cadell and Davies. 1804.

THE *Edinburgh Review*, with a considerable degree of vivacity, and no small portion of ingenuity, has mingled one ingredient, that has been much more conducive to its circulation, than either learning or ability. It is extremely malignant, and to the dishonour of great numbers of readers, it is therefore the more caressed. The Journal in question, is certainly the ablest of any which are engaged in vilifying the strength and resources of Britain; reviling our army, and disparaging every faithful servant of his king and country. It is infinitely beyond that *namby pamby hodge podge* of ignorance, illiterature, and disloyalty, Mr. Arthur Aikin's *Annual Review*; and is considerably before the *Critical*. Since the *Analytical*, we think it is the least bungling disseminator of mischief that we recollect, among the effusions of hostility to our government and country. Really it must be acknowledged, that if any person have a pleasure in seeing the British character calumniated,* and British dignity aspersed, he will see it *more neatly done* by the *Edinburgh Reviewers*, than by any other British literary labourers in the cause of Buonaparté. The authors are a set of sharp lads. Young they must be, as they have all the confident petulance of college boys, well on for their standing; and who think the whole range of literature and science, to be included in their academic acquirements. But though, to borrow a fit term of their country, they are *clever* youths; for as Beatrice says of Benedick, they are like my lady's eldest son, always talking, their *pens* very far outrun their knowledge. They dash at every thing; and with good talents, often betray very gross and glaring ignorance. We should presume, they have a knot of admirers, who mistake their random remarks for deep criticism. They have a good deal the appearance of lads, that have been too much indulged by their grandmothers. Many a good old lady of both sexes, and all ages, may probably look upon their lively flippancy as vigorous and energetic criticism. Perhaps their

* See their attempts in various articles to vilify our heroes who fought in Egypt, and to exalt the French.

booksellers forming their estimates from the *ledger*, may add to the number of those adoring matrons. They certainly have succeeded far beyond the literary merit, and much farther beyond the moral and political value of their work; and success above desert is very apt to overset light minds. Christian charity ought to make allowance for boys blown up by flattery.

Dr. Jackson, we think, did not lay the just stress on the youth and inexperience of the critics. It is true, in reviewing his book, they have shewn themselves completely ignorant of the subject; but their ignorance is their misfortune, not their fault. This ignorance they have manifested in a hundred articles. Every reader might see that they were bold lads who would write whatever came uppermost. Who that knew any thing of the slave trade, would have supposed humanity to be a *new ground of defence*? The Edinburgh Reviewer of that article was also a fine promising lad; but completely ignorant of the subject. Like Tony Lumpkin, he went round the house, and round the house, and round the house again, but without even touching it. Must not every one that reads their account of Egypt, and the British Expedition, immediately see that they knew nothing of the constitution and character of the British army; nor of the exploits which they performed. There, as in other criticisms, they were still the same, *sharp lads speaking at random, because speaking on a subject on which they were grossly ignorant*. Considerable ingenuity with little experience and knowledge, youthful petulance resulting from that very want of knowledge, and desultory sarcasm, originating from boyish vanity, perhaps more than from malignity, are the leading characteristics of the Edinburgh Review. A respectable physician-like Dr. Jackson, might have passed their unfounded strictures without notice. To be sure he had great provocation. When pestered by a yelping young hound, even though he bark without biting, one feels an earnest desire to give him a blow. But such resentment to such objects, is rather natural than wise.

Elbow-Room. By Thomas Gilliland, &c. 8vo: Pp. 30. 1s. Chapples, 1804.

THE same feeling that urges us to avoid the gripe of a wild beast, induces us to destroy a gnat; on this principle we are desirous of noticing so early, and somewhat in detail, a shilling pamphlet, under the title of *Elbow-Room*.—Had the subject of it touched only on private rights, our's would have been an improper court of judicature; "the law is open, let them implead one another." But the author is everlastingly talking of "*public privilege*," and "*the dreadful breach of public right*;" inciting, and not very covertly, a public deliberate riot to "*resent insult*," and to correct what he happens to think, or rather wishes to describe as "*evils that cannot be put in too many points of view for public reflection and disgust*."

The evils he complains of are the *private boxes*, which were erected at Covent-Garden theatre, in the beginning of the season, 1802; and that the proprietors got too much money. The author, it appears, has groaned for two years, under the first of these heavy oppressions, without uttering any loud complaint, and the second accounts for it. This "*spirited auditor*," had made frequent applications; but not being able to frighten these money-getting gentlemen, or to threaten them out of free admission for himself and his friends, he could no longer suppress his "*bleatings and groanings*" against the theatre itself. *Hinc illæ lachrymæ*—

He grounds his objections to these private boxes on the injury done to the public, to the renters of the theatre, and to the performers.

His calculation, that out of ten hundred thousand persons inhabiting the metropolis and its vicinity, about three hundred thousand participate in the amusements of the theatre, may be right or not; but the consequence he deduces therefrom is absurd: that, "*A theatre, is therefore entirely at the mercy of the public,*" and that "*the public should watch their legitimate rights with a jealous eye, and guard them with a becoming spirit; and when a conductor of this species of entertainment dares to insult the people by whom he is supported, and who have lifted his profession from a puppet-show to a school of moral instruction, and stamped by their liberality a consequence on his professional exertions, he ought to receive such strong marks of public disapprobation, as would warn him from taking future liberties with the rights of a British audience;*" or in other words, if the Manager does not please you, tear his house about his ears, destroy his property, and ruin him for ever.

This is mob government with a vengeance on jacobinical principles; and, if it were once submitted to, let the players themselves take care, whose perturbed spirits first raised the alarm on this subject, it would soon be "*a la lanterne,*" with every one of them who should happen to displease, however innocently, their high mightinesses of the *Canaille*—nay, they might equally suffer in some dispute on an *encore* between the *Mountain* and *la cote gauche*. When mob-government is once permitted in a theatre, it would soon break down the barriers of all legal government; and we might quickly expect the despotic crew would riot in the gallery at the House of Commons, as well as that at Covent-Garden, in support of "*their legitimate rights.*"

That the public may express their pleasure or disgust at performers and sentiments by an hiss or clap, has long been sanctioned by custom, and perhaps a salutary custom too; while it is corrected by a sense of decorum, and does not proceed "*to breaking the king's peace,*" or injuring any individual: in this case, the law steps in most necessarily, and this author should have remembered the heavy damages awarded by an English jury, against the principals in a riot, that drove *old Macklin* from the stage.

There are no such despotic rights and privileges recorded to have existed even at Athens, where the public purse supported theatrical entertainments; and where, after the war of Egina, Pericles obtained a decree, that the money deposited in the treasury to pay the soldiers of the State, should be appropriated to scenical exhibitions; and where too, Eubulus procured a law, condemning any man to death, who should *only propose* restoring τὰς περὶ τὸν θάνατον to the public service.—Here the theatre was the complete property of the public, and not only every man of "*the 300,000 who might participate in the amusement of the theatre,*" but every man in the state had a bona fide interest, actually paid for, in the theatre; still we read of no such wild and anarchical privileges among the Athenians.

It is exactly the reverse in this country, the public money is not wasted in this way; our soldiers at least subsist upon it; we have no Pericles or Eubulus among us, but what must pay so many shillings to see a play, as he would the wild beasts at Pidcock's, or for a set of china; and it is the interest of the proprietors to vary the scene, and to procure a good set of performers, or there is another place of allurement to go to; another place, which this grumbling gentleman describes as "*one of those splendid piles, that affords, not only the highest possible convenience to the public, but is absolutely a treat*"

to sit within its walls, where there is a pleasing variety of architectural order which is most fancifully displayed, and the general department of the whole interior of the building has a very rich and fascinating effect; while the PRIVATE Boxes;" (of which the number is nearly double by the bye; and, notwithstanding a positive and specific agreement with the renter to the contrary, annually encreasing) "are by no means offensive, either to the convenience or sight of the audience; being so constructed, that they do not impede the public from the prominent and usual free parts of the theatre."—Well Sir, this long-winded Eulogium is not doubted, and you are certainly at liberty to withdraw your custom, or as you call it patronage from the "*Gingerbread-house*;"—and buy your cakes in future at the "*new, superb, convenient and elegant shop, in Drury-lane,*" so you would not persuade us to pull the Gingerbread house about the landlord's ears.

This writer should have remembered, that the patent of a theatre is not granted by the public at all; nor was it granted by the Sovereign, (whose sole privilege it is, and whose servants the performers profess themselves to be) to the present proprietors of either theatre; it is alienable property, for which the present patentees of Covent-Garden paid down a very large sum of money; and for which, if our information be correct, and we believe it is, they never have netted more than 6 per cent. on an average, which, if we calculate their own time, and the hazard of the speculation, is much less interest than any commercial concern would engage for; if it was "a puppet-show," when these proprietors purchased, it was a show worth 120,000*l.* If under their management, it has become "a school of moral instruction," it is a pity, that all such noisy riotous boys as the author, should not be well flogged into obedience;

But supposing the position could be maintained, that a riot is a legal and just mode of redressing injuries at a theatre, which this author seems to maintain by relating the triumph over "*the iniquitous conduct of the Managers, in compelling them to erect a shilling gallery,*" still his arguments are incomplete; the public suffer no diminution of places, and of course, neither the renter nor performer; and therefore, a riot on his own terms would be unjustifiable.

We have been at some pains to investigate the truth of this matter, not for the purpose of convicting this disappointed gentleman of a malicious falsehood, but, to ascertain, whether the public convenience had been infringed upon; assured, that if there were any just ground of complaint, a temperate remonstrance even from a private individual, would immediately procure redress.

And we find, that when the *private boxes* were first consented to, at the express desire of some of the royal family, and in order to accommodate others of the first distinction in the country, who had long been indulged with a similar privilege at Drury-lane, the proprietors determined to enlarge the seats of the back boxes on the one and two pair of stairs from the passages; which, from very obvious reasons, are still too spacious. This alteration added room for 150 persons, and the enclosed boxes only took away 108, so that the renter and the public, and the performer, are better accommodated in that proportion. Turning the slips into boxes, 86 seats are now occupied at 6*s.* which only produced 2*s.* each, making a difference to the performer in a full house, of L. 29 : 16 : 0 in his favour.

In addition to this, from a judicious arrangement in the back boxes without trenching on the lobby, the theatre on a crowded night will contain upwards

wards of an hundred persons more, making a still farther increase of 351, in the performer's favour.

These are strong grounds of injustice to all parties concerned!!!

There is one objection indeed of this gentleman, which, if it bore the test of truth, would be a subject for public, but temperate interference; that, by this alteration, the renters in particular, are *compelled* in the upper boxes, "to hear the base language of the stewards, issuing from the foul lips of the frail sisterhood, whose grossness we have often seen suffuse the modest cheek of a respectable family, and place their protector in such a situation, that he has been either obliged to withdraw from the box with those under his protection, or enter into a scuffle with the dregs of Soho and their paramours, &c."

The renters take very good care, especially when they have their families with them, to secure the lower boxes; and being in general persons of good fortune, are less apt to be annoyed by the frail sisterhood; or in better boxes, the common women of the town, than any other frequenters of the theatre. That such women should be admitted at all, is matter of serious regret to the sober judgment of moral and religious society: but the policy of admitting them, and possibility of keeping them out, long has been, and still is, a subject for discussion; that, however, has nothing to do with the present question; they are admitted; and all those who frequent the theatre, are ready to acknowledge, that by altering the slips, these wretched noisy creatures are not only driven up to "*an elevated seat of comfort*," but the private boxes form a barrier, from their insulated situation, between them and the other parts of the house; that some of them do, and will stray, cannot be denied; but the comparative decency and quiet of the house have been for these two seasons, a subject of congratulation.

As this writer so disinterestedly takes up the cudgel for the performer's benefits, it is not merely necessary to prove, that the house contains more money than before; but to state, that many of them have cleared from three to four hundred pounds, on their nights, ever since the alteration, independent of their weekly salaries!!—It is not necessary to contrast this with the averaged incomes of the whole body of the clergy; *heu* lamentable!!!—But it will not be out of the subject to regret as a matter highly regarding the interest of public morality, that there are any benefits at all; as an honourable remuneration may be easily made by additional salary. If the performers are ever to become a respectable body of men for private worth as well as public talents, it must be accomplished by detaching them from those groveling pursuits which are too successful in filling a theatre; the fact is well known, that most of the players, even of the first abilities, are in the constant habit of frequenting clubs at the lowest public houses, playing tricks of obscenity and buffoonery, to the very scum of the metropolis, in order to *put off their tickets*; the conviviality and spirit of their manners allures weak minds to imitation, and by continual habit, they themselves become drunken, dissolute, and abandoned characters, a disgrace to their profession, and a pest to that society which their talents might honour as well as polish.

“—————We cannot find
In reason, but that those whom oft we've seen
To personate a gentleman, noble, wise,
Faithful and gainsome, and what virtues else
The poet pleases to adorn him with;

But

But that (as vessels still partake the odour
Of the sweet precious liquors they contain)
They "might" "be really, in some degree,
'The thing they do present'—

— "And we presume
They may become a volume in which all
Those excellent gifts the stage hath seen them graced with
Are curiously bound up."—

We have been thus prolix not to answer so trite a writer, but because the subject is interesting and important.

The style in which this pamphlet is written, is worthy of the matter it asserts, crude, inflated, and harsh, "stuffed with periods of a mile." And it would be difficult to discover which is displayed in strongest colours, ignorance, falsehood, or malice.

The Infant Roscius; or an Inquiry into the requisites of an Actor: comprising a Critical Analysis of Young Betty's acting on the London Boards; a complete sketch of his Life: an Investigation of the Merits of the four Pamphlets which have been published respecting him, by Messrs. Jackson, Bisset, Merritt, and Harley. Structures on the present State of the Covent-Garden Company, &c. By T. Harral, Esq. Author of a Monody on the Death of Mr. John Palmer, "Observations on the most eminent Performers of the London Stage," &c. &c. Pp. 50. 1s. 6d. Allen.

MR. HARRAL states his motives for the publication of this tract to be "a respect for the profession of an actor, and a desire to place the legitimate and honourable members of that profession in a just point of view." His tract consequently has a considerable claim to originality; and he investigates the requisites which an actor ought to possess, in order to attain to eminence in his profession, on grounds so truly just and philosophical, that it would be well for many of our conceited votaries of the sock and buskin, if they were to attend to his remarks. We shall add, that these strictures are no imitation of those attempts at criticism, which teem in our daily newspapers, and with which the well-informed part of the public are so often disgusted; but they are the rational suggestions of a writer who, to a just discrimination, evidently unites a considerable portion of classical knowledge. His account of Master Betty is well written, and as he has availed himself of some of the information given by the preceding biographers of this extraordinary youth, it must be presumed as authentic as any other that has appeared. His remarks on the pamphlets which have been published on this subject, are perfectly correct: but his strictures on the present state of Covent-Garden-Company ought rather to be called panegyrics, as he confesses "that it is not his intention to search for defects," which, however, we think he might have found abundantly, without much trouble in the seeking. He regrets that the musical compositions of a theatre are not confined to one individual of acknowledged merit. But would not this be a monopoly of the art, to the material injury of rising merit? Mr. Harral must surely know that for want of the kindly hand of unfought patronage the blossoms of brilliant genius, ere they open to the view, are too frequently nipped and destroyed by the chilling blast of apathy and neglect.

We have said enough to shew, that this is perhaps the best tract which has yet appeared on the subject of the "*Young Roscius*."

REVIEWERS

REVIEWERS REVIEWED.

Remarks on the Edinburgh Review of Dr. Thomson's System of Chemistry. By the Author of that Work. 8vo. Pp. 64. Hurst, London; Anderson, Edinburgh; Gilbert and Hodges, Dublin; Brash and Reid, Glasgow; Brown, Aberdeen; Forsyth, Elgin; and Young, Inverness. 1804.

OUR readers have had repeated proofs that neither we ourselves, nor our correspondents, have been inattentive to the principles and proceedings of the Edinburgh Review. That publication is, indeed, conducted on a plan so extraordinary as to baffle all conjectures with regard to the motives by which the proprietors and editor are influenced. It is natural to suppose that the principal object of authors in general, and of the authors of literary journals in particular, is to deserve, or at least, to conciliate the favour and good-will of the public; since on these must depend both emolument and fame. But the Edinburgh Reviewers appear to have founded their hopes of success on maxims entirely opposite. Instead of endeavouring to recommend their labours by a faithful analysis, and a fair account, of the different works which they undertake to criticise, they seem to have set out with the professed design of declaring war on the whole fraternity of authors. It is certain, at least, that very few of those whom they have honoured with their notice, have met from them, with any thing like justice, not to mention candour. Their system, it must be acknowledged, is a bold one, and discovers great confidence in their own powers. It is likely, however, we think, to be attended with some inconvenience. Authors, we know, whether they write in poetry or in prose, have been long regarded, and justly so, as *genus irritabile*; and the Edinburgh Reviewers, who have apparently fixed on the character of Ishmael as the favourite model by which to form their own, might, with prudence, perhaps, have recollected that, while that patriarch's "hand was to be against every man, every man's hand was to be against him." It is really amusing to observe the impotent self-sufficiency with which these critics pretend to erect themselves into judges, from whose sentence there shall be no appeal. And it is certainly singular, that in exact proportion, as nearly as may be, to the merit of an author, is their anxiety to degrade and vilify his work. Of this very numerous instances might be given, were this the proper time and place. But, unquestionably, none more prominent can be produced than the criticism which gave rise to the pamphlet now before us.

Dr. Thomson's System of Chemistry is a work of such uncommon merit, and acknowledged to be such by the ablest judges both at home and abroad, that, although we imagined ourselves well acquainted with the temper and spirit of the Edinburgh Reviewers, we yet read their laboured criticism on that work with complete astonishment. The Critic's power, indeed, to injure Dr. Thomson, is greatly inferior to his inclination; but in this respect he is more to be pitied than blamed: for no man, we are thoroughly persuaded, ever laboured more strenuously to attain his end, as far as the extent of his abilities would permit. Defects and mistakes have been searched for with a keen and indefatigable eye. Some, Dr. Thomson allows, have been found; for what work, on such a subject, of equal extent, was ever free from them? But where they have not been found, they

they have been made in abundance ; and the art of misrepresentation has been called in to supply the deficiency of solid grounds of censure.— Nor has the Reviewer forgotten the hacknied trick of bestowing some general and inappropriate praise on the book, which, if his talent for mischief were equal to his malice, he would consign to the snuff-shops and other less honourable places. He must surely have entertained a most contemptuous opinion of the judgment of those who are accustomed to read the Edinburgh Review, when he took it for granted that they were incapable of seeing through this flimsy disguise.

When we first perused this precious morsel of Northern criticism, we were impressed with a notion that something more was required to account for its bitterness than the common quantity of gall, large as it is, which constitutes so essential an ingredient in the composition of an Edinburgh Reviewer. We thought that the strictures on Dr. Thomson's work discovered such marks of envy and ill-nature, as could proceed from none but an unsuccessful rival ; who thus took occasion to evacuate his spleen at the general and well-deserved reputation which Dr. Thomson has acquired.— For our sagacity on this occasion, we hope that we shall be allowed some credit ; for Dr. Thomson himself has fully verified our conjecture. It is obvious that he is thoroughly acquainted with the person of his Reviewer ; and the following short quotation will explain the cause of the superabundant bile which pervades every part of the Reviewer's observations. The Reviewer has strongly condemned Dr. Thomson's arrangement. "On this the Doctor, among other things, remarks that "Reviewers are so eager to point out errors, that they do not allow themselves to consider the subject. "But," adds he, "the reader will be still more surprised, when I inform him that this *very Reviewer*, notwithstanding the violence of his attack, has himself published an *Epitome of Chemistry*, in which he has carried my arrangement, as he supposes, to the *ne plus ultra* of perfection." (P. 22.)

From the particular manner in which this Reviewer is here described by Dr. Thomson, our readers will conclude that he is perfectly well known to the Literati of Edinburgh ; which is really the case. We ourselves are, in fact, in possession of his name. But, although his malignity deserves to be exposed, his name is not of sufficient importance to attract any part of the public attention. We have been assured that his attack on Dr. Thomson, who is a laborious and well-attended Lecturer on Chemistry, in the University of Edinburgh, was written rather with the mean and ungentlemanly desire of diminishing the number of the Doctor's pupils, than with any hope (which, indeed, would have been madness,) of hurting the sale of his book. The assault, in truth, appears to have been meditated for a considerable time. "I learned," says Dr. Thomson, "that the Reviewers, in the fulness of their hearts, had announced their intention of attacking my work whenever it should appear." (Pref. p. 4.) We shall here transcribe, from the Doctor's "Remarks," two important passages, for the length of which we should certainly apologize, if we did not reflect how eminently they are calculated to recommend, to universal notice, the fair and conscientious impartiality of the Edinburgh Review.

"The Review of my work was committed to the charge of a gentleman very well inclined, it was supposed, to tear it in pieces. The manuscript was completed in five weeks, and put into the hands of the Editor, with express permission to make what alterations on the Preface he thought proper. The Editor, who is fond of sarcasm, thought it too tame a performance

formance for the Edinburgh Review, and even declared, that the Preface alone, in the hands of a good workman, would have furnished sufficient matter for filling a whole Review with abuse and repartee. It was thought requisite, of course, to give it a few touches by his own masterly hand; but, instead of consulting the original, he satisfied himself with the garbled account of the Reviewer. By leaving out half sentences, and pruning away others till they answered his purpose, he has totally altered the original meaning, and succeeded in giving the paragraph some point, at the trifling sacrifice of truth and candour. It is more than probable, that the accusations of the same kind, scattered through different parts of the Review, are to be ascribed to the same cause: for they would never have occurred to any person who had perused the work itself." (Pp. 11—12.)

Of the art with which the Edinburgh Reviewers can make an author speak just what they please, Dr. Thomson produces here, in a note, so admirable a specimen, that it would, we think, be doing these gentlemen great injustice to withhold it from our readers. Dr. Thomson, in his Preface had said:

"It would be improper to pass over in silence the many observations on the former edition, with which the Author has been privately favoured, or which have made their appearance in the different journals. To these, the present edition is much indebted for its accuracy. Several hundred errors, chiefly in the numerals, have been pointed out and corrected, which would probably have escaped the familiar eye of an Author. The observations on the plan, the arrangement, and the execution of the work, have been carefully and impartially examined; the improvements suggested have been adopted, while the remarks which appeared inapplicable or unjust, have been disregarded."

To most people, we believe, Dr. Thomson's conduct, as here exhibited by himself, will appear highly proper; and his language is, surely, sufficiently modest. Let us now contemplate them as they are represented by the Edinburgh Review.

"The (second part [of the Preface])," says the Reviewer, "rather checked our growing partiality; for, instead of returning thanks to our fellow-labourers on the other side of the Tweed, for the almost unqualified approbation which they bestowed on his former edition, or soliciting the same attention to the present, he boldly sets our whole corporation at defiance, and denies the competency of our tribunal."

Do the Edinburgh Reviewers entertain so poor an opinion of the judgment and moral feelings of their readers, as to suppose that they can neither perceive nor resent so glaring and unprincipled a falsehood? The other passage which we promised to transcribe, as descriptive of the spirit of this Review, and which relates to the strictures passed on the execution of Dr. Thomson's work, is as follows:

"This part of the Review cost the Author great labour. Immediately after the publication of my work, our critical Goliath, armed with a tremendous darning needle, equally fitted for pricking holes, and sticking on patches, and provided with a sufficient number of syringes and clyster-pipes, filled with dirt and mud, sallied forth, after having vowed, in full divan, that he would not return until he had pricked and belaboured the Author to some purpose. His faithful *Squire** attended him, ready, with his

* The name of this *Squire* is likewise known to us; but it is, if possible, of still less importance than that of the Knight,

hands and his heels, (for he made no use of his head,) to execute the orders of this doughty-knight. Five weeks did they wield the needle and the clyster-pipe without intermission. Nor did they confide in their own strength, great as it was, but solicited assistance from every quarter.—Friends and foes were consulted; and the faithful Iquire has been heard to declare, with doleful voice, that he wore out two pairs of shoes in the service. In plain terms, this part of the Review cost the Author and his assistant (for the Edinburgh Reviewers have ingeniously contrived to introduce a set of undertrappers or Reviewers' devils, on whom the drudgery of collecting information is devolved,) the unremitting labour of five weeks. And, not satisfied with their own exertions, they consulted every supposed reader of the work to whom they had access. Committees sat upon particular pages, and a hundred pens were drawn to measure the accuracy of the calculations. Surely, then, I have reason to conclude that every error of consequence has been dragged into notice. A whole regiment of Critics, a fault-hunting for five weeks through four common-sized volumes, must surely have laid hold on every blunder, however ingeniously concealed. If a work pass tolerably through this ordeal, it may certainly be considered as sufficiently purified."

"The reader will naturally," continues Dr. Thomson, "wish to know why such pains were taken to detect faults, while the other parts of the performance were passed over in contemptuous silence. *Happening to make* [when I made] this observation to a friend of mine, he favoured me with the following solution: 'Once,' says he, 'I put a similar question to an Edinburgh Reviewer, and received for answer: We with our book to sell, and know enough of the taste of the public to suit their palate.—Ridicule and invective alone are certain to command success. Let the poor devils of Authors smart; that is no business of ours—Such is their plan, and they act up to it. Reviews are not unfrequently returned, for no other fault than too much candour. The Review, they observe, is excellent; but it is not sufficiently sarcastic for our purpose. If no faults can be detected on a hasty reading, a little misquotation can do no harm; or you may dexterously alter the meaning of the Author, and then abuse him for absurdity. Most of our readers will take us at our word, and inquire no farther.'

"Actuated, no doubt," says Dr. Thomson, "by these worthy motives, and by some others, which I leave to the sagacity of the reader to discover, the Reviewer of my work was particularly anxious to acquit himself to the satisfaction of his brethren. And, as he had reasons for withering to remain concealed, he was very loud in public, during the whole time of writing his remarks, in praising my work, especially those parts of it which he meant to fall foul of." (Pp. 27, 28, 29.)

We cannot afford to consider, in detail, either the Reviewer's objections or Dr. Thomson's replies. It is proper, however, to give a specimen or two of each. Some of the Reviewer's observations are extremely ludicrous from their inconsistency. "Nothing," he says, "can be more simple, scientific, and beautiful than the *arrangement*" of Dr. Thomson's System. Yet he afterwards assures us, that this same arrangement "is every where inconsistent with its own principles; that it is incomplete; and that it sometimes classes together bodies which have little analogy; but more frequently divides and subdivides the account of a connected subject into minute portions, which are scattered through very distant parts of

of the work." And thus we find, as Dr. Thomson observes, that, "in the Reviewer's opinion, nothing can be more simple, scientific, and beautiful, than an arrangement every where inconsistent with itself, incomplete, and which fritters down and scatters connected subjects." (P. 19)

Dr. Thomson had divided simple substances into *confinable* and *inconfinable*. But this, according to the Reviewer, is a false division; for light and heat, the substances termed by Dr. Thomson *inconfinable*, may, it seems, be confined in proper vessels. "Clothing is used to confine the warmth of our body; our furnaces are constructed of bad conductors, to prevent the dissipation of the heat; and caloric may be absolutely confined in a vessel of ice, as long as the vessel itself will last. Light is still more confinable.—Every room is furnished with shutters to exclude it, and the dark lanthorn was contrived to confine it."

"I congratulate the public," says Dr. Thomson, "on this notable discovery, and hope that the Edinburgh Reviewers will secure it to themselves, and to the northern part of the empire, by a patent. In a warm summer like the last, a prodigious number of dark lanthorns might have been filled with sun-beams; and in the cold springs, which almost annually visit this northern kingdom, they might doubtless dispose of their whole stock to great advantage. Some squeamish gentlemen have been announcing their fears that the Edinburgh Review will not be a long liver. How consoling then, must it be to us all, to consider that the worthy proprietor, and his friend, have hit upon so ingenious and inexhaustible a substitute!—For though it is certainly possible that the public may lose their relish for those dishes of abuse, which they swallow at present with so much avidity, I think I may venture to ensure a permanent sale of the new commodity, at least, on this side of the Tweed."

"I readily acknowledge that this discovery knocks my terms on the head, and promise, therefore, to change them for any others which the Reviewers may think proper to substitute, whenever they choose to send me an ice-basket of heat, and a dark lanthorn of light. Till then, I must be allowed the liberty of preferring them, even to the terms *ponderable* and *imponderable*, which the Reviewer has kindly offered me as altogether unconnected with hypothesis. But these terms, though they do not suit my purpose exactly, suggest a most important superiority which the manufacture of sun-beams has over every other. The ice-baskets and dark lanthorns will receive no sensible addition of weight, though crammed full of heat and light; so that any quantity whatever of these bodies may be transmitted, by any animal whatever, without the smallest inconvenience. I take the liberty to recommend *asses* as very proper for the occasion.—It has been remarked of late, that these animals thrive very well in this country. They are sufficiently long-winded; and naturalists have just ascertained that they are animals of taste; that their voices are very musical; and that they have a great relish for Italian poetry." (Pp. 22—24.)

One specimen more we must yet extract. "But the terms," says our eminently learned Chemist, "are not the only objectionable part of the arrangement. I have begun, it seems, with a set of bodies that are not tangible, and have plunged my readers, in the very first page, (*that is, being interpreted, the 19th page,*) into all the intricacies of a pneumatic apparatus, and have perplexed them with different kinds of gases, before they can be supposed to have any conception of air being a body possessed of chemical properties, or, indeed, to have any conception of chemical prop-
erties

perties at all.' What poor numskuls, chemical readers it seems, are!—Perhaps it might have been proper to have treated such ignorant fellows with sentences like the following:

'Matter is of different species. The phenomena of matter are regulated by attraction and repulsion.'

This is the style which the Reviewer would have approved of. Permit me here to ask a question or two. Are *light* and *heat*, with which Chemists often begin, more *tangible* than oxygen gas, sulphur, phosphorus, and charcoal? Is it easier to comprehend the metaphysics of heat than the method of heating an iron pot to redness, and of plunging burning sulphur and phosphorus into a glass jar? I *begin* with oxygen; because a knowledge of it is necessary for enabling us to understand almost all other substances, and because its properties are easily explained. The phenomena of the simple substances are the most entertaining and alluring to beginners, and, of course, the most readily understood and remembered."—(Pp. 25—26.)

We could easily quote from this masterly pamphlet a great number of passages, which are equally distinguished by solidity of argument and by keenness of wit. The unfortunate Reviewer is, in most instances indeed, not only confuted, but convinced of ignorance, and covered with ridicule. We are, however, in danger of exceeding our limits, and must, therefore, restrain our strong propensity to exhibit Dr. Thomson more at large in a style of writing in which he seems peculiarly qualified to excel. But one part of this pamphlet does him so much honour, as a candid and ingenuous man, that it cannot be mentioned without the highest praise. The *real* errors which the lynx-eyed Reviewer has been able to discover, are trivial and few. But Dr. Thomson himself has discovered several, which he thinks of importance; and has proved his title to the confidence of the public, by taking this opportunity of pointing them out. As this portion of the pamphlet must be very acceptable and useful to all who are possessed of his work, we shall make no apology for inserting it entire.

"I flatter myself," says Dr. Thomson, "that I have succeeded in refuting most of the serious charges brought against me. But, I fear, that I must ascribe my escape rather to the ignorance of the Reviewer, than to the want of mistakes in the work reviewed. I have not had leisure, indeed, fully to examine the edition since it came from the press; yet the occasional glances, which I have made, detected several errors; the most important of which are the following:

"1. The specific gravity of the English guinea, which I copied from Brillon and Haüy, (Chemistry, Vol. I. p. 143.) is erroneous. Hatchett has shewn, that the density of gold alloyed with copper is less than the medium."

"2. In the same page I have erroneously stated the proportion of alloy in our silver coin 1-16th. It ought to be 1-12th."

"3. I have erroneously stated *putty* to be an oxide of tin. It contains likewise lead. This mistake was pointed out by Mr. Arthur Aikin, in the Annual Review. A specimen which I analysed was composed of two parts, oxide of lead, and one part oxide of tin."

"4. In page 239 of the same volume, line 2 from the bottom, for '4. 8' read '4. 6.'"

"5. Ibid.

" 5. Ibid. p. 333, line 15, *dele* the word *inversely*. This mistake was pointed out by the Edinburgh Review."

" 6. The discovery of the fact, that water begins to expand when cooled below 42°, which I ascribe to Delue (in Vol. I. p. 352, of my system,) was made long before by Dr. Crowne, and exhibited publicly to the Royal Society. See Birche's History of the Royal Society, Vol. IV. p. 253. For this piece of information I am obliged to Professor Robison."

" 7. Ibid. p. 358: In the table of melting points, that of spermaceti is set down at '133°'; it ought to be '115.' See Smith Gibbses, Phil. Transf. 1795, p. 240.

" 8. The crystals of pure lime, stated (in p. 507, Vol. I.) to have been obtained by Trommsdorf, are not crystals of lime, but of submuriat of lime. Berthollet."

" 9. Vol. II. p. 216, line 18, for 'volatile' read 'porcelain,'"

" 10. In my classification of salts, (Vol. II. p. 307), I have arranged the *phosphats* among those which are decomposed when heated with charcoal. This is inaccurate: for it is well known to chemists that several of the alkaline and earthy phosphats want that property."

" 11. In Vol. II. p. 327, I ascribe the discovery of muriat of magnesia to Dr. Black. This is inaccurate. The salt had been very well described before by Brown. See Phil. Transf. Nos. 377 and 378."

" 12. In my account of *beer*, (Vol. IV. p. 466.), I have expressed myself rather loosely, when I say that it is customary to use only one-third of malt. I allude to the distillers, who, by that method, improve the strength of their wash. The brewers, I suppose, employ malt only."

" 13. In my account of urinary calculi, (p. 667,) I erroneously place *carbonat of lime* among the ingredients; and in p. 671, quote the authority of Mr. Crumpton for the fact. But the calculus which he examined was not a urinary, but a pulmonary concretion. The paragraph, of course, ought to be inserted under the account of the pulmonary concretions in p. 659.* (Pp. 58—61.)

Ample as our extracts have already been, we cannot conclude without laying before our readers some additional observations, with which, no doubt, the Edinburgh Reviewers, and particularly the gentleman employed to operate on Dr. Thomson's work, must be highly delighted.

" Such," he says, "are the mistakes which I have hitherto detected. I here offer them to my worthy friends, if they think of bringing me before their tribunal a second time. I shall only take the liberty to request of them, at parting, not to indulge too freely in those unjustifiable arts of criticism, which so unhappily distinguish the Edinburgh Review. Any man can abuse and call names; any man can misquote and pervert the meaning of an author: but to discriminate between faults and perfections, and to point out the various degrees of merit with justice, belong only to a superior mind. If they must indulge in severity, let them not lose sight of candour. Had the Review of my work possessed that character, though I might have been displeased at the severity of their strictures, I should at least have been silent. But, if they are determined to abuse indiscriminately, right or wrong, without regard to justice; let them, at least, employ writers who have some share of abilities, and who understand a little of the subject on which they pretend to decide."

" Now that they have given their opinions to the public, I am very far

far from advising them to retract. To acknowledge a fault, would derogate from the dignity of the Edinburgh Reviewers, and might induce even their admirers to suppose them not absolutely infallible. Let them stick boldly, therefore, to all their charges. I would recommend it to them even to be facetious on the occasion, and to expatiate on the *silliness, tameness, and insipidity* of these remarks of mine; but never to commit themselves by descending to particulars. While they keep to general observations, even the ignorant may consider themselves as safe. The words *mean, vulgar, contemptible, trifling, insufficient, &c.* should be always at hand; and if repeated with proper assurance, will gain them some credit. But, above all, let them insist upon it, that all their former observations are just, and that not one of their objections has been refuted. Let them dwell, in an especial manner, on the absurdities of my arrangement, on the errors in my calculations, and my ignorance of multiplication and division. This alone, if properly managed, will be sufficient to render them invulnerable. For it may be laid down as a general rule, that, if a champion finds an opinion or assertion so completely refuted, that it is no longer tenable, and yet, at the same time, is resolved not to give it up; nothing answers his purpose so well as to *repeat* his opinion or assertion as positively as ever, and without condescending to take any notice of the refutation. This shews a becoming spirit, and a confidence in the goodness of one's cause, both of which are known to have their weight with the spectators and the judges; and the adversary, when he finds himself thus handled, will either be reduced to the necessity of holding his peace, or at least he will speak to no purpose. Had Rabelais been obliged to keep company with a regiment of geese, his finest flights would have been rewarded with hisses."

"Our worthy Critics ought, therefore, to *review* this pamphlet of mine, unless they think it better to publish a *second Review* of the work itself. By the usual methods of perversion and misquotation, they may make both as ridiculous as they please. In that case, I *pledge* myself beforehand, to examine their objections, and to lay the result of them before the public. The old channels of information are still open to me. In the preceding remarks I have been exceedingly moderate, purposely passing over several precious speculations which occupy a considerable portion of the *Review* of my work. But if I find it necessary to resume the pen a second time, it will not be expected, I hope, that I shall stand merely on the defensive." (Pp. 61—63.)

We may venture, we think, to assure Dr. Thomson that the Edinburgh Reviewers will not be forward, by conferring the honour which he here solicits, to afford him an occasion of resuming his pen.

A Supplement to an Examination of the Strictures of the Critical Reviewers on the Translation of Juvenal. 4to. Hatchard.

IN noticing the attack of the Critical Reviewers on Mr. Gifford's "*Examination*," we ventured to predict that their ill-judged attempt to intimidate him by threats of future vengeance, would produce that reply which the imbecility of their malice would, perhaps, fail to draw forth. Accordingly we have here a spirited retort, in which every charge that was formerly brought against them is repeated, and enforced with a mass of evidence which leaves no possibility of farther cavil on the subject. The

annals of literature do not furnish many examples of a castigation so merited, and so severe: it has had the effect which we prognosticated; and the drawcanfirs who threatened to "*anatomize the translation of Juvenal, and expose his morbid anatomy*," (such is the "dignified language" of the critics,) have judiciously borne their sufferings in silence, and "yet flagrant from the scourge," slunk trembling and abashed from the field.

We see no necessity for entering into any details on so unequal a dispute—*ubi tu pulsas ego vapulo tantum*—and which must now be considered as finally decided. One specimen of Mr. G.'s style and manner we shall subjoin, because it contains as complete an exposure of literary quackery as we ever witnessed; and fully coincides with our own ideas of the subject.

"The last objection is raised against a note. 'Mr. G. *pretends* to despise a fancy of Bruce,' &c. Crit. Rev. Nov. 1802, p. 326. There is no pretence in the matter: what I thought I spoke; and have no objection to repeat. Bruce is unfounded in *every* thing that he has said respecting Juvenal. But I do not therefore *despise* him, though I do his defender most heartily: first, for his spiteful misrepresentation of me; and next, for his asinine justification of Bruce;—"the Egyptians devoured human flesh in a famine, eleven years after Juvenal's death; *therefore* they were cannibals when he wrote." Q. E. D. Admirable! As you were pleased, Sir, to refer me to your Review of Abdollatiph, I turned to it; and must take the liberty of observing, that it is truly worthy of you. The review of Juvenal is not more grossly ignorant. I now, too, can account for some of your malignity. I have the misfortune, it appears, in dissenting from Bruce, to differ also from you; and you feel it! But the reader shall have your "sage annotations."

"Juvenal, who had a military command in Egypt, accuses them of devouring dead *bodies raw* :

'Contenta cadavere crudo.'

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"If you can read the Latin, you must know that he accuses them only of devouring a dead *body raw*; and if you can read any thing, you ought to conclude, from the horror and amazement he expresses at it, and from his forbearing, amidst all his hatred and contempt of the natives, to charge them with cannibalism, that the crime was unknown amongst them. The poor wretch, of whom Juvenal speaks, was killed in a religious fray, and torn to pieces and eaten in a moment of frenzy, by the zealots of a creed different from his own. The French, during the progress of their horrible revolution, have torn out and devoured the hearts of many women and priests, yet who ever thought of describing them, on that account, as a nation that fed on human flesh? Fixed and general manners, not sudden ebullitions of political and religious fury, ought in justice to establish the character of a people.

"We own that we have *spared no pains* to find out some other meaning for *cadavere*, besides a human corse, but without 'success.' If these extraordinary pains procured you a double pot of beer from Mr. Hamilton, it is well; but with what inexpressible scorn must every man of sense regard such miserable quackery! Juvenal tells a plain story; *one man fell in the sight of his party; the victorious enemy seized and tore him to pieces; they did not, adds he, wait for fire and spits to dress him, but were content with the raw carcass, 'contenta cadavere crudo.'* What other *meaning* did the 'sage commentator' want for *cadavere*? Is it not obvious to a child

child of three years old that the plain construction of the word is the only one which can make sense of the passage? Yet the critic 'spares no pains, forsooth, to find out some other meaning for *cadavera*, besides a human corpse!'

"Were the Egyptians really *less* depraved in the time of the Satyrists?" Less depraved than what! I wish Mr. Hamilton would get some one to put your jargon into English;—the evidence of Juvenal himself decides in the negative; Crit. Rev. p. 339. This shall not serve your turn, nor will I suffer you to evade the point by changing the terms in dispute. The 'depravity' of the Egyptians (for whom I care as little as another) has nothing to do with the question. You asserted that this people were habitual cannibals in the days of Juvenal, and you attempted to prove it from his own words, *contenta cadavere crudo*. In reply to this, I affirmed that you could not construe the passage, which, as well as THE WHOLE OF THE SATIRE from whence it is taken, is directly in the face of your argument; and that you were scandalously ignorant of its purport and design.

Driven from this, too "dull" for conviction, and too "vain" for instruction, you now return to the charge, and endeavour to prove your most absurd position by another extract from the same Satire, of which, as before, you do not comprehend a single word! "That the eating of human flesh was not uncommon in the age of Abdollatiph, we have shown in an article commended by those who can judge!!!" No doubt of it, *un sot trouve toujours, un plus sot qui l'admire*; and even the acrostics of Mr. Parsons may possibly have found *un plus sot* to admire them. After what I have said of the "article," however, the judgment of those who commended it, must be deemed peculiarly valuable. "Will Mr. G. trust to Juvenal himself? We imagine that he will *not*, since his translation gives the passage *unfaithfully*. He was unable or averse to render with propriety,——

——— *sed qui mordere cadaver*

"Sustinuit, nil unquam hac carne libentius edit,

"which," pray observe, "HAS NO RELATION to the man who came first or last, but is a DISTINCT AND ISOLATED OBSERVATION, exposing the ferocious greediness of those whom we must still denominate CANNIBALS!" Crit. Rev. p. 339.

Very good. * I pass over what relates to myself * to come to your Achillean argument. You say, that the passage has "no relation to the man, &c, but

* I may just observe, however, that I have given the *whole* of the passage, not word for word, (which is the only idea this poor driveller has of translation, and, indeed, the only way in which he can read it with the original,) but the general sense. Literally rendered, it is "BUT whoever could bear to gnaw THIS carcase, never tasted any flesh more willingly; FOR," (such is the *connection* which the woful ignorance of the Critical Reviewers could not find, and therefore denied to exist;) "FOR, that in so odious a fact, you may not trouble yourself to doubt or inquire whether the *first* who swallowed it

was

§ *Could* bear: *sustinuit*. This word alone was sufficient to shew that the Egyptians were not cannibals; and, indeed, would have shewn it to any but the Critical Reviewers, whose acquaintance with Latin reaches no farther than the child's Vocabulary, and whose general ignorance is beyond credibility.

but is a distinct and *isolated* observation!!" To reason with you is a waste of time; all that can be done, therefore, is to shew that the *direct reverse* of your assertion is the truth, and that it is advanced for the first time by yourselves. So far from being an "*isolated* observation," it applies, with the **UTMOST FORCE OF CONNECTION**, to the rest of the transaction, and is spoken of the carcase of the man who fell in the combat, and of *no other*:

But he whose stomach suffer'd him to eat
The carcase——

HOLYDAY.

BUT he that of *the* carcase got a bit,
Ne'er tasted any flesh so sweet as it;
FOR, &c.

STAPYLTON.

The guests are found too numerous for *the* treat;
But all, it seems, who had the luck to eat,
Swear they ne'er tasted more delicious meat.

DRYDEN,

they—eat *bim* raw;
Nay, they pronounced, and this is still *more rare*,
That they ne'er tasted more delicious fare.
Ask not if the *first* cater, &c.

OWEN,

BUT he who bore to gnaw *the* carcase, never ate any thing more willingly
than *this* flesh; FOR, &c.

MADAN.

Ne t'informe point si le *premier* forcené—dont la dent paut entamer *ce*
cadaver, &c.

DUSSAULX.

Rationem reddit quare tam libenter comederit. NAM ille qui stetit *ulti-*
mus, &c.

BRITAN. in loco.

Yet it seems the passage has "no relation to the man who came first or
last."

Homo efferatus, qui naturam in se violaverit, et *semel* hoc cadaver ho-
minis mordere sustinuit, nihil unquam *HAC* humana carne libentius edit.

LUBIN in loco.

was pleased, I inform you that the *last*, who came up when the body was
devoured, scraped the ground with his finger, that he might taste of the
blood!" I say:

But lest you doubt, if those who came in time,
First at the bloody banquet, and the crime,
Relish'd the treat; know those who came the last,
And when the rest had finish'd the repast,
Stoop'd down, and, scraping where the wretch had lain,
With savage pleasure lick'd the gory plain. P. 479.

What is there imperfect in this? I thought the critics (not the Critical
Reviewers) would have been pleased at this compression of a disgusting and
horrible narrative, which has always appeared tediously minute to every
reader of taste, and for which, indeed, Juvenal has been justly reprov'd.
Of all this, however, the unfortunate idiot before us was completely ig-
norant.

I might

I might proceed in this manner through the whole body of translators and commentators, not one of whom, from the age of Juvenal to the present, ever understood it in any other sense than that which is here given. How could they; the words can bear no other. And yet this "learned tribunal," with "all the principal editors and translators before them," (p. 338,) have the portentous stupidity to affirm that the "passage is a DISTINCT and ISOLATED observation!!!" They are "familiar with Henni-nius," (338,) from whom I have taken the last two *positive contradictions* of their assertion. They are also well acquainted with "the elegant Ruperty;" yet the ungrateful man finds, as it were, a malicious pleasure in sham-ing and confounding them:

qui mordere cadaver

Sustinuit, nil unquam hac carne libentius edit.

Nam scelere in tanto, &c.

P. 89.

is a *distinct* and *isolated* sentence, say they. "Nam" observes Rupert, "spectat ad *QUI*, v. 87, which connects the passage with what follows."

But, above all, they are intimate with "the *luminous* Gibbon;" yet the *luminous* Gibbon, in his remarks on this Satire, has a long and anxious argument in the *very teeth* of their position, in which he warmly expostulates with Juvenal on his persecution of the Egyptians, *because* they "ate the flesh of ONE MAN, and of one man only, whom they had murdered in a moment of frenzy."

What now shall we say of the Critical Reviewers? That they are a set of the most impudent impostors that ever disgraced the press. And is it to be endured that such men should elect themselves into a "tribunal," and, on the ground of their own ignorance, revile and insult whoever will not minister to the jacobinism or impiety of their employers? However this may be, I, for one, will not endure their injuries in silence; for nature has given me a spirit incapable of being overawed in a just cause; add to this, that I consider myself to be essentially serving the real interests of literature, while employed in stripping the lion's skin from the back of these clamorous, these mischievous, asses.

We should now have done with the Critical Reviewers, who, we believe, will be but little heard of hereafter, had we not to notice an instance of baseness as remarkable as any of those which are noticed by Mr. G.

In their remarks on his work, which they condemn in all and every part, they speak with peculiar insolence and scorn of the Introduction, the language of which is arraigned by them in terms raked from the kennel. Sixteen months after this egregious criticism had appeared, it turns out, BY THEIR OWN CONFESSION, that they had not read it! In the "Public Characters" of 1802, published by Mr. Philips, is a life of Mr. G. taken verbatim *ad literatim* from the Introduction to his translation of Juvenal. In their review of this, they say that "they could not account for his language, till, by recurring to his life in the present collection, they found that a part of his education had been as a cabin-boy in a Brixham vessel!!!" Crit. Rev. March 1804. Now this important circumstance which they discovered for the first time in Mr. Philips's publication, is given at great length in the *fifth* page of the work, with which they declared themselves "satiated," so many months before! But thus it is, that books are examined, and alone bestowed, by the dignified critics of Hamilton and Co.

One word more. Messrs. Robinson, Hamilton, &c. have been pleased

to hire an illiterate buffoon to make clumsy jests on Mr. G.'s *poverty*.—Of this we know nothing; but may we venture to demand, with what face reflections of this kind could be encouraged by men, tottering themselves, at that very instant, on the verge of——? We abhor all personal attacks; nor do we feel disposed to enter into Mr. G.'s feelings on this or any other occasion, farther than the interests of sound literature and morality are concerned: but if he were disposed to retort the mean insults of his adversaries, what a field is now opened to him! He, we believe, is superior to so worthless a triumph: but that he has it in his power to enjoy it, should prove an awful lesson to the dull, the envious, and the malignant calumniator.

THE MONTHLY REVIEW, and

- I. *Sharp on the Greek Article*, II. *Six Letters to Sharp on the Greek Article*.
III. *Six more Letters on his Remarks*.

(Concluded from P. 441, Vol. XIX.)

TO THE EDITOR.

SIR,

THE next thing which I have to say, and it shall close my observations respecting Mr. Sharp's book, regards the quotation from Justin Martyr, and another from Tertullian, alleged by Mr. Blunt, and brought forward by the Monthly Reviewers. I mean to consider not merely the appositeness, but the fidelity of these quotations. And here I think the Reader will find, what I have always found in sectaries of all sorts, such a manifest tendency to mislead as may well make a man backward in assenting to the claim of sincerity, so constantly advanced by dissenters, as an apology for all their extravagant ideas and false reasonings.

The passage from Justin Martyr, if we may believe Mr. Blunt and his Reviewer, "overturns all Mr. Sharp's ingenious theory, and is placed beyond the reach of his limitations." What is oddest, is, that it was originally brought forward by Mr. Wordsworth himself, the champion of Mr. Sharp. It is cited by Mr. Blunt, (and by the Monthly Reviewer after him, who, having Mr. W. before him, did it therefore with his eyes open) as simply "τὸ σῶτηρ ἡμῶν Ἰησοῦ Χριστῷ, καὶ πνεύματος ἁγίου." I may observe in the first place that, even upon this state of the case, the passage has nothing to do with Mr. S.'s rule: because the words connected with πνεύματος ἁγίου are (properly speaking) not τὸ σῶτηρ ἡμῶν, but Ἰησοῦ Χριστῷ, which being a mere proper name, does not and cannot come under the rule at all. Then the Ἰησοῦ Χριστῷ, coming between the τοῦ σῶτηρος ἡμῶν, and the πνεύματος ἁγίου, breaks the connection, and makes it impossible that they should (under this rule of Mr. S.) relate to the same person. This would have appeared more plainly if the *whole* of the passage had been transcribed from Mr. W. It runs thus, "Ἐπ' οὐρανόθεν τὸ πᾶντος τοῦ ὅλου καὶ δεσπόου θεοῦ, καὶ τοῦ σῶτηρος ἡμῶν Ἰησοῦ Χριστοῦ. Καὶ πνεύματος ἁγίου." Taken thus, fairly as it stands, the fallacy would have been evident, for it would have appeared that Justin Martyr was referring to the form used in baptism (λατρὸν ποιῦντες, they are washed, Ἐπ' οὐρανόθεν καὶ τ. λ.) only with some amplification. From Justin's not prefixing the article to πνεύματος ἁγίου, it may be concluded that, but for that amplification, he would not have used it all. He might have said, ἐπ' οὐρανόθεν πᾶντος καὶ Ἰησοῦ Χριστοῦ καὶ πνεύματος ἁγίου: but choosing to introduce some addition to the two first

members.

members of the sentence, he was led to make use of the article as to one of them: which thus furnishes an example of Mr. S.'s first rule, το πατὴρ τῶν δυν καὶ θεοῦ δυν. In the second we have τοῦ σώτηρος ἡμῶν, without a copulative, simply put in apposition with Ἰησοῦ Χριστοῦ, because in that case no copulative was required: and thus the "καὶ" which follows, connects only the third member of the sentence with the two former: that is, πνεύματος ἁγίου with πατὴρ ἢ with Χριστῶν. To make the instance alleged at all bear on the question "Ἰησοῦ Χριστοῦ" should have come first. It should have stood, "Ἰησοῦ Χριστοῦ, τοῦ σώτηρος ἡμῶν καὶ πνεύματος ἁγίου." Yet even then, I think much might be said in favour of what is thrown out in the Christian Observer on this passage, that πνεῦμα ἁγίου is rather a proper name than a name of office. Its name of office seems rather to be ὁ παρακλητός, "the comforter."

Thus it turns out that this solitary instance, got by mutilating a quotation of Mr. Wordsworth, has nothing to do with overturning Mr. Sharp's reasoning. The truth is, that the more Mr. S.'s position is examined, the truer it will be found. Numerous as are Mr. W.'s instances, he has by no means exhausted the mine. In only dipping into Justin Martyr for this passage I found another example in support of the rule, viz. "πρὸς τὴν παύσιν καὶ θανάτῳ τῶν οὐρανῶν πορεύσας." Speaking of the death of a martyr. See Apol. 2do. p. iii. Thibby's Ed.

The other quotation referred to is from Tertullian. It is adduced in support of Mr. Blunt's position, that χριστός is an "epithet." "From a passage in Tertullian," says he, "it should seem as if it were not familiarly used as a proper name, till about his time. "Si tamen nomen est Christus, et non appellatio potius; unctus enim significatur, unctus autem non magis est nomen quam Christus." But how the inference results from this, that "Christus" was not used as a proper name before that time, a man must have intellects different from mine to discover. To make it more plain, take the whole quotation. Tertullian, is arguing against Praxeas, who, he says, made Christ to be the father. Upon which he alleges the import of the name, certainly considering it as in familiar use, not then only, but from the time when it was first adopted. "Itaque," says he, "Christum pacis patrem, stultissime, qui nec usi circspecies nominis hujus:" and then comes, "Si tamen, &c." He goes on with his argument "Si Christus est, unctus est. Et utique ab alio, &c." With this argument we have nothing farther to do than as it proves or does not prove that the word Christus was familiarly used as a proper name before about the time of Tertullian. I apprehend it proves rather the other way. For the reasoning is on what the word was originally. If in arguing with a man who should contend that "Captain" and "Lieutenant" were in all respects one and the same, I should say, "consider the very etymology of Lieutenant (usu nominis) that it means one "holding the place of another," (lieutenant in French, "liefgo tenante," or tenante in Italian) or "occasionally filling the office of the captain," would it result from thence that it is only in our days that "lieutenant" is become a noun substantive, an acknowledged description of a person?

I am ashamed to pursue this any farther, for if we believe the language of the New Testament to have been the language of Christians from the days of Christ, who can doubt but that from the time the word was first used, it was "familiarly used" as a proper name? If I have taken so much pains upon the subject, it is because it is important to show the fertility of

the reasonings to which men condescend who are determined to shut their minds against what is declared to them. It is because the weakness of their arguments is a decisive proof of the prejudice by which they are actuated.

The two other articles of the Review upon which I proposed to say a few words, are "Jamieson's Use of Sacred History," and "The Recorder," but you must allow me to postpone them for the present.

Your's,

January 11, 1805.

T. L.

THE MONTHLY REVIEW.

TO THE EDITOR.

SIR,

I AM deceived in my idea of the sentiments entertained by the conductors of the Anti-Jacobin Review, if they are not such as ever have, and ever will, lead them to condemn and hold forth to public detestation, indecency and indelicacy in whatever publication they may be found. Who is there, Sir, that will not most strenuously set himself in opposition to any author who will condescend to defile his works by such passages? If, however, in a novel, in a romance, a play, nay even in a surgical book, we require regard to be paid to the rules of decency, (for though in a surgical book a man must, perhaps, be obliged to deviate sometimes from *delicacy*, yet decency is indispensable). If, I say, in such books as these, every man of sense and virtue condemns whatever is indecent, what shall we think when we see the pages of a professed censor polluted by such extracts? When we see them wantonly, and without reason, quoted and exposed to every eye for no other possible purpose than to excite the laugh, or raise the indecent mirth of the wanton and the profligate? I allude, Sir, to the Monthly Review to a passage with a repetition, of which I will neither defile my paper, nor insult the readers of your work. Let it be enough to to refer them to the Number for May last, page 76. Let any man of sense, of decency, and of virtue, cast his eye upon that passage and say, whether or not it is fit for the perusal of the mixed crowd who read the Monthly Review. The author of certain works may, perhaps, sometimes be obliged, by particular circumstances, as I have before said, to deviate from the strictness of delicacy; but are such the passages that ought to be selected by the Reviewer, and offered a second time to public view? Can any thing justify this barefaced undisguised repetition? Supposing even it were necessary to give the idea, are there not ten thousand ways of disguising it and lessening the indelicacy? If we are told by a Reviewer that such a book is licentious, indecent, or indelicate, every one is put upon his guard beforehand, and may take his choice whether or not he chooses to peruse such passages as he will be most likely to meet with in a book of that description; but if the Reviewer indecently takes the liberty to make choice of such passages for his extracts, how are we to avoid being insulted by such indecency; we have no choice. Nor is this the only offence against decency which has been committed by these *modest* Reviewers. I shall refer the reader to a flagrant one in the Review of Godwin's *Life of Wollstonecroft*. Perhaps the votary of vice and dissipation may laugh at the sentiments which prompted this letter; but I say with Lord Chatham, their laugh is panegyrical. I am sure the man of virtue and of decency will applaud them; and I am pretty certain that the Anti-Jacobin Review will not be the least forward in exposing any reviewers who shall thus, at
the

the same time, degrade themselves and insult the public, by presuming to lay before their readers such indecent and unworthy passages.

I am, Sir, with all respect,

Your most obedient humble servant,

June 19, 1804.

OBSERVATOR.

MISS WELLES'S POEMS, AND THE MONTHLY MIRROR.

Cedite Romani scriptores, cedite Graii.

THE "Monthly Mirror" has taken the liberty of laughing at the poems of this lady, because they were too refined for their comprehension. In return I shall take the liberty of exposing the ignorance of these critics, and pay a proper tribute to the neglected merit of this Bilton * Sappho, who has presented the world with a volume of poetry, more unique in its design, original in its imagery, and adventurous in its expression, than ever before came under the cognizance of his Majesty's Reviewers. They are divided into Pastorals—Descriptive—Odes—Monodies, and Elegies, and respectfully inscribed to one Mrs. Pott, by her ladyship's humble servant the authoress! Notwithstanding some have ridiculed this dedication, I suspect it to be a very ingenious burlesque of the affectation of rank so very prevalent in this county (Staffordshire.)

Among so many excellencies it is difficult to select such parts as may deserve the preference. Take a few instances from her pastorals.

THE SHADY RECESS, OR THE SLEEPING BEAUTY.

In a shady recess, on a carpet of moss,
There is a fine negligent rose,
Grew on the plain, and simply did bend,
By the form which I spy'd in repose.
A wind not so serene as that beauteous nymph,
Had so ruff'd her elegant dress,
I trembl'd and blush'd in smoothing her clothes,
I fear'd to disturb her repose.

Our authoress evinces a just contempt of the vulgar fetters of grammar, and the scholastic jargon of syntax, &c. I shall therefore pass over all considerations of this nature. There is another merit in this lady which posterity may have to thank her for, if the example be taken by others. *She never rhymes unless it be convenient!* A boldness which nothing less than the exquisite productions of this poetess could countenance—"Negligent rose," in the first stanza, should, perhaps, be *neglected*, an error very common in Shakespeare. "*Bending simply*" by the "sleeping beauty," is a personification of the rose-wooing, as as it were, the lovely damsel by its side. The contrast, in the second stanza, of the rough wind and sleeping nymph, is beautiful—"I trembled and blush'd," too, is natural and delicate in the swain. In the next verse this beauty is called the "*Venus of Medici*," perhaps the wife of Lorenzo de Medici. The joy of the swain at length overcomes him.

* There is a mad-house of some repute at Bilton. I hope your readers will not draw from this any ill-natured conclusions relative to this lady's intellects.

" My heart, my fond heart, with raptures did beat,
And effusions run thro' me sincere;
My pulse so heighten'd its notes as it play'd,
I fainted—but cannot tell where!"

Here is a lesson for our modern belles! I hope, for the future, on these occasions, they will remember what they have to forget. The lady at length awakes, and the poem concludes:

" Such tender endearments express'd in her eyes,
The tumults unfolded my heart;
And rais'd such an extatic beam of fair love,
For Cupid had fixed his dart!"

Her eyes opened his heart and let in the beams of love,—beautiful!

We have three sweet poems severally intitled *Solicitude*, *Hope*, and *Absence*, after the manner of Shenstone. Her address to Solicitude is sublime, and, perhaps, to many readers unintelligible. The metre varies with the sentiment after the manner of Southey's "Thalabar."

" Lovely sensation! how charming a theme,
What soft tenderness flows from thy note;
Ah! that beauteous gleam will ever display
The bright streamlet of gold on thy float.
When fair love shall present her elegant form,
Sweet simplicity in a bright beam,
Solicitude draining the wat'ry morn
Will surrender a beautiful stream."

The "beauteous gleam" I suspect to be the glance of her eye, beaming on, and discovering her golden robe or *float*, a very elegant *noun*, which we much wanted, signifying drapery waving in the wind. "Sweet simplicity" riding on a sun-beam to accompany love is a pretty idea, and discovers our author to have read and profited by the delightful poems of Ossian,

"Solicitude draining the wat'ry morn,"

doubtless alludes to youth. In prose it might be read,—"*Anxiety robbing beauty, in the rosy morn of life, of its tears.*" A lover would, no doubt, call it a "*beautiful stream.*"

———— I did consent,
And often did beguile her of her tears. SHAKESPEARE.

The lovely Deldemona's anxiety or solicitude for her hero during the narration of his "hair-breadth 'scapes," may illustrate the ambiguity of this passage. A succeeding stanza commences with much *richness* of expression.

" The charms of all her perfections are sweet,
Her looks are so *manured with love*,
Her modesty still is pleasing to me,
She appears like an *angel above*!"

It is the mark of a weak mind to be frightened at words. "*Manured with love*" here means *rich*, perhaps *prolific*. How she could appear like an *angel above*, however, I am at a loss to know; but poets frequently *overlook* a many things in this world; and if this will not account for it, I shall leave the passage to succeeding commentators

"The

"The "Castle of Beauty," or, more properly speaking, the "Warehouse of Beauty," is her principal piece:

"Contains beauty set in store!"

I shall epitomize a few verses in preference to transcribing them, out of pity to the dull understandings of your readers:

Verse 1st.

The authoress walks round the castle not expecting to see any body dancing in the air!

Verse 2d.

The *walks* which surround the place are covered with *moss* and *shrubs* which "bear a *glass*," out of complement to the convenience of rhyme. "Soft fancy," bids the authoress stray into a *gravel walk* to see the day!

Verse 3d and 4th, which run into each other,

On the north side a rock of "retired beauty," with which the poetess has some conversation, till they are interrupted by some *cliffs* which call out to her, and tell her, that if she had a cottage there and her lover, she could never wish for more. With "sufficiency, content, and bliss," and the music of "passion's harp," she would remain at home, and nothing would induce her "for to rove."

Verse 5th.

The poetess was so pleased with the conclusion of the last verse, that, with a view to impress it on the mind of the reader, she repeats it! She changes her sex several times in the course of the poem.

Verse 6th.

The lover holds a conversation with his heart, which is requested to lead him to a "warm fountain" that he may *weep*, where he takes a nap out of complement to the rhyme, which is regularly preserved in this poem, and in this only. He is afraid of being seen.

Verse 7th.

He is induced to see what "*incloses the inside*" of the castle, for which purpose he lifts a door off its hinges, and asks if admittance is granted to a pilgrim "who can no further flee."

Verse 8th.

A friar then advanc'd in grey, (meaning in years),
And ask'd my business there,
"If for repose you wander now,
We have *some* room to spare;"
As admittance then was granted me;
Upon these terms it *were*,
That ev'ry room was free for me,
But one on the *left hand* there!

You would now imagine, Mr. Editor, that we are coming to the plot, and that there is some interesting mystery attached to this room on the *left*. If so, you are mistaken; we hear no more of it; and, in the succeeding *eighteen verses*, we only learn that this alternate male and female votary of Cupid is invited to dinner, after which he takes a walk—He encounters a lady

lady who is "apparently in love," and enquires of a "comely swain," whom we suppose to be the butler, who she is. He describes her to be a lady with a fortune of 5000*l.* of which she loses "every farthing," if she should marry. Louisa, however, prefers the "warm love" of her officer, and determines to marry him, but receives an account of his death, and devotes herself to eternal solitude. The swain who makes this enquiry, on hearing her determination, swears he will go and die on a *rose-bed*; and this is the tragical end of this most tragical story!!!!

I shall conclude this article with a specimen of her descriptive pieces, intitled, "An Address to Self-consequence, confounded by Imperiousness and ignorance in Unison." There is a portion of sublimity in the title itself, which is, an appropriate introduction to the poem. She begins by requesting the reader to be so good as sit down, notwithstanding it is a cloudy day, and be very attentive to her poetry. After abusing the clouds for coming between her and the sun, she breaks out into all the wildness of poetry, untrammelled by metre, and unfettered by any thing in the shape of consistency or common sense.

Retire, ye lofty ambitious shades!
 Intrude not your *gaudy colours*, which shall fade and die.
 To reign o'er radiant bloom, which shall increase and vie,
 As the vine shall swell;
 Embellish'd with rising beauties which for ever last,
 When pride consumes in flames your sphere for ever past.

Where is the spring from whence your fountain flows?
 Centr'd in the ocean—your pride did first ascend;
 Why disdain? why refuse what your ignorance cannot mend?
 Endeavour not to supercede.
 Let wisdom, honour, elegance, which are all refin'd,
 Teach you the secret pleasures—to ornament the mind.

Here, Mr. Editor, profound commentator as I am, I confess my incapacity; I yield to such a torrent of eloquence, and lament the narrow limits of all human understanding!

This volume contains 143 pages of these eccentric effusions, and is very neatly printed on fine paper, by Grafton and Reddell, of Birmingham,

MISCELLANEOUS.

CRITICAL OBSERVATIONS ON THE BYRSA OF VIRGIL:

TO THE EDITOR.

SIR,

AS I find you have honoured my communication, containing some remarks on a passage in Virgil, with insertion, I am encouraged to send you the following animadversions on the same poet; and, although I do not arrogate to myself the penetration of a professed critic, although I make no pretensions to the profound erudition of a commentator, yet I humbly hope I shall have it in my power to elucidate several obscurities, and to put a new construction upon several passages, the sense of which has been too much perplexed by conjectural refinements.

Many have been the disputations upon the meaning of the word *Byrsa*, (or Carthage;) and many very learned disquisitions have been expended in determining what part of the city *Byrsa* constituted. With re-
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gard to the derivation of this word, the following, I believe, has been stabilised by the greatest number of partizans:—When Dido landed in Africa to shelter herself from the inveterate persecution of Pygmalion, she covenanted with the inhabitants for as much land as an ox's hide would contain. (See *Æn.* i. 365.) The agreement being struck, Dido ordered the hide to be cut into narrow thongs, and thus surrounded a large space of ground. Servius informs us, that she obtained twenty-two furlongs, or two miles and three quarters. On this spot of ground she founded a citadel, which (say the commentators) was called *Byrsa*, from the Greek word *Βύρα*, which signifies a hide. Although this etymological explication bears no small degree of speciousness and plausibility, I hope I shall be able to stagger, if not to subvert it. I will not, in my attempts at confutation, bewilder the mind in the mazes of metaphysical subtilty, confound the understanding by digressive circumlocution, nor force reluctant conviction by blinding reason; for this some of the critics have done. I shall address myself merely to the reason, and introduce a calm and regular inquiry.

Let me first ask—is it at all probable that a colony instituted by *Tyrians* on the shores of *Lybia*, should derive the name of their city from a Grecian source? On the contrary, it is well known that the most irreconcilable enmity subsisted between the Greeks and Phœnicians; and that this national animosity was aggravated, and the breach greatly widened, by the Athenians, whose spirited emulation in cultivating the arts of commerce in opposition to Tyre, caused numerous broils and mutual remonstrances; and, at length, when Athenian navies acquired the indisputed sovereignty of the seas, their jealousies were raised to confirmed inveteracy. If, therefore, such was the situation of the two states with respect to each other, is it consonant with reason to suppose that one would borrow terms from the language of the other, especially on so solemn an occasion as giving a name to a newly-founded city? I believe I may answer, no; it appears to me to be repugnant to the principle implanted in our nature, and to the strong emotions of national prejudice. Perhaps some caviller may retort, that though hatred and jealousy have long existed between England and France, many French expressions have been adopted by our nation, and interpersed in the conversation of the polite circle. To this I add, *firstly*, that *some* of these expressions are inherent and constituent in the nature of the language itself, and are pronounced with the English accent; that they were introduced so early as William the Conqueror, who, it is well known, wished entirely to extinguish the English language, and substitute the French; for the completion of which project he ordered it to be taught in schools, and used in law proceedings: thus we find many French words idiomatic in Chaucer, Digby, Shakespeare, &c. *Secondly*, That the rest which are pronounced with the French accent, have been introduced during times of peace, when the national enmity has been relaxed. These have been long sanctioned by use, and on that account no one objects to them; but what Englishman, in time of war, can check the ebullitions of his indignation, when he hears conversation interlarded with more foreign terms, and made into a hodge-podge by more and more ridiculous barbarisms: old grievances may be tolerated, but odious innovations never fail to rouse opposition.

But to return from this digression; does it not appear to be far more compatible with reason to suppose that *Byrsa* is a corruption of *בִּצְרָה*, *Botsrah*, or rather (according to pronunciation) *Bosrah*; which is derived from the verb *בָּצַר*, *Bosar*, which signifies to fortify. Now, this word *Bosrah* may easily,

easily, by the common figure metathesis, be changed into ΒΟΡΣΑΝ, which bears a very strong affinity to both in sound and construction, or arrangement of letters to *Byria*. Thus we read in this sense בצירה חומה, a fortified wall, and הצרים בצירה, fortified cities.

I will next attempt to prove what part of the city *Byria* was. In discussing this point, modern commentators have drawn inferences, as though they were determinate, from the poetry of Virgil; poetical descriptions admit such latitude and amplification of the original idea, that they must frequently be very conclusive. In this they have erred; an assiduous investigation of the Christians, both contemporary with, and posterior to, the foundation of Carthage, would have led them much nearer the truth. Some have made *Byria* the whole city, others the temple consecrated at the founding, and others again not only the whole city, but the contiguous circumjacent parts, about a quarter of a mile round. But most of these accounts are conjectural, or merely founded on different passages in the *Æneid*.

Let us examine what Strabo says on this subject: "Κατὰ μέρος δὲ τῆς πόλεως ἡ ἀκρόπολις· ἢ καλοῦσι Βυρσάν, ὅθεν καὶ καλεῖται ὄρια, κυκλὸν περιχυμένη· κατὰ δὲ τῆς περιφέρειας ἔχουσιν Ἀσκληπείον, ὅστις κατὰ τὴν ἀλυσιν ἡ γυνὴ τοῦ Ἀσδρουβᾶ συνέκτισεν αὐτὸν." — from which we gather that *Byria* was a lofty turret, around which the inhabitants dwelled, and which had a temple at the top dedicated to *Æsculapius*, which, when the city was taken, *Aldruba's* wife burnt together with her own person. Appian likewise informs us—"Συμπληρὸν δ' ἐπὶ τῇ Βυρσᾷ ἡ σπουδαῖα τοῦ γὰρ ἐχυρῆτατος τῆς πόλεως ἦν, καὶ αἱ πύλαι· ἐς αὐτὴν συνεπιφυγόντες ἦσαν δ' ὅσοι ἀπὸ τῆς ἀγορᾶς ἀνοδὸν εἰς αὐτὴν, οὐκ αἱ πυλῆες καὶ ἐξορτοὶ παρταχόμενοι ἦσαν." — By this we learn that *Byria* was the strongest part of the city; that there were three approaches, or stairs, to it from the forum; that the dwellings were contiguous to each other, and very lofty. The same author says elsewhere, that upwards of 50,000 persons sought this place as an asylum of the greatest security; from which we may conclude it must have been very spacious; and the Greek geographer above-cited again says, "that the temple of *Æsculapius*, in *Byria*, was the richest and noblest edifice in all Carthage; that they entered it by an ascent of 60 steps; and that the city, being once besieged, 900 fugitives defended it for some time after *Byria* itself was surrounded." From all these evidences we may collect, that *Byria* was a building, or fortress, of considerable extent and strength in the midst of the city, intended to answer the purpose of what was called a *citadel*. I believe the word *Magalia*, in Virgil, is thought, by the learned, to signify the same as *Mapalia*, viz. the huts, or temporary dwellings, of the vagrant Numidians. But, in the 4th *Æneid*, the *Magalia* are spoken of as a part of the city:

"Ut primum alatis teligit *magalia* plantis
 Æneam fundantem arcet, ac tecta novantem
 Conspicit."

Here Mercury finds *Æneas* employed in building citadels or towers in "*Magalia*," which cannot mean among the huts of the Numidians, since they must have been removed when *Dido* purchased the ground. Servius suggests an emendation of "*MAGARIA*," because that word, and not "*magalia*," signifies a city in the Phœnician or Carthaginian language. Appian says, "χωρὸν δ' ἵσταν ἑμμεγῆδες· ἢ τὴν πόλιν τῆς Μεγαρίας, τὴν ταχρὰ περικυλισμένην." Perhaps some of your readers may not understand the expression "τὴν ταχρὰ περικυλισμένην;"

παράσημοι;" but, from what follows, it appears that Megara was within the walls. I will transcribe the passage for the satisfaction of your readers. "Κατὰ μὲν οὖν το τοίχος, οὐδὲν καὶ τῆς ἐπιχρῆσθαι, πρὶν" εἰς δὲ τινος ἰδιώτην πύργον ἔστημεν, ἐκτός οὐτα το τοίχους, καὶ το υἱός ἰσὺν οὐτα το τοίχῳ, νικητῆς ἀνδραγαθῶν ἀνδρῶν; αἱ τοῖς ἐπὶ τῶν τοίχων ἀκροατοῖς ἀποτίλλων" ἔνθα τε καὶ σάνδας εἰς τὸ διαστήμα ἐπιβήντες, καὶ δ' αὐτῶν εἰς τὰ τοίχῳ διαδραμοντες, καθήλυντο εἰς τὰ Μεγαρα καὶ πύλας κοίφαις, ἀφῆλτο το Σκιπίωνα. Ο δὲ ἐπολεῖ μὲν σὺν ἀνδράσι τετραμισχιλίοις" καὶ φύγῃ ταχὺς τὸν Καρχηδονίαν εἰς τὴν Βόρσαν η, ὡς τῆς ἀλλῆς πόλεως ἀλούσης." We likewise find, in the latter end of the book, "that Megara and Byrsia constituted the city; and the senate expressly ordered that no one should ever presume to rebuild either *Byrsa* or *Megara*. May we not derive *Megara* from the Hebrew מגור *gar*, or גר *gar*, incolere, habitare, commorari, from which springs מגור *magur*, habitatio; and the Phœnicians, varying the dialect from *magur*, form מגור *magar*.

I have proved, then, that the city of Carthage consisted of two parts exclusive of the harbour. The citadel was called *Byrsa*, *Borsah*, or *Borsah*, or *Borsah*, which, in the Phœnician language, signifies a fortified place; it was situated in the middle of the town, a very strong and almost impregnable place; it was encompassed by *Megara*, in which the bulk of the inhabitants dwelled. This *Megara*, or rather *Magara*, or, as Virgil calls it, *Magalia*, in the Phœnician language *Magur*, or *Magar*, was so called, because it was the habitation of the common citizens.

If these remarks are found acceptable with your readers, it will be a high gratification to your constant admirer,

PHOSPHILOS.

POETRY.

THE NORWICH IRIS.
TO THE EDITOR.

SIR,

THE subject of the inclosed Verses, though in some degree local, is yet closely connected with the general cause of order and loyalty: you will, therefore, perhaps admit them to a place in your next number.

About two years ago, a weekly paper, calling itself the *Iris*, first issued from the Norwich press. A verbose prospectus announced to the public the blessings which the goddess came to dispense: her progress, however, was marked by all that is pernicious in politics and false in taste: the character she assumed was unfortunately that of a female jacobin of the German school. The whig interest, of course, was exerted to render the goddess popular: but so intemperate and disloyal were her demeanour and conversation, that the whole Whig Club united, could not have saved her from disgrace.

She has to apologize for uttering her lamentation in *Latin*: but *Greek*, her native idiom, is understood by very few: and her *English* is so barbarous, as to be almost unintelligible. I am, Sir, yours, &c.

14 Jan. 1805.

PHILOCTETES.

Ἀποβῆν πόδας ὠκίαν ἱμέρ.

HOM.

Arceis Norwici fugiens Thaumantias exul
Constitit, et visæ est talia nympha queri.

— O civis

"O cives, versat quæ tanta insania mentes?
 Quid merui, indignis ludificata modis?
 Interferes divam libertatisque sacerdos
 Sponte adii, ut possem colla levare jugo.
 Deliciæ nostræ plebecula: regia turba
 Famosis passim flet cooperta jocis.
 Proditor est furcæ damnatus? mitior *Iris*,
 Ne premeret, vetui, debita pœna reum.
 Quin quot amat musas *Germania* tetrica, jussi
 Ludentes vestro comis addressi choro:
 Hinc turres, tenebras, cædes, phantasmata, sagas,
Cæruleas Barbas, pagina onusta crepat.
 Personui ampullis nexisque ambagibus aures;
 Audiit in suetum vulgus, et obstupuit.
 Ausi sunt homines præconia tempore nostra:
Irim quis mendax institor orat opem?
Iridi laudandas fugiunt permittere merces
 Vel *Brodum* et *Solomon Spilburiusque* suas.
 Quid? quòd *Cobbettum* sperarum saucia pectus
 Pellicere in socii fœdera posse tori;
Cobbettum carum, quo non audacior alter
 Dente venenato dilacerare bonos.
 Hunc scurram ut capiam, jam ludum retia tendo;
 Mille placendi artes suasit honestus amor:
 Si quid *Cobbettus* blateret, blateraret et *Iris*;
 Ille tacet prudens? *Iris* amica tacet.
 Conjugio tali potuisset surgere proles
 Et Jovis ætherii vertere regna valens.
 At spem dos erepta mihi (proh! quantula) inanem
 Reddidit: in terris nil sine dote *Venus*.
 Ad superos redeam? risu solvetur Olympus,
 Et reducem *Dominae* verbera sæva manent.
 Quò feor? aut quæ tuta satis sententia restat?
 Quo pacto ulcisci numina læsa queam?
 Dira canam; hæc animis suprema reponite verba:
 Monstrat enim nullum parca salutis iter:
 Fas est *Mercurio* seros regnare per annos,
 Et vestrâ æternum sæviet urbe * *Cronus*.
 Dixerat: in Stygias lymphatæ evanuit umbras
 Diva, et Lethæi gurgitis hausit aquas.

A New Year's Offering.

While o'er the wilds of the returning year,
 Thou driv'st destructive Time, thy swift career.
 Among the millions doom'd thy pow'r to feel
 By slow disease, or by the murd'rous steel:
 Or by the nameless dangers that await,
 Life's various course, the messengers of fate;
 O wreak thy vengeance on those plains afar,
 Where savage fury shakes the scourge of war;

* Ita in *Prospectu*, ut aiunt, suo *Rivales* appellavit *Iris*.

O plant thy wrinkles and display thy rage,
 On wasted Luxury and pamp'ring Age.
 But, ah! protect with tutelary care,
 The young, the good, the virtuous, and the fair.
 For lovely Emma, all thy treasures bring;
 Retard for her the swiftness of thy wing.
 Sweet as her beauties, deck her paths with flowers,
 And bind in silken bands the willing hours;
 To this bright image of celestial truth,
 Give ev'ry blessing! give perpetual youth.

The Fair Equivoque.

As blooming Harriet mov'd along,
 The fairest of the beauteous throng,
 The beaux gazed on with admiration,
 Avowed by many an exclamation,
 What form, what naiveté, what grace,
 What roses deck that Grecian face!
 "Nay," Dashwood cries, "that bloom's not Harriet's,
 'Twas bought at Reynold's, More's, or Marriot's.
 And, though you vow her face untainted,
 I swear by ——— your beauty's painted.
 A wager instantly was laid,
 And Ranger sought the lovely maid.
 The pending bet he soon reveal'd,
 Nor e'en the impious oath conceal'd.
 Confused, her cheek bore witness true,
 By turns the roses came and flew.
 "Your bet," she said, "is rudely odd;
 But I am painted, Sir, by—God."

*Lines addressed to Lord Nelson, on his Arrival at Brecon, amidst the joyous
 Acclamations of the People. 26 July, 1802.*

HAIL Warrior! wounded in thy country's cause!
 I sing—while sorrow tempers my applause!
 While, with the kindling crowd my hat I wave,
 With cordial zeal to celebrate the brave!
 To greet the far-fam'd *Hero of the Nile*!
 Who scourg'd usurpers for perfidious guile,
 Who, link'd with *Sydney*, on the Egyptian shore!
 Touch'd great *Achilles' heel*—untouch'd before!
 Who broke the massy boom—the magic chain
 Of Northern Powers—by thund'ring on the Dane!
 Thus to retaliate—after many an age—
 The wrongs *Britannia* felt from Danish rage!
 When England's *Alfred*—friend of God and man!
 Our sacred rights and naval power began!
 While thus thy martial deeds and dauntless soul,
 In lines of brass to future times shall roll,
 Permit a peaceful muse, for wars unmeet!
 For once to lay this tribute at thy feet!

While,

While, with a melting *sense*, and cordial *sigh*,
 On *Nelson's* wounds the turns a moisten'd eye;
 Forc'd from the *chequer'd* scene, thy words to sing,
 "All praise be centered in the eternal King!"
 Who could repress the ever-spreading flame!
 What bard exults not with a *Nelson's* name!
 Bless'd was the burst of joy that wak'd the lyre!
 Struck from the flinty muse one spark of fire,
 And forced her to forget her youthful tears,
 Her long-worn sorrows through the vale of years,
 Wing'd her beyond her waning natural powers!
 And laid her, trembling, in *Elysian* bow'rs!
 Where 'midst the phalanx of the virtuous brave,
 Born various nations to reform or save!
 The muse might strike one picture from the rest,
 Warm to the *life*, the brightest, and the best!
 In which, conspicuous seen, we might admire
 Ulysses' caution, Agamemnon's fire!
 Æneas kneeling to the powers supreme!
 The vulnerable *Hector's* patriot flame!
 Mild *Mercy*, melting o'er a conquer'd foe!
 The *seaman's* patron, and the friend of woe!
 Now view him on the wave, Britannia's shield!
 To ward off myriads from the banner'd field!
 Where crested heroes line the gleaming shores!
 To meet the *scourge* of European pow'rs!
 The frantic hordes of proud despotic France!
 The wild defenders of the *slave* of chance!
 Who court a sheltering grave from freedom's host,
 "The Rights of *Juries*!" on our shields emboss'd!

LITERARY INTELLIGENCE.

WE have been given to understand that a Tract is daily expected to make its appearance from an anonymous pen, entitled a FEW BRIEF REMARKS on a pamphlet called "*Observations on a Concise Statement of Facts*," &c. The author of the REMARKS is said to have taken up the cause of a highly respectable officer, alluded to in the pamphlet called "*Observations*," and we hear that he makes a merit of being totally unknown to that officer or any of his connections, having come forward in the field of politics, in order principally by fair investigation, to oppose what he conceives to be the alarming progress of restrictions on the liberty of the press. The BRIEF REMARKS alluded to will be published under the signature of ÆSCHINES.—It is scarcely necessary to state that both the "*Observations*" and the "*Remarks*" have arisen from the conduct of the late board of admiralty.

We understand, that a pamphlet, from the pen of Mr. Hafral, intended as an answer to the "*Brief Appeal to the Honour and Conscience of the Nation, upon the Necessity of an immediate Restitution of the Spanish Plate Ships*," is on the eve of publication. It is expected to involve the whole of the question, as to the justice and policy of a war with Spain; and, from what we have heard of the political principles of the author, we infer, that the subject will be placed in a correct point of view.

THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For FEBRUARY, 1805.

Principum Philosophorum ita percepta habenda præcepta, ut iis ad vitam agendam, non ad ostentationem, utamur.

COMEL. REP.

ORIGINAL CRITICISM.

Remarks on a Charge delivered by the Right Reverend the Lord Bishop of Lincoln, to the Clergy of that Diocese, at the Triennial Visitation, in May and June 1803; with particular Reference to his Lordship's Animadversions on Evangelical Preachers. By an Old Member of Parliament. 8vo. Pp. 91. Price 3s. W. Row, Great Marlborough-street; J. Matthews, Strand. To be had likewise of the Bookfellers at Oxford, Cambridge, and Lincoln.

THE author of this precious pamphlet informs us, that "after he had put his thoughts on paper, he laid aside the manuscript for a considerable time, in hope of seeing an answer to his Lordship published by *some able pen*; but having," he says, "long waited in vain, and perceiving frequent advertisements announcing a second edition of the charge in question, which, he made no doubt, was considered as unanswerable; and fearing that the doctrine therein maintained might, on that account, spread and gain ground, he determined to be no longer silent, but under an humble sense of his own weakness, to lay before the eye of the public his grounds of dissent from the learned Bishop; leaving it to that public to judge and decide how far he may or may not, have truth on his side." (Pref. p. v. and vi.)

The public, undoubtedly, are greatly obliged to this charitable senator for the efforts which he has so repeatedly made to preserve the purity of their religious sentiments. Sir Richard Hill is a veteran in controversy; and the present pamphlet bears ample testimony that age has neither cooled his zeal, nor much diminished the vigour which

which adorned his more juvenile years. It has, indeed, been the fate of the venerable Baronet to engage with antagonists too powerful for his strength, and, of consequence, to meet with many a defeat. But a brave man, though defeated, is not subdued; and Sir Richard encounters his latest adversary with as much spirit, and, apparently, with as much confidence of victory, as if he had formerly returned from the field uniformly triumphant.

It was impossible that the Bishop of Lincoln's Charge should not excite the most cruel uneasiness in the minds of that religious party to whose doctrines Sir R. H. is attached. The solid, perspicuous, and convincing proofs, by which his Lordship has shewn that **UNIVERSAL REDEMPTION** is equally revealed in the gospel, and taught in the standards of our excellent Church, give a death-blow to the impieties of Calvinism, and raze the system to the very foundation. The fear entertained by Sir R. H. that the Bishop's doctrine "would spread and gain ground," might reasonably be felt by the party in general: for we will venture to assure them, that this doctrine is rapidly gaining ground; and that all their exertions will not be able to stop its progress. The more closely we examine the divinity of Calvin, the more we admire the propriety and justness of Jortin's definition, who calls it "a religious system, consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy." The simple exposure of such a system must render it the object of horror and detestation. If the people can be persuaded only to open their eyes, it must ultimately be banished from every Christian country. The late imprudent and rash attempts of the self-named "True Churchmen" have given their cause a wound from which it cannot recover. Had these men been less forward and assuming, they might have enjoyed their opinions in peace. Absurd and blasphemous as these opinions are, the persons who had adopted them were called on by no authority to disclose them. It is, therefore, evident that "their strength was to sit still." But, when they had the presumption to hold themselves up as the only Christians and Churchmen in the nation, they could not expect to escape without notice. We have reason to believe, that not a few of the most sensible persons among them very bitterly regret that such claims have been advanced, and deplore the consequences. We are not, therefore, greatly surprised that these gentlemen discovered no violent emulation to enter the lists with his Lordship of Lincoln. We even think it probable that some of them, had they known of Sir Richard's intention, would seriously have tried to divert him from his purpose. They might, indeed, have, with great propriety, addressed him in the language of Job: "O, that ye would altogether hold your peace, and it should be your wisdom." For whether the Bishop's Charge be "unanswerable" or not, nothing can be more certain than that Sir R. has not answered it. In spite of all our respect for the honourable Baronet, we must frankly declare that a weaker or more inefficient defence we have

have seldom seen. It is one continued tissue of extravagance, misrepresentation, and inconclusive reasoning, from beginning to end.

In support of those principles which he himself espouses, the learned Baronet begins by urging the authority of the late Lord Chatham, who declared, he says, that the Church of England "had Calvinistic Articles, but an Arminian Clergy." We have the highest respect for the memory of Lord Chatham; but we certainly are not disposed to admit him as a competent judge to decide this question. We agree entirely with Sir Richard Hill, that the venerable Peer "shone much more conspicuously as a statesman than a theologian." (P. 1.) We are sorry, however, to find our very respectable author descending to those dirty arts of controversy, of which our Calvinistic writers have formerly given us such cause to complain, and which are highly disgraceful to those who employ them. If Sir R. thought that Lord Chatham's opinion would have weight with those Calvinists who might read his pamphlet, he had a right to quote it; but he was surely bound to quote it fairly. It was that we "had a *Papish Liturgy, an Arminian Clergy, and a Calvinistic Creed*;" nor, if we remember rightly, did his Lordship deliver these as his own proper sentiments, but as what had been alleged by others. Be this as it may, our readers will observe how the learned Baronet has castrated this declaration: and the reason is sufficiently plain. Whatever degree of deference may be due to Lord Chatham's judgment, it is evident, that according to him, the Church of England is, at least, as much inclined to Popery as to Calvinism: for our Liturgy is certainly as important a part of our public standards as our Articles. But it suited Sir R. Hill to have it believed, on this great man's authority, that our Articles are Calvinistic, and our Clergy Arminian. It did not, however, suit him to have it believed, on the same authority, that our Liturgy is Popish. He has, therefore, very coolly suppressed that unlucky branch of Lord Chatham's testimony, and taken just as much of it as he thought would successfully impose on his readers. We have been abused by Calvinistic writers for accusing them of dishonesty in the management of their cause; but we do not recollect a grosser instance of such dishonesty than the present. And, if, in the very outset of his publication, this aged and respectable senator can think himself justified in having recourse to such a mean and dishonourable expedient, what can we expect from the other champions of the tribe?

The honourable Baronet makes several observations on *Evangelical preaching and preachers*. He is greatly offended with the Bishop of Lincoln for suggesting that Calvinistic preaching has been MISCELLANEOUS *Evangelical preaching*; and he tells us, to our great edification, that "the term *Evangelical preaching*, when properly used, certainly means *Gospel preaching*, or the preaching [of] *glad tidings*." He then gives us a definition of *legal preaching*, which, he says, is "holding forth obedience to the law of works, more or less, in whole or in part, as the ground of a sinner's acceptance with God; together with the various props and concomitants of such a system, including free-will,

man's merits, conditional justification, and the defectibility of true grace." (P. 3.) These, he says, are the doctrines of the Bishop, and of such preachers, "as in this day pass current for sound divines." But here, again the Old Member of Parliament has allowed himself to deviate from truth. Neither the Bishop of Lincoln, nor the English Clergy, "hold forth obedience to the law of works," as, in any degree, "*the ground* of a sinner's acceptance with God." They all maintain (and Sir R. knows it), that the *only ground* of our acceptance with God is the satisfaction of our Lord Jesus Christ. They do, indeed, believe that "obedience to the law of works" is an indispensable *condition* of our acceptance. They, accordingly, hold conditional justification, and, they also hold with the Church of England free-will, and the defectibility of grace. When Sir R. accuses them of holding *man's merits*, he has no end in view but to render them unpopular, by laying a Popish tenet to their charge. He says, indeed, expressly, that all the doctrines which he includes in his description of legal preaching "are branches of Popery and Pelagianism." But we shall meet with the doctrine of merit again; and, therefore, at present we proceed with our author.

The good Baronet, we have heard, is fond of a pun, and has often, we are told, had the satisfaction of exciting, by his talent, much agreeable pleasantry in the Honourable House of which he is a member. Of his powers in this way the publication before us affords several specimens. Thus, after observing that the *legal preachers* whom he had been describing, might be called, by the Bishop, the *regular Clergy*, because his Lordship approves of their doctrine, he adds: "Still the *regular Clergy* (not less than *Evangelical preachers*) is a very vague term; which, I am convinced, is frequently applied to the *most irregular* amongst them, and as often denied to the *most regular* in the best and only true sense of the word." (P. 4.) Far from us be the wish to lessen, in any degree, the reputation which the Honourable Member has so long and so deservedly enjoyed; but, with all due submission, we cannot help thinking that, in this effusion, there is rather more of malignity than of wit. We know enough of Sir R. Hill, to know that, in his opinion, every self-commissioned, sectarian, preacher, provided he be of the Calvinistic stamp, is, in one sense of the word, as *regular* as his Grace of Canterbury. But this point we leave him to settle with Mr. Overton, who confines his apology, in his title page at least, to those Evangelical Ministers" who are "REGULAR CLERGY of the ESTABLISHMENT." And, with regard to the other sense of the word *regular*, which our author calls "the best and only true sense," we have only to observe that, in spite of his ill-bred, but impotent, sneer, the Clergy of the United Church, as a body, have no occasion to deprecate a comparison with any other body of Clergy in Christendom.

It is, however, extremely amusing to observe into what inconsistency our author is betrayed by his hatred of those whom he styles *legal preachers*. The Bishop had asserted that the Church was in danger from

from the mischievous effects of what is *miscalled Evangelical preaching*. Sir R. agrees that the "is not only in danger, but in a most tottering situation, yea, nearly overthrown." (P. 4.) But "this perilous state," he thinks, "is to be attributed to preachers of a direct[ly] contrary stamp." Let our readers carefully mark the following passage, and then judge between Sir R. and his opponents.

"I mean not so much," he says, "*Arians, Socinians, avowed Pelagians, or even Deists*, for all these may subscribe to our articles, if they are to put their own interpretation upon them, but men of an *externally moral pharisaical cast; decent formalists, and self justiciaries*, who are, for the most part, *greater enemies to sound doctrine, and to pure experimental piety than the openly profane and careless*; for these often admire what they will not imitate; and are ready to show regard and candour, where the others manifest nothing but rancour, &c." (P. 5.)

What description of animals the worthy Baronet means by *SELF-JUSTICIARIES* we cannot conjecture, having never heard of them before. But why "men of an externally moral cast," and "decent formalists," or indeed any set of men whatever, may not as readily subscribe to our articles, "*if they are to put their own interpretations upon them*," as Arians, Socinians, Pelagians, and Deists, is altogether inconceivable. It is obvious, however, on the whole, that the persons against whom the worthy Baronet here vents his spleen are the Arminian Clergy, or rather those Clergy who are not Calvinists; and these same Clergy, whom, in the preceding page, he had stigmatized as *most irregular* (clearly meaning in their morals), are here (such is the force of truth!) allowed to be *externally moral and decent*. Why our author chooses to call them *pharisaical*, we know not, for the epithet, we think, is more justly applicable in another quarter. No one, however, can entertain a doubt that the virtues of these men are a most offensive eye-sore to our charitable and benevolent author, who would clearly deprive them, if he had the power, even of the *form* of godliness. With such horror does he view them, that, in his opinion, unequivocally declared, not only the Arian, the Pelagian, and Socinian heretics, whom the Church of Christ has uniformly condemned, but even the Deist, who denies the Lord that bought him, and impiously makes a mock of Revelation, is much less dangerous, and much more respectable.

Sir R. like all the writers of his party, very plainly hints that all the Clergy, except such as are Calvinists, are a pack of mercenary profligate knaves, to whom, "to be of one mind with their diocesan, may be as convenient as agreeable." (P. 6.) The following paragraph is worthy of insertion, as at once exhibiting, in luminous colours, the spirit by which the author is actuated, and furnishing another elegant instance of his talent for quibbling.

"From gentlemen of this stamp, therefore, we are not to wonder if we henceforth hear *Evangelical preaching* so much cried down, that in a short space of time there *should* be nothing Evangelical left to preach against; and

so much said in favour of *universal redemption*, which takes up so great a part of your Lordship's Charge, that redemption itself *should* be in danger of being *universally* preached out of doors; in the same way, and by the same rule, that *moral preaching* has long ago given the death's blow to *moral practice*; and the continual harangues [which] we have been *dinned* with about virtue, have left us quite at a *nonplus* to know where virtue is to be found: and this must be the case, till the Clergy return to our good old reformation principles, by laying the foundation of all true virtue on Christ alone, and making faith in him the root from which every divine temper and all holy practice can possibly grow." (Pp. 6, 7.)

Without staying to call the attention of our readers to the accuracy and beauty of our author's composition as here displayed, we intreat them to try to discover the process by which "moral preaching" comes to give "the death's blow to moral practice." There are many of Sir Richard's positions (and among them this is one,) which we have the misfortune not to understand. Would *immoral preaching* promote *moral practice*? But our Clergy must return, he says, to "the good old reformation principles," (by which he means the principles of Calvin), and then all will be well. Yet we see not, even in his view of the matter, what we should gain by the change. As things are, Sir R. will not deny that "every divine temper, and all holy practice," must grow in the *Elect*; and were Calvinism to be preached to all eternity, he will not say that they would grow in the *reprobate*.

The Bishop, as Sir R. maintains, forms a wrong idea of the Evangelical Clergy of the present day, if he supposes them to dwell, in their sermons, on the deep mysteries of election and predestination, much less of reprobation." (P. 8.) He even hints that, "whether from a fear of their fellow mortals, or from a groundless timidity of trusting God with the consequences of his own truths," they are "somewhat deficient in holding forth these doctrines." But, with all due deference, we take the liberty to affirm, that our author is here *somewhat deficient in candour*: for, whatever may be the Bishop's experience, We know that these gentlemen are far from deserving so severe a reprimand. The doctrines, however, the remarker insinuates, are seldom touched on, except in "so far as they are *necessarily connected* with other leading essential points of the Gospel, and of the Calvinistic system, such as faith, repentance, and real conversion of the heart to God." We are again at a loss to understand our author. He had before (p. 3.) stated "faith, repentance, and conversion of the heart to God," as parts of "what is called Calvinistic divinity." But, without pretending to comprehend the difference between *repentance and conversion of the heart to God*; why, we ask, are *faith and repentance* represented as peculiarly connected with the Calvinistic system? Do none but Calvinists admit or teach the necessity of these two graces to salvation? The honourable Baronet, however, "is sure that the Apostles in almost all their epistles to the Churches and to individuals, addressed themselves in such terms as would now be deemed the very essence of Calvinism." By our author, who is previously disposed

to see every thing through a Calvinistic medium, they would, doubtless, be deemed so. But, at present, it is sufficient simply to observe that numbers of persons, his equals, at least, in learning and sagacity, and not his inferiors in honesty and worth, have thought very differently.

The Bishop is charged, by Sir R. with totally mistaking the doctrines which he combats. "In the very first instance your Lordship dresses up those [whom] you are pleased to call Calvinists in a most frightful garb, and then, by way of defeating them, you overturn a system which they do not hold; nay, which (*as charging God with injustice*) they abhor and protest against." (P. 9.) We know not where the Bishop has given this frightful picture of Calvinists; for, in the Charge on which our author remarks, there is no picture given of them at all. Sir R. however, like many of his brethren, endeavours, by employing chastised expressions, to soften the harshest features of Calvinism. It is necessary to attend to the profession of his faith.

He will not "pretend to be wiser above what is written." He will not "weigh the divine attributes in the balance of carnal reason, or in the shallow scales of human understanding." He will not "curiously pry into God's dealings with the Heathen world, nor assert any reprobation that has no respect to sin." But he believes "That God, from all eternity, out of his own good pleasure and sovereign will, chose to himself a Church or people out of the general mass of mankind, which he determined to call effectually, &c." (Pp. 9, 10.)

Sir R. we must acknowledge, acts wisely when he declines to weigh the divine attributes in the balance of reason. It is, indeed, a trite observation that a man is seldom against reason, except when reason is against him. Yet the attributes of God must all be weighed in the balance of reason, whether men will or not, because we have no other balance in which to weigh them. Nay in this balance must be weighed the truth of Revelation itself; and they are the worst enemies of Revelation who endeavour to set it at variance with reason. What signifies our author's epithet of *carnal*, annexed to reason. It is merely an artful rhetorical figure, by which he would depreciate the value and utility of this original light in the mind of man. Reason, let Sir R. design it as he pleases, is still *human* reason; and any system of divinity which flatly contradicts it, must be a false and untenable system. Such notoriously is the system of Calvin. This rash man has filled many pages of his Institutes with inconclusive answers to the objections which were made against his blasphemous doctrine of predestination: but at last he fairly owns that his principles are irreconcilable with reason. "Vere enim Augustinus perverse facere contendit QUI JUSTICIÆ HUMANÆ MODO DIVINAM METIUNTUR." (Inst. III. 24. 17.) This is the language of folly undoubtedly: for we can measure the justice of no being otherwise than by the notions of justice which God himself has implanted in us. Yet it certainly furnishes the only account which can possibly be given of the doctrine of Calvin.

Calvin. It is boldly cutting the knot at once, which cannot be untied.

Our author would evidently be glad, if he could, to throw Calvin's doctrine of reprobation into the shade. Such is plainly the object of his ambiguous declaration, "that he does not assert any reprobation that has no respect to sin." But Calvin himself was more open and ingenuous. He ascribed reprobation as well as election to "God's own good pleasure and sovereign will." He might, indeed, have said, with our author, that his reprobation *had respect to sin*; but it was to *sin decreed*, like Sir R.'s holiness, *by the sovereign will, and produced by the irresistible operation, of God.* "Minime consentaneum est præparationem ad interitum alio transferre quam ad arcanum consilium Dei." (Inst. III. 23. 1.) But although Sir R. was lately so modest that he would not presume to weigh the attributes of God in the balance of *carnal reason*, he quickly acquires more confidence, and pronounces the divine will to be "*holy, just, and good.*" (P. 10.) This puts us in mind of Calvin's constant manner of reasoning, who, after ascribing to God such conduct as would disgrace the most cruel and capricious tyrant, has the impudence to contend that such conduct must be right, for no other reason, but because God is incapable of doing wrong. It is well worth our while to produce a specimen.

"Rursus excipiunt," he says of his opponents, "Nonne ad eam, quæ nunc pro damnationis causa obtenditur, corruptionem, Dei ordinatione prædestinati fuerant? Quum ergo in sua corruptione pereunt, nihil aliud quam pœnas luunt ejus calamitatis in quam ipsius prædestinatione lapsus est Adam, ac posteros suos præcipites secum traxit. Annon itaque injustus, qui creaturis suis tam crudeliter illudit?"

This is a most formidable objection surely. Let us now attend to Calvin's answer.

"Fateor sane in hanc, qua nunc illigati sunt, conditionis miseriam Dei voluntate decidisse universos filios Adam: atque id est quod principio dicebam, *Redeundum tandem semper esse ad solum divinæ voluntatis arbitrium, cujus causa sit in ipso abscondita.*"

He then impertinently quotes Rom. IX. 20, and adds:

"Negabunt ita *vere* defendi Dei justitiam, sed subterfugium captari, quale habere solent qui justa excusatione destituuntur. Quid enim hic aliud dici videtur quam Deo esse potentiam quæ impediri nequeat, quominus, siout libitum fuerit quidvis agat? Verum longe secus est. Quæ enim potentior afferri ratio potest, quam dum jubemur cogitare quis sit Deus. QUOMODQ ENIM ULLAM INIQUITATEM ADMITTERET, QUI JUDEX EST ORBIS? Ad Dei naturam si proprie pertinet judicium facere, JUSTITIAM IGITUR NATURALITER AMAT, INJUSTITIAM AVERSATUR (Inst. III. 28. 4.) Dico, cum Augustino, esse a Domino creatos, quos in exitium ituros sine dubitatione, præsciebat, IDEQUE ITA FACTUM QUIA SIC VOLUIT. Cur autem voluerit, non esse nostrum rationem exigere, qui comprehendere non possumus: neque convenire ut divina voluntas in controversiam apud nos descendat, de qua quoties habetur sermo, SUB IPSIUS NOMINE SUPREMA JUSTITIÆ REGULA NOMI-
NATUR,

NATUR. QUID ERGO DE INIQUITATE QUÆSTIO MOVETUR, UBI JUSTITIA CLARE APPARET?" (Ib. § 5.)

The following passage deserves to be quoted as a precious morsel of genuine Calvinism:

"Though, in order to accommodate the language of Scripture to our capacities, God frequently complains of the obduracy of sinners' hearts, and laments their obstinacy in refusing to turn from their evil ways and live; yet this is generally by the mouths of his prophets, who, though under the immediate guidance of the Holy Ghost, yet express themselves after the manner of men: not as though God's eternal designs and counsels ever were or could be defeated and rendered null and void; but to prove to us more fully the dreadful apostacy of human nature, and to leave the impenitent without excuse." (Pp. 10, 11.)

Sir R., we know, at one period of his life, imagined that, by substituting the word *præterition* for *reprobation*, he had rendered the system of Calvin quite palatable. He would, consequently, have no scruple to subscribe to the following doctrine: "*Ergo quum pari morbo laboremus naturaliter omnes, soli illi convalescunt quibus medicam manum admoveat Domino placuit. Alii, quos iusto iudicio prætermittit, in sua putredine tabescunt, donec absumantur.*" (Calv. Inst. II. 5. 3.) These last unhappy persons, then, have no power to turn from their evil ways, because God will not convert them by irresistible grace. Yet he mocks them with his precepts, with his promises, with his exhortations, as if every thing depended on themselves! And, by this means, he leaves them *without excuse*, for not doing that which he himself has rendered them incapable of doing! Good heavens! what a picture of the Father of mercies! Do we condemn the heathens for ascribing to their gods the imperfections of men? Alas! we speak it with horror; but the Calvinists paint theirs with the features of the devil. Yet they would be thought the only Christians who are actuated by zeal for the glory of God, and for the honour of his name! We earnestly recommend to the notice of our readers, and to that of the respectable senator, who must have overlooked it, the following note in p. 15, of the Bishop's Charge.

"It seems to be forgotten by Calvinists, while they strenuously assert the doctrine of predestination to eternal happiness or misery, as necessarily following from the belief in an omnipotent and immutable being, that the doctrine of conditional salvation, for which we contend, must originate solely in the will of God. This question is sometimes argued by our opponents as if we considered men as self-created independent beings, capable of counteracting the designs of God. But are not the conditions of salvation of divine appointment? Are not the powers of performing these conditions divine gifts? What have we that we have not received? If a law be made that death shall be the consequence of any particular crime, (theft, for example,) is not a man who steals as much sentenced to the punishment of death by a decree promulgated by absolute authority, as a slave condemned to die by the order of his master, without having done any thing worthy of death? *The slave had no means of escaping death. The thief, if he had not stolen, would*

would not have been punished by the law. In one case, the death of the man proceeds from the will of a capricious tyrant; in the other, from the transgression of a known law; but this law is originated in the will of the sovereign."

Sir R. honours with the epithets of *false, cruel and unjust* the charge which, he says, is so commonly brought, by men of perverse minds, against those whom they call Calvinists, as if they held, "If I am elected, I shall be saved, do what I will; if I am reprobated, I shall be damned, do what I can." And he insists that "there never was a Calvinist upon earth who held such an horrible opinion, or used such blasphemous language." (P. 11.) But the worthy Baronet is utterly mistaken. Many Calvinists have used such language: and, if there are any who do not use it, they act inconsequentially and absurdly; for it is the true and legitimate inference from their principles. On this subject we have so often delivered our sentiments (particularly Vol. XIX. Pp. 18, 19;) that it would be wholly superfluous to resume it here. But we cannot help thinking that our author's ideas are, in one respect, not very clear. In one place he tells us that Calvinists, it is true, assert the doctrine of predestination to life; "but then," he says, "there is *first* a predestination to holiness in the way to that life." (P. 12.) Yet, in the very next page, he assures us that "the sinner must be accepted himself, *before* any of his works or duties can be so." He adds, in the spirit of quibbling so natural to him: "and, therefore, all they who talk of bringing *conditions* in their hands, are not well aware of the *sad condition* which all men are naturally in." (P. 13.) The honourable Baronet will, perhaps, allow us, for once, to adopt his own witty style; and we, therefore, take the liberty to tell him that, according to the uniform doctrine of Scripture, as interpreted by the whole Church of Christ, an insignificant handful of Calvinists excepted, all they who do not bring the *requisite conditions* in their hands, or rather in their hearts, will find themselves in a *sad condition* at last. This important doctrine of conditional justification has been so fully established by many able writers, and particularly, of late, by Daubeny and Pearson, that all controversy concerning it, we flattered ourselves, had been at an end. But Sir R. we presume, does not deign to peruse the heterodox productions of anti-Calvinistic writers.

Our author says of man, "There is nothing in him but *resistance*, till of unwilling he is made willing by the power of sovereign grace." (P. 13.) This, to be sure, is unadulterated Calvinism, as may be seen from our quotations from Calvin's Institutes II. 3, 10. and II. 3, 11. given in p. 11. of our XIX Volume. The Church of England truly teaches, (Art. X.) that "the condition of man is such that he cannot turn and prepare himself *by his own natural strength and good works to faith and calling upon God.*" She accordingly declares that "we have no power to do good works pleasant and acceptable to God, *WITHOUT the grace of God by Christ.*" But Sir Richard Hill and Calvin contend that we have no power even *WITH* the grace of God

God by Christ. The following is Calvin's explanation of Phil. II. 12, 13: "*Agendi quidem partes illis assignat, ne indulgeant carnis torpori: sed metum et sollicitudinem præcipiens, sic eos humiliat, ut meminerint hoc ipsum quod agere jubentur proprium esse Dei opus.*" Nothing can be more false than this assertion; for their danger arose from this circumstance alone, that the WORK WAS THEIR OWN. Calvin, however, adds, "*Quo diserte exprimit [apostolus] passive (ut ita loquar,) agere fideles, quatenus e cælo suggeretur facultas, ut nihil sibi prorsus arrogent.*" (Inst. II. 5, 11.) Do we wrong the Calvinists, then, when we say that they make man a mere machine, only an intelligent one? This is precisely the top of Academicus Junior (Anti-Jac. Rev. XIX. 10.). THE FAITHFUL ACT PASSIVELY!

Yet our author declares, in the next page, that "in all this great work of conversion *there is no compulsion whatever laid on the will, which under grace as freely chooses the good, as under nature it freely chose the evil.*" (P. 14.) It is perfectly astonishing that the worthy Baronet could be so weak as to hazard such an unfounded position. If he understands, at all, the system of his Master, he must know that it admits of no freedom in man, whether in a state of nature or of grace. He is equally the play-thing of inevitable necessity, whether he does good, or whether he does evil. See our Review of Academicus's Remarks, Vol. XIX. Pp. 140—143.

Our author next calls the Bishop to account for using the expression "*merit or demerit in the objects of God's favour.*" He thinks that this idea "cuts up, by the very root, the whole Gospel plan of salvation by grace through faith." (P. 15.) Yet our author's antipathy to the term *merit* arises, we think, from his not attending to a very plain and obvious distinction. The works of man, it is evident, possess no absolute worth, in consequence of which they might challenge, as of right, an adequate reward: and, in this respect, they are precisely on a footing with the works of all other created intelligent beings. Yet these same works have a relative worth, as performed in obedience to the divine command, and are entitled to reward by the gracious tenour of the covenant of redemption. It is, therefore, very possible (though contrary to the opinion of Sir Richard Hill) to talk of "the divine blessings as dispensed according to the *worthiness or unworthiness* of the object (p. 15.)," without being either "*presumptuous*" or "*popish*," and, certainly, without "cutting up by the root the whole Gospel plan of salvation by grace through faith." Some years have elapsed since this very point was most clearly stated, in a publication addressed to our author by that sound and excellent churchman Mr. Daubeney. But the good Baronet resembles Goldsmith's Village Schoolmaster; "for even though vanquished, he can argue still:" and that without so much as condescending to notice that any answer has been given to his arguments. On this subject our readers will find our sentiments expressed at some length, Anti-Jac. Rev. Vol. XV. Pp. 126, &c.

The Old Member then proceeds to the authorities which his Lordship

ship has brought in favour of universal redemption. His observations on this subject are prefaced by a most extraordinary declaration. "I am inclined," he says, "to think [that] your Lordship will have proved much more than you intended, and thereby will have made way not only for universal redemption, but universal RETRIBUTION, the salvation of devils and damned spirits not excepted. What a comfortable idea to all those who delight in sin!!" (P. 15.) What the honourable member means, in this place, by *universal retribution*, we find it difficult to determine. The phrase, we thought, had signified "to reward or punish all men according to their actions." That the righteous Judge of the universe will do so is so clearly the doctrine of Scripture, that he who disbelieves it, deserves not, undoubtedly, to be called a Christian. "God will render to every man according to his deeds." (Rom. ii. 6.) Yet it would not, we acknowledge, greatly surprize us to find Sir R. denying this doctrine: for Calvin, unquestionably, did not believe it, and is at pains to explain away those passages of Scripture in which it is contained. (See Inst. III. 18. 1. and Anti-Jac. Rev. XIX. 143, 144.) But the Baronet's language, if thus explained, has no consistency. For God's "rendering to every man according to his deeds," can hardly imply "the salvation of devils and damned spirits;" nor is it surely a very "comfortable idea to those who delight in sin." We were once inclined to suppose that Sir R. had written RESTITUTION, and that *retribution* was an error of the press, but we meet with the phrase several times repeated, and always in the same apparent sense. (See particularly Pp. 26. 31.) We must therefore conclude that the old member of parliament annexes to the last of these words the same conception which other men annex to the first of them. *Universal restitution*, indeed, in one respect, completely harmonizes with the spirit of his remarks. It undoubtedly includes the "salvation of devils and damned spirits." But it would not be very easy, we think, to shew by what process this doctrine flows from that of *universal redemption*. Our author, however, has, in this place, favoured us with an admirable specimen of Calvinistic charity. He hints, in no equivocal terms, his persuasion *that all who hold universal redemption delight in sin!* Whatever may be Sir R.'s present tenets, he once taught that God can see no sin in his saints, and that David's salvation was, in no degree, endangered by the heinous crimes of adultery and murder. These, indeed, are true Calvinistic principles, resulting immediately from the precious doctrine of the indefectibility of grace. We, therefore, leave it to all the world to judge whether Calvinists or Anti-Calvinists hold up the most comfortable ideas to those who delight in sin.

Sir R. says, "those places of Scripture and our Church in which the words *all, all men, all the world, the whole world, all mankind, every man, &c.* occur, have been often brought forward by Pelagians and Arminians, and so often answered by orthodox writers, that to go over this beaten ground of controversy can answer no profitable

fitable purpose whatever." (P. 16.) This broad and general assertion, it is evident, is just equivalent to nothing at all. But our author examines a few of the texts alleged by the Bishop, in a learned note which requires some attention. The first is John xii. 32. on which he observes, "it can never be supposed that the whole human race were meant, when we see so very few drawn unto him." This is curious reasoning surely, as if those who hold universal redemption insisted that all men should be finally saved whether they will or not. But, by considering the force of the expression, 'no man can come unto me, except the Father, which hath sent me, draw him;' the passage, our author thinks, admits of an easy elucidation; and the *all men* evidently are confined to all such as, by the drawings of the Father, through the Spirit, are savingly brought unto the Son." We believe as firmly as Sir R. H. that all who are savingly brought to the Son, are drawn by the Father through the Spirit. But we also believe with St. Chrysostom, notwithstanding Calvin's note of reprobation, (see p. 11 of our XIXth Vol.), that "*quem trahit, volentem trahit*;" and Sir R. ill understands the sentiments of Anti-Calvinists, if he think that, because Christ died for all, they maintain that all shall, therefore, be *saved in spite of themselves*. But whence arises Sir R.'s confidence that "*so very few*" are drawn to Christ? Perhaps the worthy Baronet confines the number to those who are the genuine professors of Calvinism. If so, we are convinced that, in the present day, Calvin's own calculation of those who shall be saved would be greatly too high; for, instead of *one-fifth*, we do not believe that his disciples amount to *one-hundredth* part of those who enjoy the light of the Gospel. (See Inst. III. 24. 12.)

The next text is Heb. ii. 9. which asserts that our Saviour "tasted death for every man." On this text our author's commentary is inexpressibly curious. "I am sure," he says, "the learned prelate need not be told that the words *every man* are not to be found in the original, which is *ὅτις πάντες* for *all*; and what these *all* are, the context fully explains, viz. all those *many sons who should be brought to glory*, being sanctified (and *set apart*) for that purpose." (P. 17.) This, we think, is inimitable: for, 1. It is certain that our author's Greek grammar must be very different from ours, in which (notwithstanding the most diligent search) we can find no instance of any preposition governing the *nominative*. 2. The learned Baronet is mistaken when he asserts that the words *every man* are not in the original; for, in all the editions which we have seen, the Greek is *ὅτις πάντες*. 3. Were it otherwise, what would the learned Baronet gain by the reading for which he contends? For where is the difference between saying that Christ tasted death for *every man*, and that he tasted death for *all men*? And why, even according to our author's own interpretation, may not *every man* mean *every one of those many sons who should be brought to glory*, as well as *all men* may mean *all those many sons who should be brought to glory*?

Our author, however, strenuously insists on what he calls the "difference

ference between universality and *all-sufficiency*." That our Lord's "one oblation of himself once offered, was, *in point of value*, a full, perfect, and sufficient sacrifice for the sins of the whole world, *had it been so designed*, is what no Calvinist ever doubted; but that it will be available to any but the elect, or that Church which he purchased by his own blood, no Calvinist ever believed." (P. 27.) It is thus that Sir R. explains our 31st article, which so clearly expresses universal redemption. The article, he maintains, was intended only to oppose the popish doctrine of the mass. Thus the Baronet, who, as well as his friend Mr. Overton, contends so violently for the *literal and grammatical* sense of the articles, when he thinks that sense in his own favour, admits any latitude of interpretation when the literal sense is plainly against him. Our author also says, "that there is a universal offer or tender of the Gospel to be made to every creature under heaven, neither the Scripture, the ancient fathers, our Church, nor St. Augustine, or Mr. Calvin, nor even the Synod of Dort, do at all deny." (P. 19.) True; but the three first suppose this offer made that all may profit by it if they will: the three last convert it into a cruel mockery, since, according to them, the greater part of those to whom it is made, are, by the immutable decree of God himself, incapable of profiting by it. The miserable shifts to which Calvin was driven in attempting to support his blasphemous doctrines cannot possibly, we imagine, be better illustrated than by quoting his sentiments on the case of Judas. Our Saviour's language with regard to Judas is as strong as in any other instance whatever. This traitor was among those who were *chosen* by our Lord (Jo. vi. 70), and among those who were *given him by the Father*. (Jo. xvii. 12.) Such phrases form the very foundation on which Calvin's doctrine of *election* is built. How then, in the case of Judas, who was lost, are they to be reconciled to this doctrine? Why, the former passage, says Calvin, "*tantum refertur ad munus apostolicum*." Of the latter he gives the following account: "Etsi *καταχρηστικὴ* est locutio, nullā tamen ambiguitate laborat." (Inst. III. 22. 7.) And, again: "Ubi ait Christus neminem perisisse nisi filium perditionis, *est quidem impropria locutio, sed minime obscura*." (Inst. III. 24. 9.) What is this but to say that if, in any instance, our Saviour's words are found incompatible with Calvin's doctrines of unconditional election and final perseverance, he, in that instance, *spoke nonsense*? If the observation should shock the ears of any pious man, let him recollect that it involves only one of the many horrible consequences which follow from the blasphemous system of Calvin.

As a proof of Archbishop Cranmer's Calvinism, Sir R. transcribes the 17th article, without favouring us with a single sentence of explanation. What purpose this could serve, but to swell the number of his pages, we cannot imagine. Sir R. we knew, considers this article as Calvinistic; and we consider it as Anti-Calvinistic. The simple quotation of it is evidently, therefore, no argument to either. But when the learned Baronet was writing remarks professedly in answer

swer to the Bishop of Lincoln, he ought, surely, to have examined, at least, his Lordship's interpretation of the article contained in the "Elements of Christian Theology." But Sir R. seems to place more dependance on the force of a *pun* than on that of an *argument*. "I doubt not," he says, "but that the title and article together are viewed by many as one *monstrum horrendum, informe, ingens*, (and I am sure we may add,) *cui lumen ademptum*." (P. 18.) An argument, however, he has: for, since the 17th article is plainly Calvinistic, and the articles cannot be at war with one another, he concludes that the "scraps, which his Lordship has culled out of some of them in favour of universal redemption," must be Calvinistic likewise. (P. 19.) And when our author has *proved* that the 17th article is Calvinistic, we shall gladly allow that this reasoning has some weight.

The Bishop has asserted, that "not one of the peculiar doctrines of Calvinism is mentioned in either of the two books of Homilies. The word Predestination does not occur from the beginning to the end of the Homilies. The word Election occurs only once, and then it is not used in the Calvinistic sense. The word Reprobation does not occur at all. Nothing is said of absolute decrees, partial redemption, perseverance, or irresistible grace." What answer does Sir R. make? Instead of confuting his Lordship's assertions by specific appeals to the Homilies themselves, he refers us to "that most able, unanswerd, and unanswerable work of the late Rev. Augustus Toplady, intitled Historic Proof of the doctrinal Calvinism of the Church of England, to the pious and learned Dr. Edwards's *Veritas Redux*, or to the laborious Mr. Prynne's *Anti-Arminianism*." (P. 23.) Of Mr. Toplady, who saw Calvinism every where, and who carried his zeal for partial redemption so far as to exclude from the benefits of redemption all who died before our Saviour's passion, (see *Anti-Jac. Rev.* XVI. 43.), the authority is not, on this subject, very great. But neither from him, nor from Edwards, has our author favoured us with a single extract. We have one, indeed, from Prynne, which we shall insert: "Scripture doth acknowledge but two places after this life; the one proper to the *elect* and blessed of God; the other to the *reprobate* and damned souls." This passage, it is to be observed, is produced as a proof THAT OUR HOMILIES ARE CALVINISTIC! It actually, however, proves nothing but that Prynne did not believe in a middle state. It does not even prove Prynne to have been a Calvinist, unless the words *elect* and *reprobate* be used by him in a Calvinistic sense. Our worthy author, indeed, seems to have no conception that they can ever be used in any other.

Sir R. expresses his "utter astonishment" that the Bishop should have appealed to the Catechism as favouring the doctrine of universal redemption. The Baronet's confidence rather alarmed us; for we, too, have frequently appealed to the Catechism as decisive of the Church's doctrine on this subject. The passage in question, our readers will observe, is where the catechumen is taught to say, "I learn to believe in God the Son, who hath redeemed me, and all mankind."

kind." We intreat them to attend to the singular meaning which Sir R. Hill would put on this plain language; for to the metamorphosis here produced by the Baronet's magic, there is, certainly, nothing equal in Ovid. The following is his commentary accurately copied! "It is true that God the Son hath redeemed me [speaking as a believing catechumen] and all mankind, [*who are said to be redeemed from among men.*"] (P. 24.) Can our readers, in this strange jargon, recognize the simple and perspicuous doctrines of the Catechism? It is easy to see why Sir R. Hill has foisted in the words *speaking as a believing catechumen*. He thereby intimates that Christ has redeemed none but *the believing*, or, in other words, *Calvin's elect*. An apostle, however, assures us that our Lord hath bought even those who deny him; and this was clearly the opinion of our reformers: for this Catechism is to be repeated by *every child*. But our author's first interpolation is nothing compared to his second. What sense can be affixed to the words "*all mankind who are said to be redeemed from among men?*" Our respect for Sir Richard will not permit us, to call this *absurd nonsense*; but we may certainly be allowed to say, that if Calvinism is to be thus defended, Anti-Calvinists will have much more to fear from the perseverance and pertinacity than from the powers of their antagonists.

The argument in favour of universal redemption which is built on St. Paul's 5th chapter to the Romans, and which the Bishop of Lincoln has most forcibly stated, no Calvinistic ingenuity will ever confute "whatever," as his Lordship observes, "the words '*all men* and *many*' signify when applied to Adam, they must signify the same when applied to Christ. The force of the argument is destroyed, and the most acknowledged rules of language are violated, by contending that all men are liable to punishment on account of the sin of Adam, and that a few only are enabled to avoid that punishment through the death of Christ." This reasoning, however, Sir R. maintains, is conclusive for what he calls, again, "AN UNIVERSAL RETRIBUTION for the whole human race." (P. 26.) If, by these words, he mean an universal deliverance from the effects of Adam's fall, upon certain conditions which every man has it in his power to perform, we admit the consequence, and strenuously contend for it. If he either mean that there are no conditions, or that, if there be, all men shall perform them, he does not understand, either the doctrine of the Scripture, or the sentiments of those whose antagonist he is. What signify Sir R.'s questions, "Can the arm of omnipotence be defeated by the puny arm of flesh? or the intentions of wisdom itself meet with disappointment, because the perverseness of man will not suffer them to take place?" (P. 28.) Can the arm of omnipotence govern no beings that are not passive machines? And, in order that the intentions of the Almighty may not be frustrated, must these intentions be equally destructive of justice and mercy in God, and of a reasonable moral nature in man? Is it not clear that, on the Calvinistic system, God is only the *natural*, and, in no sense, the *moral* governor
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of the world? And why, in the name of common sense, should it be less for the glory and honour of God to save men with their own co-operation than without it?

But on such a plan, says Sir R. H. salvation would not be of grace; and his reason is that, on such a plan, one man would be saved because he is better than another. (P. 29.) It is wonderful that Calvinists should not see that the redemption of mankind is equally the fruit of free and unmerited grace, whether salvation lies open to many or to few; since God was, certainly, under no obligation to reverse his sentence pronounced on the fall. But there is this plain difference between the two systems of the Calvinists and Anti-Calvinists, that the former makes God a capricious tyrant, while the latter represents him as the kind and impartial Father of all.

Our author affirms that he "can draw no middle line between predestination," by which he means, of course, the predestination of Calvin, "and the merit of works." But works, as we have said, though they could neither be the moving nor efficient cause of man's salvation, have that degree of merit which God, by the gracious tenour of the covenant of grace, has been pleased to assign them. And if, as the worthy Baronet maintains, "no one man is saved because he is better than another," it evidently follows that no man will be damned because he is worse than another, provided "the Judge of all the earth do right." Sir R. himself, therefore, (we suspect without knowing it,) holds principles from which may be fairly inferred; not only universal redemption, but universal salvation also.

In this page we meet with a sentiment which surprized us from a zealous Calvinist. "It is," says our author, "the highest degree of absurdity to reply that God foresaw who would believe and repent, *since he could not foresee faith and repentance in any but in those on whom it was his sovereign and gracious purpose to bestow them.*" From this it would appear that, in Sir R.'s opinion, contingent events, dependent on the free election of moral agents, cannot be foreseen as certain by God. Such an opinion, whether justly or not, has, by some we know, been ascribed to the Socinians; but we did not suppose that, by Calvinists, who, while they annihilate the moral, are accustomed to exalt the natural, attributes of the Supreme Being, the notion was adopted. Yet we judged, it appears, prematurely; for Calvin himself very clearly maintains it: "*Si hominum eventa prævideret Deus duntaxat, non etiam suo arbitrio disponderet ac ordinaret, tum non abs re agitaretur quæstio, ecquid ad eorum necessitatem valeat ipsius prævidentia. Sed quum non aliâ ratione quæ futura sunt prævideat, nisi quia ita ut fierent decrevit, frustra de præscientiâ lis movetur, ubi constat ordinatione potius et nutu omnia evenire.*" (Inst. III. 23, 6.) Thus all is the effect of inevitable necessity! And Lord Kames was right, when he taught that our *feeling of liberty is deceitful!*

(To be concluded in our next.)

*Barrow's Travels in China.**(Concluded from p. 77.)*

IN following Mr. Barrow through his interesting details, on the government, laws, and manners, of this vast empire, we find some judicious observations on the liberty of the press, a subject peculiarly dear to Britons, and not the less so for some recent attempts to extend the legal restrictions upon that inestimable privilege to an unwarrantable length. It has hitherto been generally supposed that a free press is a sure characteristic of a free government, and indeed the supposition is founded on solid data; but theory can never be opposed to practice; and the practice of China proves that this rule, like all others, has its exceptions, and that a free press may, and does, subsist in a despotic government.

“ The press in China is as free as in England, and the profession of printing open to every one, which is a singular circumstance, and perhaps the only instance of the kind, in a despotic government. It has usually been supposed that, in free countries only where every person is equally under the protection, and equally liable to the penalties, of the law, the liberty of the press could be cherished; and that it was a thing next to impossible, that power, founded on error and supported by oppression, could long be maintained where the press was free. It was the press that in Europe effected the ruin of priestly power, by dispelling the clouds that had long obscured the rays of truth; and by opening a free access to the doctrines of that religion which, of all others, is best calculated for the promotion of individual happiness and public virtue.

“ In China the liberty of the press seems to excite no apprehensions in the government. The summary mode of punishing any breach of good morals, without the formality of a trial, makes a positive prohibition against printing unnecessary, being itself sufficient to restrain the licentiousness of the press. The printer, the vender, and the reader of any libellous publication, are all equally liable to be flogged with the bamboo. Few, I suppose, would be hardy enough to print reflexions on the conduct of government, or its principal officers, as such publications would be attended with certain ruin. Yet, notwithstanding all the dangers to which the printing profession is liable, daily papers are published in the capital, circulating, something like our own, private anecdotes, domestic occurrences, public notices of sales, and the wonderful virtues of quack medicines. We were told that, in one of these papers, the Portuguese missionary mentioned in Mr. Grammont's letter got a paragraph inserted, purporting the great neglect of the English in having brought no presents for the prince of the blood, nor for the Emperor's ministers. This false and malicious paragraph was said to be followed by another, insinuating that those for the Emperor were common articles of little value. Another pretended to give a catalogue of them, and included an elephant about the size of a rat, giants, dwarfs, withing pillows, and such like nonsense. These, however, and other publications, were industriously kept from our sight. Under the generous idea of being the Emperor's guests, we were not allowed to purchase any thing. He alone was to supply our wants,
but

but his officers took the liberty of judging what these wants should consist in."

It is true, as Mr. Barrow has observed, that the press contributed essentially, in a former age, to the destruction of superstition and priestcraft; but it is equally true, that at the close of the last century it was used as an instrument for the annihilation of religion, morals, social order, and all the ties and bands by which they are connected with each other, and by which man is connected with them. In this way, and in various other ways, has the French revolution done more essential injury to genuine freedom, than had been done by the combination of all other causes and events, for centuries before.

Despotic and bad as the government of China unquestionably is, its stability in resisting the revolutions of time, for two (if not for *four*) thousand years, is a striking proof of its adaptation to the manners and habits of the people. Whether the latter have flown from the former, or the former from the latter, is of no consequence to the question of adaptation; it is most certain that they must be well adapted to each other. We are given to understand, however, that the Chinese are discontented with the existence of a Tartarian dynasty.

"Partial insurrections occasionally happen, but they are generally owing to the extreme poverty of the people which, in seasons of scarcity and famine, compels them to take by violence the means of subsisting life, which otherwise they could not obtain. To this cause may be referred the origin of almost all the commotions recorded in their history, through some of which, when the calamity became general, the regular succession has been interrupted, and even changed. We were told, however, by our Chinese attendants, that certain mysterious societies did exist in some of the provinces, whose chief object was to overturn the Tartar government; that they held secret meetings, in which they gave vent to their complaints against Tartar preponderancy, revived the memory of ancient glory, brooded over present injuries, and meditated revenge. If even this be the case, the present state of society is little favourable to their views. Nor indeed would a revolution be a desirable event for the Chinese themselves. It could not fail of being attended with the most horrible consequences. The Tartar soldiers would be tired with slaying, and millions that escaped the sword must necessarily perish by famine, on the least interruption of the usual pursuits of agriculture; for they have no other country to look to for supplies, and they raise no surplus quantity in their own."

These people, who never aspire to have a voice in the government, have no notion that they possess any political rights. They would, therefore, have been very much astonished at the novel doctrine of that mischievous incendiary, Paine, had his works been introduced among them; but we learn, from Mr. Barrow, that though the attempt to introduce them was made, it did not succeed.

"When the mischievous doctrines of Tom Paine, expounded in his '*Rights of Man*,' were translated into various languages and industriously

riously attempted to be propagated among the eastern nations, by means of French emissaries; when one of those assiduous disturbers of the peace of mankind had actually succeeded in furnishing the Seiks with an abstract of this precious work in their own language, he next turned his attention to the vast empire of China, a glorious theatre for those zealous cosmopolites to play their parts in, if they could once contrive to suit their drama to the taste of the people. The experiment, however, failed of success. The golden opinions of Tom Paine could not be transfused into the Chinese language; and these unfortunate people understood no other but their own; so that three hundred and thirty-three millions were doomed to remain in ignorance and misery on account of their language being incapable of conveying the enlightened doctrines of Tom Paine.

The peace establishment of the Chinese army is stated to amount to no less than 18,00,000 men; one million infantry, and eight hundred thousand cavalry; the annual cost of which is nearly fifty millions sterling. The civil establishment costs nearly two millions; and the surplus of the revenue, exceeding fourteen millions, is appropriated to the Emperor's establishment.

At the close of this chapter (the 7th) the author speaks more openly of the disaffection of the Chinese.

"Whether this most ancient empire among men will long continue in its stability and integrity, can only be matter of conjecture, but certain it is, the Chinese are greatly dissatisfied, and not without reason, at the imperious tone now openly assumed by the Tartars; and though they are obliged to cringe and submit, in order to rise to any distinction in the state, yet they unanimously load them with

"Curfes, not loud, but deep, mouth-honour, breath *."

Whenever the dismemberment or dislocation of this great machine shall take place, either by a rebellion or revolution, it must be at the expence of many millions of lives. For, as is well observed by Lord Macartney, "A sudden transition from slavery to freedom, from dependence to autho-

* The last accounts, indeed, that have been received from China, are rather of an alarming nature. A very serious rebellion had broken out in the western provinces, which had extended to that of Canton, the object of which was the overthrow of the Tartar government. It was known for some years past, as I before observed, that certain secret societies were forming in the different provinces, who corresponded together by unknown signs, agreed upon by convention, but they were not considered to be of that extent as to cause any uneasiness to the government. It appears, however, that not fewer than forty thousand men had assembled in arms in the province of Canton, at the head of whom was a man of the family of the last Chinese Emperor, who had assumed the Imperial Yellow. These rebels, it seems, are considerably encouraged in their cause by a prophecy, which is current among the people, that the present Tartar dynasty shall be overturned in the year 1804. The existence of such a prophecy may be more dangerous to the Tartar government than the arms of the rebels, by assisting to bring about its own accomplishment.

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erty, can seldom be borne with moderation or discretion. Every change in the state of man ought to be gentle and gradual, otherwise it is commonly dangerous to himself, and intolerable to others. A due preparation may be as necessary for liberty, as for inoculation of the small pox, which, like liberty, is future health, but without due preparation, is almost certain destruction. Thus then the Chinese, if not led to emancipation by degrees, but let loose on a burst of enthusiasm, would probably fall into all the excesses of folly, suffer all the paroxysms of madness, and be found as unfit for the enjoyment of rational freedom, as the French and the negroes."

The eighth Chapter opens with some remarks, perfectly just in themselves, and certainly very natural for persons so situated as were our author and his companions to make.

"The suspicious and watchful conduct of the Chinese government towards strangers was ill suited to the free and independent spirit of Britons. Confined within the limits of their hotel, the populous capital of China was to them little better than a desert. It was, therefore, less painful to be obliged to quit a place which they could consider in no other light than as an honourable prison, and to take leave of a people, whose general character seemed to be strongly marked with pride, meanness, and ignorance. After having passed some time in a nation, where every petty officer is a tyrant, and every man a slave, how doubly precious do the blessings of that true liberty appear, which our happy constitution affords to every one the means of enjoying at home; where property is secured from violence, and where the life of the meanest subject is equally protected with that of the prince. Let those visionary men, who amuse themselves in building Utopian governments, and those who, from real or fancied injury or neglect, feel the chagrin of disappointment, visit other countries, and experience how justice is administered in other nations; they will then be taught to confess that real liberty exists only in Great Britain—in that happy island where, to use the expression of an eminent writer on the laws of nations *, 'an enlightened piety in the people is the firmest support of lawful authority; and in the sovereign's breast, it is the pledge of the people's safety, and excites their confidence.'

"Impressed with such sentiments, on the evening of the 7th of October I rode through the streets of Pekin, for the last time, in company with Mr. Maxwell. We were quite alone, not a single Chinese servant, nor soldier, nor officer to conduct us; yet we had no difficulty in finding our way. We passed through the broad streets of this capital from one extremity to the other without the least molestation, or, indeed, the least notice. We could not forbear remarking the extraordinary contrast, that the two greatest cities in the world exhibited at this hour of the day. In the public streets of Pekin, after five or six o'clock in the evening, scarcely a human creature is seen to move, but they abound with dogs and swine. All its inhabitants, having finished the business of the day, are now retired to their respective homes to eat their rice, and agreeably with the custom of their great Emperor, which to them is a law, to lie down with the setting sun; at which time in London, the crowd is so great, from Hyde

* Vattel.

Park Corner to Mile End, as to interrupt each other. In Pekin, from the moment the day begins to dawn, the buzz and the bustle of the populace is like that of a swarm of bees; whilst, on the contrary, the streets of London at an early hour in the morning are nearly deserted. At eight in the evening, even in summer, the gates of Pekin are shut, and the keys sent to the governor, after which they cannot be opened on any consideration."

There are no inns, nor accommodations of any kind for travellers by land, in China; and the officers of state, in their excursions, invariably make use of the places appropriated for religious worship. These too are sanctuaries employed for other purposes; for the reception of vagrants and gamblers, who invade the very altar itself. Though the priests, who receive no support from the government, are, it would seem, compelled to tolerate these abuses, as a means of subsistence, yet they are very far from affording encouragement to such vicious practices.

"There is a decency of behaviour, a sort of pride and dignity in the deportment of a Chinese priest, that readily distinguish him from the vulgar. The calumnies, which some of the Roman Catholic missionaries have so industriously circulated against them, seem to have no foundation in truth. The near resemblance of their dress and holy rites to those of their own faith was so mortifying a circumstance, that none of the missionaries I conversed with could speak with temper of the priests of China. I could not even prevail on our interpreter of the *propaganda fide*, who still manifested a predilection for the customs of his country in every other respect, to step into the temple where the altar was placed; nor could he be induced, by any persuasion, to give or to ask an explanation of their mysterious doctrines."

Mr. Barrow enters into a brief exposition of the religious notions and morals of *Confucius*, of which he speaks in terms of high commendation; but when he suggests that, though Confucius taught the doctrine of Predestination and enforced the observance of it, he *might have been aware of its folly and absurdity*, we cannot but think that he trifles with his readers, and displays more brilliancy of imagination than solidity of judgment. We cannot follow our author in his account of the religion of the Chinese, but we shall extract one passage in which he defends them (with what success our readers will decide for themselves) against a charge of Atheism, preferred against them by certain Romish missionaries.

"The missionaries in their writings have endeavoured to impress the world with an idea that the Chinese, and particularly the Confucionists, are Atheists; that they disbelieve in a future state of existence; and that they are the victims of a senseless superstition. Nothing can be more unjust than such an accusation. Could *Caung-shee* be an Atheist, when he inscribed with his own hands the Jesuit church in Pekin,

'To the only true principle of all things,' &c.

And can a people be justly accused of a disbelief in a state of future existence,

silence, when the whole nation, of what sect soever, presents its offerings at stated seasons to the *spirits* of its departed ancestors? Does the ejaculation, 'Let thy spiritual part descend and be pleased with this our respect which we now humbly offer to thee!' convey any such supposition? And of all others, the missionaries ought to have been the last to accuse the Chinese of senseless superstitions. Surely it is not more repugnant to reason, nor less consonant with human feelings, to offer grateful gifts to the manes of deceased parents and friends, than to fall down before the Virgin Mary and the thousand saints whom caprice or cabal have foisted into their calendar, and of whose history and actions even their votaries are totally ignorant? Chinese superstition, in this respect is, to say the worst of it, an amiable weakness. If the supposition be allowed that beings who have departed this life may possess an influence over remaining mortals, it is surely more natural to address those whose care and kindness had already been felt, than those of whom we have no further knowledge than the name. There is perhaps no stronger incentive to virtuous actions, nor a more effectual check against vicious pursuits, than the idea that the departed spirit of a beloved parent may continue to watch over and direct our conduct. The Chinese, at all events, are not illiberal in their superstitions: they made not the least difficulty in allowing the corpse of one of our artists, who died at *Tong-tchoo*, though a Christian, and consequently in their opinion a heretic, to be deposited in the midst of their public burying ground. With as little reason does an angry missionary complain of the dresses and ceremonies of their priests, as they certainly borrowed nothing from the Catholics, who, on their part, are much indebted to the heathen Greeks for a great part of the paraphernalia of their own religion. 'There is no country,' says he, 'where the devil has so successfully counterfeited the true worship of the holy church. These priests of the infernal spirit wear long loose gowns, exactly resembling those of some of the fathers of the church; they live in temples like to many monasteries, and they chaunt in the same manner as with us.'

It does not, however, clearly appear, from the statement of Mr. Barrow, whether the Chinese of the present day are Atheists, Theists, or Polytheists; and, certainly, the admission, at the conclusion of this chapter, is not calculated to inspire very favourable notions of their religious principles; whatever they may be.

"From the short view I have here taken of the different sects, I think it may justly be concluded that the primitive religion of China no longer exists, or exists only in a corrupted state; that there is at present no national nor scarcely a state religion: and that the articles of faith are as various as the modes of worship; in all of which the people appear to be rather actuated by the dread of evil in this life, than by the fear of punishment in another: that the duties they perform are more with a view to appease an angry deity and to avert impending calamities, than from any hope of obtaining a positive good: that they rather consult or enquire of their gods what may happen, than petition them to accomplish or avert it; for a Chinese can scarcely be said to pray; he is grateful when the event proves favourable to his wishes; petulant and peevish with his gods when adverse.

"Little as the priests, or the numerous noviciates that are found in all the principal temples, are employed in the duties of their office, or in worldly

worldly concerns, they are not less uncleanly in their persons and their apartments than those are whose time is taking up in providing for the necessities of life. The room, in which some of us *should* have slept, was so full of scorpions and scolopendras, and they crept in such numbers into our beds, that we were fairly driven out and obliged to swing our cots in the open air between two trees. Here we were not much less annoyed by myriads of musquitoes and the unceasing noise of the chirping cicadas, which continued without intermission until the still more noisy *gong* announced the break of day, and summoned the holy men to their morning devotions."

These miserable priests indeed appear to gain more by a practice which *we* punish with imprisonment, *fortune-telling*, than by the discharge of their spiritual duties.

On his return, Mr. Barrow had a better opportunity of observing the interior of the country than on his journey to Peking, and his very interesting description of it, impresses us with very strong ideas of the vast population of this mighty empire; as well as of the striking beauty of various parts of it. The appearance of the country and of its inhabitants gradually improved as our traveller approached the southern provinces of China. Under the walls of *Yang-tchoo-foo*, situate on the river *Yang-tse-kiang*, which is there two miles in width, a thousand vessels of different descriptions were lying; and the surrounding scenery, according to Mr. B.'s account, must be delightful.

"The numerous islands rising out of the river and covered with verdure, the multitude of ships of war, of burden and of pleasure, some gliding down the stream, others sailing against it; some moving by oars and others lying at anchor; the banks on either side covered with towns and houses, as far as the eye could reach, presented a prospect more varied and cheerful than any that had hitherto occurred. Nor was the canal, on the opposite side, less lively; for two whole days we were continually passing among fleets of vessels of different constructions and dimensions, those belonging to the revenue department being the largest, each capable of carrying, at least, two hundred tons. Cities, towns and villages were continued along the banks without intermission: and vast numbers of stone bridges were thrown across the canal, some having one, some two, and others three arches. The face of the country was beautifully diversified with hill and dale and every part of it in the highest state of cultivation. The chief produce was that particular species of cotton, of a yellowish tinge, known in Europe by the name of nankin.

"The suburbs of *Sau-tchoo-foo* employed us full three hours in passing before we reached the walls of the city, where a multitude of vessels were lying at anchor. The numerous inhabitants that appeared upon and without the walls of this extensive city, were better dressed and seemed to be more contented and cheerful, than we had yet observed them in any other place. For the most part they were clothed in silk. The ladies were here dressed in petticoats and not in trowsers, as they had hitherto appeared to the northward. The general fashion of the head-dress was a black satin cap with a triangular peak, the point descending to the root of the nose, in the middle of which, or about the centre of the forehead, was
a crystal

a crystal button. The whole face and neck were washed with a preparation of white lead and the cheeks highly rouged; and two vermilion spots, like wafers, were particularly conspicuous, one on the centre of the under lip and the other on the chin. Their feet were universally squeezed down to an unnatural size. Few females were seen among the immense crowds that the novelty of the sight had brought together, but great numbers had assembled in the houses and particularly on board the pleasure or passage yachts, with the intention of satisfying their curiosity. The superior style of dress and the appearance of the women in public at this place, so different from the general custom of the country, could only be explained to us by the writings of the Christian missionaries, who observe that the concubines of mandarins and men of property are chiefly procured from the cities of *Yang-tchoo* and of *Sou-tchoo*, where they are educated in the pleasing arts of singing, music and dancing and every other accomplishment suitable to women of superior rank, in order to render them the more agreeable and fascinating. That such women are generally purchased by persons engaged in the trade, in different parts of the country, and trained in these cities, where they are disposed of to the highest bidder, *'this being the principal branch of trade that is carried on in those two cities.'* How do these holy men reconcile so infamous a traffic among a people whom they have adorned with every virtue? a people whom they have rendered remarkable among nations for their filial piety! Is there on earth a crime more revolting against civilized nature, or more detestable to civilized society, than that of a parent selling his own child and consigning her, expressly and voluntarily, into a state of prostitution? Those unfortunate wretches who, in Europe, have by any accident reduced themselves to that degraded and deplorable condition of becoming subservient to the pleasures of a man, whom they probably detest, are generally the objects of pity, however their conduct may be disapproved; but a parent, who should be the cause of reducing them to such a state, would be execrated; but the assertion is as absurd as ridiculous, and the writer must have been very credulous to suppose, that the *principal trade* of one of the largest cities in the world, whose population cannot be less than a million of souls, should consist in buying and selling ladies of pleasure. Buying females in the legal way is certainly the greatest branch of trade throughout China, as every woman there is bought and sold. These reverend gentlemen likewise inform us, with great indifference, that if a man be desirous of having a male child and his wife should happen to be barren, he will purchase one of these concubines for the sole purpose of getting an heir; and, when this is accomplished, he either provides her with a husband, or turns her adrift. Such are the moral virtues of the Chinese, compared with whom all other nations have been accounted barbarous*.

In the province of *Tche-kiang*, where cultivation is in the highest state, and the population immense, a considerable quantity of tea is

* It may be observed of almost all the writings of the missionaries concerning China, that virtues of so trifling a nature as hardly to deserve the name, have met their unqualified praise, whilst enormous vices have either been palliated or passed over in silence.

produced, though, from the low price which it bears, it would appear to be scarcely worth the trouble of growing.

"The preparations of some of the finer kinds of this article are said to require that every leaf should be rolled singly by the hand; particularly such as are exported to the European markets. Besides this, there are many processes, such as steeping, drying, turning, and packing, after it has been plucked off the shrub leaf by leaf. Yet the first cost in the tea provinces cannot be more than from fourpence to two shillings a pound, when it is considered that the ordinary teas stand the East India Company in no more than eight-pence a pound; and the very best only two shillings and eight-pence. Nothing can more clearly point out the patient and unremitting labour of the Chinese, than the preparation of this plant for the market. It is a curious circumstance that a body of merchants in England should furnish employment, as might easily be made appear, to more than a million subjects of a nation that affects to despise merchants, and throws every obstacle in the way of commercial intercourse."

In discussing the much agitated question of the population of China, Mr. Barrow gives the abstract of a Census taken the preceding year, and supplied by one of the conductors of the embassy; by which the population is made to amount to *three hundred and thirty-three millions*, and the country to contain *twelve hundred and ninety-seven thousand, nine hundred and ninety-nine square miles*. Though Mr. B. does not believe this statement to be strictly accurate, yet he has no doubt of its having been drawn up from authentic materials; and he shews that the country is very capable, from its extent, of affording subsistence to such an enormous population.

"There is, perhaps, no country where the condition of the peasantry may more justly be compared with those of China than Ireland. This island, according to the last survey, contains about 17,000,000 English acres, 730,000 houses and 3,500,000 souls; so that, as in Great Britain, each individual averages very nearly five acres and every family five and twenty. An Irish cottager holds seldom more than an Irish acre of land, or one and three-quarters English nearly in cultivation, with a cow's grass, for which he pays a rent from two to five pounds. Those on Lord Macartney's estate at Lissanore have their acre, which they cultivate in divisions with oats, potatoes, kale, and a little flax; with this they have besides the full pasturage of a cow all the year upon a large waste, not overstocked, and a comfortable cabin to inhabit, for which each pays the rent of three pounds. The cottager works perhaps three days in the week, at nine-pence a-day; if, instead of which, he had a second acre to cultivate, he would derive more benefit from its produce than from the product of his three days' labour *per week*; that is to say, provided he would expend the same labour in his tillage. Thus then, supposing only half of Ireland in a state of cultivation and the other half pasturage, it would support a population more than three times that which it now contains; and as a century ago it had no more than a million of people, so within the present century, under favourable circumstances, it may increase to ten millions. And it is not unworthy of remark, that this great increase of population in Ireland

Ireland has taken place since the introduction of the potatoe, which gives a never-failing crop.

"I am aware that such is not the common opinion which prevails in this country, neither with regard to Ireland nor China; on the contrary, the latter is generally supposed to be overstocked with people; that the land is insufficient for their maintenance, and that the cities stand so thick one after the other, especially along the grand navigation between Pekin and Canton, that they almost occupy the whole surface. I should not, however, have expected to meet with an observation to this effect from the very learned commentator on the *voyage of Nearchus*, founded on no better authority than the crude notes of one *Aeneas Anderson*, a livery servant of Lord Macartney, vamped up by a London bookseller as a speculation that could not fail, so greatly excited was public curiosity at the return of the Embassy. I would not be thought to disparage the authority on account of its being that of a livery servant; on the contrary, the notes of the meanest and dullest person, on a country to little travelled over, would be deserving attention before they came into the hands of a *book-dresser*; but what dependence can be placed on the information of an author who states as a fact, that he saw tea and rice growing on the banks of the *Pei-ho*, between the thirty-ninth and fortieth parallels of latitude, two articles of the culture of which, in the whole province of *Pe-tche-lee*, they know no more than we do in England; and who ignorantly and impertinently talks of the shocking ideas the Chinese entertained of English cruelty, on seeing one of the guard receive a few lashes, when, not only the common soldiers, but the officers of this nation are flogged most severely with the bamboo on every slight occasion. If Doctor Vincent, from reading this book, was really persuaded that the cities of China were so large and so numerous, that they left not ground enough to subsist the inhabitants, I could wish to recall his attention for a few moments to this subject, as opinions sanctioned by such high authority, whether right or wrong, are sure, in some degree, to bias the public mind. We have seen that if China be allowed to contain three hundred and thirty-three millions of people, the proportion of its population is only just double that of Great Britain. Now if London and Liverpool and Birmingham and Glasgow, and all the cities, towns, villages, gentlemen's villas, farm-houses and cottages in this island were doubled, I see no great inconvenience likely to arise from such duplication. The unproductive land, in the shape of gentlemen's parks and pleasure grounds, would, I presume, be much more than sufficient to counterbalance the quantity occupied by the new erections; and the wastes and commons would perhaps be more than enough to allow even a second duplication. But the population of an English city is not to be compared with, or considered as similar to, the populousness of a Chinese city, as will be obvious by considering the two capitals of these two empires. Pekin, according to a measurement supposed to be taken with great accuracy, occupies a space of about fourteen square miles, London, with its suburbs, when reduced to a square, is said to comprehend about nine square miles. The houses of Pekin rarely exceed a single story; those of London are seldom less than four; yet both the Chinese and the missionaries who are settled in this capital agree that Pekin contains three millions of people; while London is barely allowed to have one million. The reason of this difference is, that most of the cross-streets of a Chinese city are very narrow, and the alleys branching from them so confined, that
a person

a person may place one hand on one side and the other on the other side as he walks along; that the houses in general are very small, and that each house contains six, eight, or ten persons, sometimes twice the number. If, therefore, fourteen square miles of buildings in China contain three millions of inhabitants, and nine square miles of buildings in England one million, the population of a city in China will be to that of a city in England as twenty-seven to fourteen, or very nearly as two to one; and the former, with a proportion of inhabitants double to that of the latter, will only have the same proportion of buildings; so that there is no necessity of their being so closely crowded together, or of their occupying so great a portion of land, as to interfere with the quantity necessary for the subsistence of the people.

"I have been thus particular, in order to set in its true light a subject that has been much agitated and generally disbelieved. The sum total of three hundred and thirty-three millions is so enormous, that in its aggregate form it astonishes the mind and staggers credibility; yet we find no difficulty in conceiving that a single square mile in China may contain two hundred and fifty-six persons, especially when we call to our recollection the United Provinces of Holland, which have been calculated to contain two hundred and seventy inhabitants on a square mile. And the United Provinces have enjoyed few of the advantages favourable to population, of which China, for ages past, has been in the uninterrupted possession.

"The materials for the statement given by Father Amiot of the population of China appear to have been collected with care. The number of souls in 1760, according to this statement was

In 1761	-	-	-	-	-	196,837,977
						198,214,553
Annual increase						1,376,576

"This statement must however be incorrect, from the circumstance of some millions of people being excluded who have no fixed habitation, but are constantly changing their position on the inland navigations of the empire, as well as all the islanders of the Archipelago of *Chu-san* and of *Formosa*. Without, however, taking these into consideration, and by supposing the number of souls in 1761, to amount to 198,214,553, there ought to have been, in the year 1793, by allowing a progressive increase, according to a moderate calculation in political arithmetic, at least 280,000,000 souls.

"Whether this great empire, the first in rank both in extent and population, may or may not actually contain 333 millions of souls, is a point that Europeans are not likely ever to ascertain. That it is capable of subsisting this and a much greater population has, I think, been sufficiently proved."

Mr. Barrow then confutes the assertions of those who have maintained that the interior parts of China are deserts. Towards the end of his book he pays a tribute of gratitude, which seems to have been richly deserved, to the governments of China, and its officers, for their attention to the Embassy.

"It is but doing justice to the Chinese government and to the individuals in its employ who had any concern in the affairs of the embassy, to observe, that as far as regarded ourselves, their conduct was uniformly marked

marked by liberality, attention, and an earnest desire to please. Nor is there any vanity in saying that, after observing us closely in the course of a long journey and daily intercourse, the officers of government gradually dismissed the prejudices imbibed against us, as foreigners, from their earliest youth. Gained by our frank and open manners, and by little attentions, they seemed to fly with pleasure to our society as a relief from the tedious formalities they were obliged to assume in their official capacity. *Van* and *Chou* constantly passed the evenings in some of our yachts. It is impossible to speak of those two worthy men in terms equal to their desert. Kind, condescending, unremitting in their attentions, they never betrayed one moment of ill-humour from the time we entered China till they took their final leave at Canton. These two men were capable of real attachments. They insisted on accompanying the Ambassador on board the *Lion*, where they took their last farewell. At parting they burst into tears and shewed the strongest marks of sensibility and concern. Their feelings quite overcame them, and they left the *Lion* sorrowful and dejected. Early the following morning they sent on board twenty baskets of fruit and vegetables, as a farewell token of their remembrance. We had the satisfaction to hear, that immediately on their arrival at Pekin they both were promoted. *Chou* is at present in a high situation at court, but *Van*, the cheerful good-humoured *Van*, has paid the debt of nature, having fallen honourably in the service of his country. On the conduct of *Lee*, our Chinese interpreter, any praise that I could bestow would be far inadequate to his merit. Fully sensible of his perilous situation, he never at any one time shrunk from his duty. At Macao he took an affectionate leave of his English friends, with whom, though placed in one of the remotest provinces of the empire, he still contrives to correspond. The Ambassador, Lord Macartney, has had several letters from him; the last of which is of so late a date as March 1802; so that his sensibility has not been diminished either by time or distance."

The whole expence of maintaining the Ambassador and his suite during their stay in China was defrayed by the Emperor, according to the custom of the country, and it amounted to 173,000*l.* sterling; at least that sum was issued from the Imperial treasury, though no inconsiderable portion of it is supposed to have been purloined by the officers through whose hands it passed.

The concluding admonitions respecting the necessity which exists for teaching the servants of the East India Company the Chinese language, and the mode of learning it, are particularly worthy of attention. A Chinese dictionary, in the course of publication by Dr. Montucci, is strongly recommended by Mr. Barrow; and we heartily concur with him, in the wish that this gentleman's indefatigable industry and application, in qualifying himself for the performance of so difficult a task, may meet with suitable encouragement and reward.

Thoughts on the Education of those who imitate the Great, as affecting the Female Character. Small 8vo. Pp. 108. 2s. 6d. Hatchard. 1803.

PERHAPS there is no one part of what may be termed the civil economy of social life, so highly important in its consequences

as the education of females. Their influence on society, the great share which they have in forming the religious and moral character of man; in regulating his passions, in animating his efforts, in directing his pursuits; the very extensive effect of their example; all combine to render their education an object of most serious importance to the community at large. In educating females, as in educating males, special regard should be had to the situation which they are destined to occupy in life. But as the same certainly does not prevail in respect of the destination of the former as of the latter, the general criterion should be the actual situation of the parents. For as, on the one hand, a defective education is much to be deplored, so, on the other, to educate a girl *above* the sphere of life in which she is destined to move, is a very great evil indeed. And this evil is certainly very prevalent in the present age. The rage which prevails in the middle classes of life for imitating the manners of the great is the primary cause of it; it is a rage productive of the worst possible effects, as well in a political as in a moral point of view. It tends to confound the necessary distinctions of society established for the best of purposes, and promoting the wisest of ends. It unfits those who are infected with it for their proper stations in life, by instilling notions into their minds, and by making them acquire habits utterly unsuitable for such stations, and totally incompatible with the duties of them. Truly and wisely was it observed by Addison:

“The Creator of the universe has appointed every thing to a certain use and purpose; and determined it to a settled course and sphere of action; from which, if it in the least deviates, it becomes unfit to answer those ends for which it was designed. In like manner it is in the dispositions of society; the civil economy is formed in a chain as well as the natural, and in either case the breach but of one link puts the whole in some disorder.”

Perhaps *usefulness* may properly be deemed the standard of excellence in the education of females in the middle class of society. And, we say it with heart-felt concern, if any one object is *less* attended to than another, it is *usefulness*. Unsubstantial accomplishments are too generally preferred to solid acquirements; the body receives much greater attention than the mind; and the scanty portion of food administered to the latter, is much better calculated to weaken than to invigorate its natural powers.

The author of the “Thoughts” before us, (which were written seventeen years ago,) makes many judicious reflections on the *imitation* which he deprecates, and offers many useful hints respecting the evils which result from it. Adverting to the cause of it, he observes:

“That wealth which flows from various sources into a commercial country has levelled rank in this, and taught pleasure to present the flowery wreath by which her votaries are now indiscriminately linked. If the ball be well conducted, the concert well arranged, the entertainment heightened by the charm of novelty, no inquiry is made into the characters or views of

of those who entertain ; all sacrifice to pleasure ; her temples are thronged ; few examine by whom the idol is raised, or what may be expected from those who adore it."

If this were true seventeen years ago, how much more true is it now ; when pride unites with profligacy, and ranks with opulence, to break down the barriers which have subsisted for ages between virtue and vice ; and to prevent whoredom and adultery from operating as disqualifications for the best societies, or from the company of the most modest of the female sex !—We proceed with our extract :

" Equality of station, real or admitted, leads to equality in education, which, by degrees, produces a dangerous and diffused levity. It is now not uncommon to educate the daughter of an opulent tradesman in the same manner as one who is born noble. Were this confined to the rich and the great, the importance of riches to most who have rank would render such an education judicious, by bringing the daughter of the wealthy citizen on a level with the son of the needy peer, who seeks her hand to gain her father's riches. But we see the same mode of education prevail where its consequences cannot be so easily calculated ; and the girl who cannot inherit hundreds, by being educated as if she was heiress to a hundred thousand, is often rendered a useless being in her own particular sphere of action ; and by her character becoming inconsistent with her situation, an unfortunate compound is formed unfitting her for any other."

The justice of these observations will be readily admitted by all unprejudiced persons who have paid any attention to modern manners. But in no one class of society does there appear to us to have been so complete a social and moral revolution (the mercantile world, perhaps, only excepted) as in that which, twenty years ago, seemed the most inveterate enemies to innovation, and even to *improvement* ; we mean the agricultural class, or, in plainer language, *farmers*. Farmers have exchanged their home-brewed ale for port and Madeira, their oaken furniture for inlaid cabinet-work, while their daughters, who formerly transacted the business of the dairy, carried the poultry to market, made the pork-pies at Christmas, the custards at Easter, and whose greatest ambition was to shine in their proper sphere as good housewives, have been converted into fine ladies, modish imps, who vainly labour to subdue their native vulgarity by apeing the follies of their betters ; neglecting all domestic concerns by consuming their time in devouring the trash of a circulating library ; in harsh discord affecting to squall Italian airs, thumping their rude fingers on the keys of a piano, and almost fainting at any question relating to those objects which ought principally to command their attention. What will be the consequence of this revolution half a century hence, it is impossible to say !

After some preliminary remarks of this kind, the author proceeds to trace the errors and bad consequences of modern education, through which our limits will not allow us to follow him. Two or three passages, however, will demand our notice. First, in respect of *dancing*, he says :

" Dancing

"Dancing deserves attention: from six to about fourteen years of age a girl may properly, may innocently, be taught to dance: after that age, every hour bestowed in acquiring the art is not only lost, it is placed to the worst account. When a girl steps into womanhood, when her passions rise, when her imagination begins to be affected by them, what will she learn of a dancing-master? Boldness, allurements, coquetry of manner. In dancing, an innocent lively young woman will please herself and others more by the graces of artless cheerful nature, than by the most studied refinements of a teacher. And shall the delicacy of our daughters be wounded by supposing they can vie with the wanton who dances for hire? Perfection in the art leads to that competition. Dancing in itself should not cause an unchaste thought, yet the unchaste can render dancing most pernicious: shall such be imitated by the modest, the virtuous? Surely the blush of modesty is checked by encouraging a girl to display her person, to vary her movements, before a coxcomb whose instructions would be insolent, were they other than mechanical."

Certainly dancing has become much more dangerous since this pamphlet was written. Our young women are now ambitious to display the skill of stage-dancers; they have their *pas seul*, their *pas de deux*, with their attitudes *à la Parisot*; and, worst of all, their *waltzes*, originally a German dance, but long since naturalized in France, and thence imported, with many other pernicious customs and mischievous follies, into this country. If we mistake not, there are some forcible remarks on the danger of a *waltze* in that strange production of Goethe, the Sorrows of Werter, and a more immodest dance will scarcely be found among the untutored savages of Otaheite. Dancing is, in itself, a natural, an innocent, and a healthful amusement; but, when so perverted as it is at present, it acquires a very different character.

Having gone through the fashionable parts of education, the author introduces his *accomplished* Miss to the world.

"Behold a young woman, finished by a modern governess, talking French fluently, whose dancing attracts, whose musical powers captivate, fraught with every wish to please that world which she has seen occasionally, and which she has heard continually; behold her enter its mazy circles: at first she is dazzled; by degrees interested; vanity paints, in glowing colours, her fashion, her figure, her beauty; if she has talents, those are also enumerated. Although vanity thus fascinates, she cannot ward off those mortifications which are ever mixed with her most artful blandishments; even her promises, by being too often repeated, lose their spirit; passion and interest exert their power, severally possess or divide the heart; the swain is sighed for, or the splendid establishment pursued; futurity, disarmed of the awful uncertainty reflection gives it, is no longer a check, but fleets before the imagination in airy, worldly forms: the great task of life is forgotten; for *eternity*, that last point of futurity, is lost in dissipation. Yet even dissipation may be refined, until its essence, pleasure, evaporates, and disgust ensues. The guardian angel of domestic love and peace, whose presence has not been cherished, casts the look of pious compassion, spreads his sheltering wing, and flies from the mansion which only knows amusement when the crowd brings them thither: it is not in those crowds a mother can hope to receive the confidence of her child, who, perhaps, has never

never been taught to analyze her feelings, to approve or condemn them by a reflected rule of right. If from a natural good disposition she has an idea of error, her mind has not been sufficiently strengthened to methodize it into a confidence. She imperceptibly listens to the first man, who from design avails himself of her unthinkingness, or who, living as she does to the moment, allows the same chance to direct him in choosing a wife, that carried him to the ball, where he first met her as a partner. Should worldly prudence interfere; should rank or riches lead to a suitable establishment, the gay daughter forms the gayer wife and mother, and the error continues from one generation to the other."

Then follow some suitable reflections on the state of those young women whose parents possess good incomes for their lives, but are unable to make provision for their daughters adequate to maintain them in that state of ease and comfort which they have been accustomed to enjoy under the paternal roof.

"If common sense were consulted, and vanity hushed, the evils resulting from this situation might easily be counteracted. Common sense would dictate, that losing the future in the present, is the fatal delusion of vanity, and that from the time the reasoning powers can act, and comparison can be formed in the mind, the young should be taught to exert both in viewing their real and probable situations in the world. We cannot too early render them acquainted with what may be termed *the estimate of human life*, nor too early strip situation of those gaudy trappings which make too many forget themselves in their appendages."

The evil consequences of ignorance of, or attention to, that *estimate* are feelingly depicted. A fertile source of evil is described, in the modern practice of families frequenting bathing places, during the summer months, instead of passing that season of the year at their own homes in the country. By this means the dissipation of the metropolis is kept up, to a certain extent, throughout the year; and a thousand bad effects are produced.

"Gentlemen of moderate fortunes, who might support their families with comfort and respectability in their several counties, drain their tenants and perplex themselves, to support a small smart house in London during the winter, or, rather, for three parts of the year, and to make an excursion to a bathing-place for the short summer this arrangement leaves. The evil increases with station: those of larger fortunes and higher rank repair there likewise; the former to display their riches, the latter to avoid the expence of hospitality, or the attacks of *ennui* in their country mansions. These rise from the lodging at the public place to the more commodious house there, or near it: the humble set join in the course of entertainment traced for them; the more refined draw each elegant new-comer into their *coterie*: the race of dissipation is equally run by all, though in different tracks.

"In a country neighbourhood, the families that compose it are generally known to each other: though interests may connect or divide them partially, yet characters are discovered: actions determine principles. At public places, most act on selfish motives; if one person stays there two months, another does so only six weeks; for the time they are a reciprocal amusement, and in the crowd; virtue and vice are confounded. The personages

at these places may be considered as the *figurantes* at the opera, brought thither to fill the stage: a few principal dancers animate it with brilliancy, a brilliancy that too often, by its false glare, dazzles from the view moral propriety of manners. The danger of a national equality in our modes of life has been already alluded to; it appears forcibly at these places, especially among the men who frequent them: all equally considered, if equally expensive. Thus too often the idle and thoughtless, the ruined and vicious, are more noticed than the respectable; and if dress and manners be sufficiently fashionable to justify the acquaintance, inquiries are seldom made into character and conduct. Yet, here many bring their daughters at that season when the mind should be particularly directed to the God who, after he had spoken the word that brought forth creation, animated his works by declaring them *very good*. It is when nature smiles that we should teach the young, the innocently gay, to adore the Power who gave us such a portion of good; and who, by his laws, maintains the mighty work; instead of which, they are tempted to loiter away the most precious hours of their lives in morning drives, rides, parties; in evening meetings, concerts, balls: should these be actually avoided, yet they are heard of, discussed, and wished for; they are near enough to *dissipate* from better pursuits."

The remaining part of this sensible little volume is devoted to hints for the proper education of females, so as to render them useful members of society; to which end, it is strongly and judiciously advised to teach them *religion reflectively*, and to give them *domestic knowledge*. For the details of this plan we must refer our readers to the book itself. The following observations, however, are too just to be omitted here.

"No parent expects a child to learn grammar, geography, or numbers intuitively; and yet too many persons neglect to teach their children *religion*; most catch it where they can, from forms, from habits: mere forms of devotion lull the mind into a delusive security, whilst reflected religion renders the habits of piety it produces as delightful as they are necessary to the welfare of the soul. Some may ask, "How is religion to be studied?" The answer is plain, "*In the Bible*." All who read that book with humility and faith, must feel the necessity of studying what it teaches, in order to form a truly religious character; as a revelation, the connection of the whole astonishes those who attend to it. Perhaps no opinion should be more combated than one too prevalent, that the Old Testament, or, rather, *covenant*, is to be considered as distinct from the New, as an unnecessary study, except for the theologian, or the investigating student; whereas, it is on this connection between the parts of Scripture that the true Christian should found his faith. Christ came to fulfil the law and the prophets: how are we to know that this is done, but by becoming acquainted with the nation who lived by that law, with the prophets, who gave the glad tidings of salvation to the world? This is an important manner of viewing the Scriptures; but it may be further asserted, that in almost every chapter of the Gospel may be found a *rule of moral conduct*, an *example of practical virtue*, of Christian morality and virtue superior to every other rule of life. Were only a connected part of a chapter read daily with attention, with an examination of our own hearts, with a comparative reference to ourselves, and the rules it offers; if after such a perusal only one or two connected precepts

precepts or examples were selected by the reader for the practice of the day, and that practice adhered to, as far as circumstances and our imperfect nature permit; would not a really Christian character be formed? There is no difficulty in leading youthful minds to this exercise; it would render the sacred page interesting to them; it would weave it into their hearts. This habit should be formed by the instructor joining in it: thus a proper bias might be given to these meditations; enthusiasm be avoided on the one hand, levity on the other. Both extremes arise in a religious education ill understood, by which the serious mind may become gloomy, or the volatile degenerate into a scoffer. In the further study of religion, a reference may properly be given to those admirable elucidations of the Scriptures, those sound systems of religion and morals that are drawn from it, to be found in the works of divines, and other pious authors."

We shall conclude our account of these Thoughts, which we earnestly recommend as containing much sensible advice, and much instructive matter, with a passage in which the author anticipates and answers an objection which he thinks may probably be urged against his plan.

"Some may express their fears, that, endeavouring to counteract the levity of the present style of manners, another extreme has been fallen into, by which learned women will be formed, who are by many considered as a species absurd in themselves, and useless in the community. Such fears may be answered by the caution Dean Swift offers on nearly the same subject. His sentiments are those of the author of this little work: he says, "I know very well, that those who are commonly called learned women, have lost all manner of credit by their impertinent talkativeness, and conceit of themselves; but there is an easy remedy for this, if you once consider that, after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a schoolboy: but the reading I would advise to you, is only for improvement of your own good sense, which will never fail of being mended by discretion. It is a wrong method, and ill choice of books, that make those learned ladies just so much the worse for what they have read." And it may be added, their forgetting that they read to learn their duty, to employ their imaginations usefully, to converse with themselves; not to counteract that duty, to let loose their imaginations, and to cherish vanity; for vanity directs the learned lady as powerfully as it does the beauty."

A Statistical and historical Enquiry into the Progress and Magnitude of the Population of Ireland. By Thomas Newenham, Esq. Author of several political Tracts relative to Ireland. Pp. 360. 8vo. Baldwin's. 1805.

THE Preface to this work presumes the inhabitants of Britain to be very ignorant of the state of Ireland; and taking this opinion for granted, expatiates on inconveniences and evils which may arise from the alleged ignorance. In this country the author conceives our notions are peculiarly erroneous on the population of Ireland. He mentions the opinions of various authors of this country; and supposing

posing them to be mistaken, he undertakes to rectify errors. In this preliminary dissertation he warns the reader not to impute his very high statements to a desire of magnifying the population of Ireland, with a view to party objects. Why he should conceive that an impartial examiner should assign to him such motives, we of course do not discover in the Preface; but as the work advances we can account for the notion entering his imagination.

The production is divided into seventeen sections. The first discusses the causes that affect population; and repeats, without novelty, the general remarks on the subject that are to be found in every treatise of political œconomy. The operation of these causes, and also obstacles to that operation in Ireland, during the last century, constitute the two next sections. The abundance of food, and disregard of all the accommodations of life, enables every Irishman to marry young, and to rear a family. He cares neither for clothing or lodging; a mud hovel, without any furniture, affords shelter to himself, his wife, his numerous progeny, his cow, and his pigs; and a small spot of potatoe ground, aided by the cow, supplies all those members of his family with food; which both human beings and quadrupeds often partake of together; and the poultry are likewise admitted to the party. Such a limitation of desires to natural wants, with a total indifference to artificial, is certainly very favourable to marriage and propagation; and, as our author observes, an Irish young pair never need avoid coming together for want of a nest in which to breed their young. The facility of marriage renders that engagement early; as soon as a youth can raise a cabin and plant potatoes, he has all the necessary property for rearing a family. Those early alliances anticipate the motives to profligacy which arise in other countries, where regard to the conveniencies and luxuries of life naturally postpone marriage until a certain degree of property be acquired. While these causes were so favourable to the multiplication of the species, they also produced hardy and vigorous children. But, on the other hand, there were contrary causes which tended to reduce the population. The prevalence of the Roman Catholic religion attached its votaries to the chief Roman Catholic powers of the Continent, and sent immense numbers to be soldiers in the Spanish, but much more in the French service. Notwithstanding this drain, Ireland in the last century wonderfully rose in population; and our author states, that in that period the numbers of Irish doubled in forty-six years twice successively, and continue in that increasing proportion. In less than a hundred and twenty years they increased from about one million one hundred thousand, to five millions five hundred thousand; whereas England, in the same period, only rose from seven millions to nine millions three hundred thousand; and thus that the numbers of Ireland increased five fold; while the numbers of England only reached the proportion of four to three: in other words, that four Irishmen became twenty, while fifteen Englishmen became twenty.

twenty. This immense difference he as before imputes in a great measure to the facility of living, and the total absence of luxury from Irish cottagers; while the corresponding ranks in England, have ideas of dress and accommodation, as well as food. His calculations he endeavours to illustrate by a view of the numbers engaged in the various branches of trade and departments of industry; and also the increased consumption of articles of living; and endeavours, by various proofs, to support his position, that Ireland is going on increasing in population at the rate of doubling in forty-six years: while England does not increase at the rate of nearly one-eighth in that time. If the calculations be just, the obvious inference is, that in 1851 Ireland will, in population, amount to eleven millions; while England will not much exceed ten. These calculations occupy the work to the fifteenth section; they are interspersed with ample quotations from Price, Smith, and other writers, but especially from the works of Mr. Arthur Young. To the conclusion of the fifteenth section, in page 296, we have learned, that if the author be correct, Ireland is advancing rapidly in population, and will, by the middle of this century, surpass England. In following the various statements and reasonings which are intended to support this position, we naturally endeavoured to discover whether a view of this extraordinary multiplication was the ultimate object of the author, or only an intermediate step for proving some farther position. This discovery we were not enabled to make till the sixteenth section. It was then only we could answer the question, *quorsum hæc?* To what does all this lead? The sixteenth section is devoted to the numerical proportion of the Roman Catholics to the Protestants of Ireland. Our author endeavours to prove that the Protestants constitute less than one-fifth of the Irish population, and that the Catholics are daily enlarging their proportions. The following is the calculation by which our author endeavours to prove that the Roman Catholics are at least five to one to the Protestants.

"In these three different districts in the provinces of Leinster, Munster and Connaught, the Roman Catholics appear to be, on an average, to the Protestants, as nearly 20 to 1. But the proportion of Roman Catholics to Protestants, in these districts, must be greater; as in almost all Protestant families there are Roman Catholic servants. In a great majority of the larger ones the Roman Catholic servants are, to the Protestant servants, as 3 to 1 at least. But in the Roman Catholic families, Protestant servants are very rarely found.

"From the average of the proportions which the Roman Catholics bear to the Protestants in these returns, it would be altogether unreasonable to draw any inference respecting the numerical proportion of the former to the latter throughout the provinces of Leinster, Connaught, and Munster. I shall therefore confine myself to observing, that these returns having been casually obtained, and not selected from others, strongly tend, under the sanction of the opinions and assertions already cited, to authorise an opinion that

that the Roman Catholics are to the Protestants, in these provinces, as at least 9 to 1.

"Supposing then that such is really the case, and supposing likewise that in the nine northern counties and the city of Dublin, considered together, the Protestants constitute about two-fifths of the general population, which I suspect is above the truth; and that these counties, and the city of Dublin, contain about one-third, or 1,800,000 of the people of Ireland, which they probably do. In that case, the number of Protestants therein would be about 720,000, and the number, in the other provinces, supposing that the Roman Catholics are therein as 9 to 1 to the Protestants, would be about 360,000; which being added to the former number, makes the number of Protestants, in Ireland, to be about 1,080,000: or somewhat less than one-fifth part of the population of that country. And I think that the actual number of volunteers, viz. 82,941, seems to warrant this opinion: for the men capable of bearing arms are generally found to constitute at least one-fifth of the population; and it may reasonably be supposed that near one-half of the Irish Protestants, capable of bearing arms, are at present enrolled for the defence of our country. Their well-known loyalty, courage, and alacrity, will not indeed admit of our supposing that the number actually in arms is less than one-half. If then we deduct from 82,941, 2,941 Roman Catholic volunteers, which is surely a very moderate deduction, though they have, in many instances, been illiberally and unwisely excluded from the volunteer corps; and multiply the remaining 80,000 by 5, one-fifth being capable of bearing arms, and afterwards by 2; on a supposition that one-half are enrolled; we shall find the number of Protestants to be only 800,000; and may therefore suspect that their real number does not much exceed what I have supposed, viz. 1,080,000."

After this calculation our author employs peculiar pains to impress the reader with a notion that the Roman Catholic religion is very rapidly increasing. "That the Roman Catholic religion (he says) under its present circumstances, will continue to gain ground on the Protestant religion is, I think, indisputable. Whatever ground the Roman Catholic has in reality gained upon the Protestant religion in Ireland, such ground, I have not the smallest doubt, will not merely be maintained, but enlarged, at least so long as the principal efficient causes of the extension of the former religion continues to operate." The last section is intended to prove that Ireland can support a much greater population than the present; and in fact, that it can easily maintain the rapidly rising progression which he ascribes to Irish population.

From this outline it will be perceived that the work of Mr. Newenham consists of two leading propositions. First, that Ireland is in a course of rising population, at the rate of doubling in forty-six years; and, secondly, that four-fifths of that population are Roman Catholics; and that that very large proportion is rapidly increasing. By combining the two propositions, if we admit the reasonings of the author, we are to suppose that in the year 1851 there will be eleven millions of people in Ireland; and that a much

greater

greater number than eight million eight hundred thousand of those will be Catholics. What is the practical inference he would draw from those alleged facts. He ostensibly draws no inference; but he so connects his premises, as to lead but to one conclusion, though he leaves that conclusion to the reader. To assist in forming it, he expatiates very much on the respectability and importance of the Catholics, both old and recently converted. The tendency of all this is manifest; but he permits it to work for itself.

That the population of Ireland is increasing, we have no doubt; and one of the first sages of modern times deems an increasing population a proof that the government of a country must be equitable and moderate*. But that it has risen in the proportion asserted by Mr. Newenham, the documents and lists which he quotes, do not establish in themselves; and many of his conclusions are founded not upon accurate enumerations, but conjectural calculations and reasonings. The alleged proportion of Catholics to Protestants, we cannot see grounds for admitting. To us it appears to consist of mere assertion and guesses, being obviously the guesses of a man that wishes as much as possible to magnify the numbers and importance of the Catholics. We do not believe that the Catholics of Ireland bear such a proportion to the Protestants as he represents; but if it did, we should not in the smallest degree change our opinion as to the expediency of maintaining the present system of toleration without any farther extension of power. If the Catholics are so thriving and wealthy as he represents, it is a proof they possess and exercise every right that is necessary to social happiness and civil importance.

In the work of Mr. Newenham there is great clearness, and no want of sensible and pertinent remark; yet his leading positions are not fully established; and if they were, they would tend to produce very different inferences from those which he appears desirous of impressing on the reader, though without directly deducing himself. We entertain strong doubts of many of his statements; but were we assured that they are all correct, we should be but the more rivetted to our opinion that sufficient indulgence has been already granted to the Irish Catholics; and that in dispensing bounty, states, like individuals, ought not to lose sight of prudence and self-preservation.

* See Burke on the French revolution.

*Martin's Sermons, on important Subjects.**(Concluded from p. 44.)*

The fourth sermon, recommending "attachment to the Church of Scotland," contains, unquestionably some sensible observations. But the greater part of it is, as we have already remarked, a direct condemnation of the author's friend and favourite, Lady Leven. He has, however, most unsuccessfully we think, attempted to reconcile the spirit of the Sermon with that of the epistle to Lord Hopetoun, by the distinctions laid down in the paragraphs subjoined.

"A Presbyterian Minister, addressing his parishioners, his countrymen and his Presbyterian brethren, in the words of the apostle, is, no doubt, understood to exhort his hearers, and all (whom) he can influence to be on their guard against schisms, divisions and separations, from the Church of Scotland. This is the object of the present discourse."

"But it may not be improper to observe that the zeal for preserving attachment to our Church, which we avow and recommend, is neither felt nor professed to be, by any means, equal to what is, and unquestionably ought to be, experienced for the interests of the Christian religion itself and of the kingdom of Christ at large. We ought assuredly to be more firmly united against infidelity and irreligion, than against any mode or form of Church government; how imperfect soever, by any set of men, who really believe on the Son of God, and who worship God according to their consciences. We have not so learned Christ, as to prefer the forms, however perfect, to the power of godliness; or to be so desirous that men should become declared members of our Church, as that they become members of the household of faith, the holy society over whom the Lord presides, in whom he dwells, and who dwells in him. We well know that a proselyte may be "twofold more the child of hell" than before his conversion: a Judas Iscariot, a devil, was of the twelve, a member of the family of Jesus Christ," (Pp. 131, 132.)

Our readers must be sensible with how bad a grace such equivocal and unsatisfactory distinctions were, on this occasion, introduced by Dr. M.; distinctions which pursued to their full extent, are subversive of every established Church. He must, indeed, himself, we think, have been aware that they were not quite in unison with the tone of his discourse. But when we recollect that Lady Leven was one of his regular hearers, and that, without the profession of such comprehensive sentiments, Dr. M. might have given unpardonable offence to her Ladyship's *Catholicism*, we are not, we own, very greatly surprized at the manner in which he has expressed himself. After signifying however, his disapprobation of "the Church which claims infallibility, with her hierarchy and Jewish and heathenish pomp and splendour and ceremony;" of "the modes of Quakers, Independents,

dents, and Quietists," and of all those who, in his own phraseology, "follow *divisive* courses"; he favours us with his opinion of the claims of such protestant Churches as are Episcopal. As Dr. M. formally undertakes to settle this much disputed point, his judgment on the subject must of course be regarded by him as of very high and general importance. We shall therefore faithfully exhibit his sentiments, for the instruction and edification of our readers.

"Perhaps I should not have mentioned, on this occasion, our preference of the Presbyterian to the Episcopal Churches, in which, beyond all question, are men eminent and distinguished for their piety and learning, their zeal and exemplary behaviour, had not, *even at this enlightened period, in this age of liberality and enlarged philanthropy*, the long exploded bigotry of unchurching us altogether been received, and assiduously propagated; and all but episcopal orders, in one sense of the word *episcopal*, been represented as null and void, as an intrusion and usurpation. This is a doctrine, so very absurd, that one should think it could never have been contrived or broached; not to say maintained and propagated, by any who are acquainted with the first principles of moral science; a doctrine so harsh and cruel, one should think, as never to be entertained one moment by those who are acquainted with that blessed system which God hath given to mankind: "God hath not given us the spirit of fear," of unmanly superstition and bigotry, "but of power, and of love, and of a sound mind." (P. 136.)

On this splendid and argumentative passage Dr. M. must give us leave to make a few observations. We have, from the commencement of our public labours, conscientiously adhered, as our readers know, to the determination which we had adopted to respect the established Church of Scotland. She forms a branch of the constitution of our country; and, as such, she may depend upon our support. But our complaisance must not be carried too far. Her ministers must not expect that, highly as we esteem them, we shall, out of compliment to them, betray the interests of that order and form of Church government of which, we are fully convinced, the origin is apostolical, and, therefore, *divine*. We must not join them in those loose, Erastian, and Latitudinarian principles, which they are pleased to dignify with the fine, high-sounding, names of "Liberality and enlarged Philanthropy." We, therefore, take the liberty to tell Dr. M. that, if he and his nation be really *unchurched*, the fault lies not with the Episcopal Churches, but with themselves, who choose to run the risk of standing in so doubtful and dangerous a predicament. With the charge of *bigotry*, which Dr. M. as a proof of his liberality, we suppose, imputes to all who differ from him in opinion on this subject, we are not greatly moved; for the bigotry of which he complains was the bigotry of the UNIVERSAL CHURCH OF CHRIST from the days of the Apostles to those of Calvin. There existed not, during that long continued period, a single Father, Martyr, or Confessor, who would not have roundly told Dr. M. that "all but Episcopal orders are null and void, intrusion and usurpation." If Dr. M. will contend that this opinion is novel, let him point out the period

thought Episcopacy necessary, to whose powers of mind the Doctor's appear as the twinkling of a star to the Meridian Sun.

But, continues Dr. M. "Preserving all due respect for the Episcopal Churches, we observe that we do not see from the beginning any distinction betwixt Bishops and Presbyters, between Presbyterian and Episcopal powers." (P. 139.) This, too may, very probably, be true; for, as is commonly but sensibly said "There are none so blind as they who will not see." But has Dr. M. examined the question? Presbyterian Ministers, if we are not misinformed, now affect to regard it as undeserving of attention, and to laugh at those who attach to it any degree of importance. For preventing troublesome scruples in their hearers, perhaps this may be their wisest way. "On this subject, my brethren," says Dr. M. "I speak with a firm tone: to adopt the words of our Apostle 'we use great plainness' or boldness of speech." On the minds of his flock the boldness of their pastor would, naturally no doubt, and indeed, very properly, have a powerful effect. But it has often been observed that the boldness of the advocate is no irrefragable proof of the goodness of the cause. When, therefore, Dr. M. next favours the world with his thoughts on this subject, instead of confident assertions which are nothing to the purpose, let him give us something like argument and reason. Let him shew us, at least, that he has studied the evidence, and knows on what points the controversy turns.

This discourse, we are very willing to believe, cost its author some pains. It is naturally, therefore, a particular favorite; and accordingly, the Doctor records with some pride, the honourable *imprimatur* which sanctioned its publication.

"Of this discourse it may be said, it is published *by desire*. Gentlemen who perused it approved of it, Gentlemen to whom it was read urged its appearing. Were it consistent with delicacy to name them, deference to their opinion and advice would be allowed to be perfectly reasonable and proper."

He then (Append. Pp. 376, 377.) proceeds to confirm his own notions of the futility of the controversy between Episcopalians and Presbyterians, by the authority of "the candid and catholic Bishop Watson, in his intended speech at the opening of the Parliament," and by that of "Dr. Hill, in his View of the Constitution of the Church of Scotland." For both these eminent divines we entertain, as we ought to do, the profoundest respect, but we dare not make a sacrifice, even to their authority, of our respect for truth. With regard to Dr. Hill, the passage which is quoted from him, by our Author, does nothing but repeat the stale imputation that "the language held by the friends of Episcopal Ordination is a proof of their desire to revive the horrid practice of persecution." But to the work of this learned Principal and Professor we shall soon, we trust, have a proper opportunity of paying particular and minute attention. With respect to his "Catholic" Lordship of Llandaff, and his
"intended

"intended speech," our readers will see our opinion, of them both, very fully, tho' we hope not uncandidly expressed, *Antij. Rev.* Vol. XVII: Pp. 170—179. The paragraph, particularly, which is cited with high approbation, by our Author, as an eminent proof of his Lordship's "candour and catholicism," will be found with our observations upon it, Pp. 174, 175. At present, we shall just observe to Dr. M. that there have been Bishops, with the principles of Dissenters, in the bosom of the Episcopal Church of England, as there have been Ministers, with the principles of Independents, in the bosom of the Presbyterian Church of Scotland. Very possible Bishop Watson may be an instance of the one, as the late Dr. Campbell was certainly of the other. But we trust that Dr. M. agrees with us in thinking that the Creed of neither Church is affected by the private sentiments of its members.

But "Alas!" says the learned and liberal minded Doctor, in the tone of most piteous and pathetic complaint, "the minds of some are still not a little Jacobinish, it appears, and all the high claims and contemptuous language of the old Episcopalians, (which) the Bishop refers to, have been brought forward of late, on both sides of the Tweed. This same (shall I call it *Dodwellian*?) leaven still works in England, and in Scotland. Alas! it avails not to quote Hooker and Stillingfleet--if first thoughts were retracted. But, it seems, we must let these men alone, and rest satisfied that they do not exclude us from God's uncovenanted mercies." (P. 377.)

We would here beg leave to ask Dr. M. a few simple questions. For what purpose, but that of imposing on the superficial and ignorant, does he couple Episcopal principles with Jacobinism, as if the two were essentially and inseparably connected? Among all the Fathers of the Christian Church, for more than 1500 years, there was not, it seems, a single good Whig. They were all rank Jacobites. But, to be serious; at the present moment, tho' this Episcopal "leaven," (Dr. M. may certainly, call it *Dodwellian*, or by any other name he thinks fit,) "still works in England and in Scotland," does he actually think that there are many Jacobites in the United Kingdom. *Jacobins*, we believe, may be found in abundance; *Jacobites* we thought, had now been rather scarce. But this vile episcopal leaven continues, to the great annoyance of Dr. M. to ferment on both sides of the Tweed. And we venture to predict that the more the subject is studied and investigated, the more the fermentation will increase. But why does not Dr. M. exert himself to put an effectual stop to it. This, we confidently assure him, will never be done by the impotent exclamation of complaint. Let him fairly meet the arguments of Episcopal "bigots," and prove that these arguments are founded in nothing but falsehoods and sophistry. If he should not have time for greater efforts, let him fairly confute the reasonings contained in our strictures on Dr. Campbell's Lectures (*Anti. Jac. Rev.* Vol. VIII. and IX.); and in that case we think that we may safely promise to become his converts. But when we find a learned
and

and zealous Presbyterian Minister, instead of wielding, in defence of his Church, the manly weapons of close and cogent argument, either trusting to the weakness of unsupported assertion, or dissolving in the whine of despondent complaint, we confess that our faith in our former principles becomes only more firm. Of Hooker and Stillingfleet our Author speaks so obscurely that we know not what he means. What was it which these great men retracted? Hooker was, throughout, a consistent and most able advocate for Episcopacy; and if Stillingfleet retracted, his retractations, we think, were not in favour of the principles which Dr. M. adopts. As far as regards the concluding sentence of the foregoing extract, we shall only say that there appears to us sufficient ground for making a distinction between the *covenanted* and *uncovenanted mercies* of God; and that those, if any such there be, who are content, on "the principles of Moral Science," to run the hazard of introducing untruth or vile innovations, in the economy and government of the Kingdom of Christ, must be sensible, from the very nature of the thing, that they likewise incur some little danger, not indeed of being excluded by us, but of *excluding themselves* from the peculiar privileges granted, by the fundamental laws and constitutions of that Kingdom, to its loyal subjects.

We cannot afford to bestow much notice on the four remaining sermons of Dr. Martin, nor, indeed is it necessary. But an extract may be given, from the seventh, as an instance of his careful observance of *unity* in the constructions of his sentences.

"When we believe and inculcate this truth, that wars are under the controul and direction of Heaven, we most readily admit that the origin of wars is in the wicked passions of the human heart: we leave not out of view the schemes of the governors of the nations or the world. Much is justly reasoned and asserted of the abilities, and of the imperfections of commanders; of the courage, skill, and exertions; or of the cowardice, feebleness, and confusions of armies: Much is justly ascribed to ground, to station, to wind and weather, as explaining victory and defeat: we question, and deny, nothing respecting the merit or demerit, the glory or disgrace of fleets and armies, of soldiers and sailors, of those who command, and those who obey: but let us ever look higher than human sagacity or praise or blame, let us ever remember the ruling and controuling providence of God." (P. 288.)

Than the sentiments here expressed nothing can be juster. But the sentence containing them ought to have been divided into *six* at least. Almost innumerable examples occur, in Dr. M's. volume, of such dislocated and disjointed composition, where the form of one sentence is presented to the eye, while the want of connection offends the understanding. Yet Dr. M. is not unacquainted with the supposed dazzling brilliancy of a string of smart consecutive short sentences. Witness the following specimen.

"Wait upon God in his ways. Let your conversation be in heaven.
Commune

Commune with your hearts. Let your fellowship be with the Father and the Son. Let your fruit be unto holiness. Keep yourselves in the love of God". (P. 350.)

But though our Author now and then appears to affect this sententious brevity, his great predilection is evidently for those extended periods which are celebrated by all the writers on rhetoric. Unfortunately, he seems not to recollect that of such a period the subject should be one, and that the meaning of the whole should be skilfully suspended, till, at the conclusion, it strikes the reader with full, impressive, concentrated force. We subjoin another of Dr. M.'s periods from the same seventh discourse.

"We entreat you to remember [that] his power is omnipotent ~~whom~~ you make your enemy: his knowledge, whose laws you have broken in thought, word, and action, is perfect: his laws are holy, just and good: he hath not left himself without a witness, in any age of the world, manifesting his wrath against all unrighteousness: he speaks to us by his Son from heaven: 'Jesus is the image of the invisible God,' the beloved of the Father: opposition to his gospel, to his kingdom and government, is the most heinous and daring wickedness: depravity, ingratitude, perversity, the most enormous and provoking, are theirs who will not have him to reign over them: if that rock, under whose shadow the exhausted traveller rests and is safe, *falls* [*fall*, undoubtedly] upon us, it will grind us to powder." (P. 271.)

Dr. M.'s composition is, in general, slovenly and very seldom neat. Yet occasionally he shews that, with proper care, he was capable of producing better things. As a proof of this we transcribe with pleasure, a paragraph from the eighth discourse. It is the last extract of any length which we shall give; and our readers will perceive that it furnishes an instance of a pretty long period remarkably well constructed and expressed.

"Let us meditate on these representations. Our thoughts have been turned to the endearments of a family, the pleasures of a feast, the joys of society, the splendours of royalty; to wealth's command of enjoyments, to rest after fatigue, to safety after danger, to the success of enterprize, to the rewards of industry, to the glory of war. After separating from these, as enjoyed on earth, all that is mean, bad, deceitful, precarious and perishing; after adding all that is great, is genuine and permanent: after recollecting the unspeakably superior satisfactions of the spiritual life; when the exercises of piety were performed; when you entered fully into the spirit of the worship of God; when the mind was composed, enlarged and comforted; when the works of faith and the labours of love were performed; when all fears and suspicions were dispelled; when the love of God was shed abroad in your hearts; when you rejoiced in hope, rejoiced with a joy unspeakable and full of glory; you will exclaim, how precious must their enjoyments be, who are admitted into the regions of perfect maturity, of bliss immortal!" (Pp. 347, 348.)

This certainly deserves to be called good writing; but, unluckily, our Author's Volume affords very few such examples. There is not, perhaps,

perhaps, to be found in the book another passage of equal excellence.

Dr. M. deals much in a bold elliptical kind of construction, suppressing words the omission of which, even when it does not obscure the sense, always detracts from the dignity of a grave and serious style. He hardly ever inserts the relative pronoun, when it is governed by the verb, writing generally thus: "the satisfactions and improvements they inspire and impart;" "the endeared and lasting remembrance it commands and secures," &c. (P. 3.) He has an equal aversion to what is called the conjunction *that*. "The superficial may pronounce, justice is severity; kindness is weakness; and piety itself is melancholy and moroseness." (P. 4.) Hence, sometimes, his language is scarcely grammatical. Thus: "Let us shew, that which they called hypocrisy was true religion and undefiled before God; that which they inveighed against as severity, was just hatred and indignation of vice." (P. 81.) It is obvious that here Dr. M. should have said either "Let us shew that *that* which they called hypocrisy" &c., or, (which is still better,) "Let us shew that what they called hypocrisy, &c."

A considerable number of Dr. M.'s phrases are not English; and of such we have particularly marked the following. "In answer to this question." (P. 106.) "*Divisive* courses." (Pp. 134, 135.) "Tendency of producing." (P. 148.) "Ruinous of the peace, &c." (P. 196.) "God *serves himself of them*." (P. 292.) To these may be added our Author's frequent misapplication of *shall* and *will*, of *should* and *would*. "In regarding the righteous with pleasure and approbation, as thus resembling God, we *will* be constrained and determined to preserve their memory with honour." (P. 34.) "If we do not know the character and qualities of a friend, the nature and exertions of a course of life on which we enter; from that course of life we *will* soon turn away, to that friend we *will* soon become indifferent." (P. 236.) "If we remember the protection, success and joy, secured to his followers—we *will* be saved from trouble of heart." (P. 283.) "If we reflected more on our dependance on God, and his goodness in bestowing and preserving our enjoyments, we *would* value them more highly." (P. 38.)

For this barbarism, so offensive to an English ear, Dr. Martin may, perhaps, be advised to plead the privilege of his country. But no plea, we think, will justify the absurdity of scattering concrete terms at random; and without any subject to which they can belong. "*Holding* these rules of understanding or interpreting the Scripture, the text cannot possibly be understood, &c." (P. 164) "*Making* such professions, *holding* this language; and yet *remaining* the active enemies of christianity, I know not a more appropriate name for them in a perverse generation." (P. 210.) "*Convinced* that the Scripture is given by inspiration, whatever it contains is received without hesitation." (P. 312.) In these instances, the Author's construction requires that *holding* should be applied to the text; *making*,

making, holding, remaining to I; and convinced to whatever. But all this was far from the Author's intention.

Dr. M. is generally unsuccessful in the management of the pronouns. Of this we have already given some striking examples, and we may add the following. Speaking of a good wife, he says, "but, especially, we perceive her claims on his [her husband's] tenderest affection in every imago [which] she brings into the world of herself and of *their* father," (P. 7.) "In the eye of discernment and of intimate friendship, whoever fears God is truly estimable: *their* excellence, manifested in the deepest poverty and affliction, is, in the sight of God, of great price." (P. 78.) "Have ye not received, and shall not *you* receive much good from the recollection of their worth, and doing justice to their memories!" (P. 34.) What beauty Dr. M. found in this sudden change of the form of the pronoun, we cannot conjecture. But his habitual inattention to the proper use of this part of speech makes his composition exceedingly inaccurate, and in one instance, makes him utter downright blasphemy. "By attending to the history of Providence, and to the prospects of futurity, you will perceive the detestableness of enmity and opposition to the gospel: let it be Anathema Maranatha." (P. 183.) Dr. M. evidently meant to say "Let enmity and opposition to the gospel be accursed." But he really says "let the gospel be accursed."

Our Author is not always sufficiently careful to preserve congruity in the tenses of his verbs. Speaking of the patriotic offer of his parishioners to embody themselves as Volunteers, he expresses himself thus: "I hope I am justified in saying that, if every district in Britain, of the same extent, *shall* shew equal spirit, with the blessing of God, and according to the ordinary course of Providence, Great Britain *would* prove almost invulnerable by any foe." (P. 304.) Here it is obvious that consistency demands either *shall* and *will*, or *should* and *would*.

But by far the most characteristic feature of Dr. M.'s style consists in his joining a plurality of nominatives with a singular verb. So gross a transgression of the elementary principles of grammar we certainly did not, at the present day, expect to find in the production of a scholar. Yet examples of it meet us at every turn. "Difference of station and circumstances does not alter the nature, or affect the claims of praise, of the *charity and righteousness* that *studies* the good of men, and that they may be saved." (P. 20) "*Piety and punctuality* in celebrating the institutions of religion, *has* often been branded as hypocrisy. *Almsgiving and attention* to the necessities and comfort of the poor, *is* named ostentation." (P. 27.) "*The interesting story and dispassionate essay*, that imperceptibly leads on to vice and atheism, and blasphemy." (P. 178.) "*The tumult and confusion* is subsiding." (P. 187.)

These examples may suffice to shew that we have not, without good reason, charged Dr. M. with writing ungrammatically. But we could have produced abundance of similar instances, which the reader

reader of the Sermons will easily discover, particularly in Pp. 197, 231, 245, 246, 263, 273, 278, 281, 299, 320, 340, 342. We shall now exhibit an instance or two, where our Author falls into the opposite blunder, that of making a nominative singular agree with a plural verb. "Emotion and violent passions appear in the time of war; and the apprehension of its desolations unhinge the minds of many." (P. 279.) "To angels, to cherubim and seraphim, Jehovah is the great unknown. What the nature of the angelic hosts are capable of, they know: as their capacities exceed ours, so does their knowledge of God: their conceptions are just, are certain, are blissful." (P. 321.) This last passage, beside its being ungrammatical, is deserving of notice on another account. It contains an apparent contradiction. If "to angels Jehovah be the great unknown," how come they, immediately, to have such a knowledge of him? How come their conceptions of him to be *just* and *certain*? Above all, how come the conceptions to be *blissful*? For as Dr. M. has elsewhere, (and rightly we think) instructed us, "nothing that is not known can possibly attract our regard, or gain our hearts." (P. 333.)

We must now, however, (to adopt Dr. M.'s elegant language, p. 369.) "take off our hand;" and we shall conclude by quoting the last paragraph of his book: a paragraph which seems to have been written with a very lively feeling of self-congratulation, and which, therefore, we are confident, we shall have his thanks for laying before our readers. The first part of it relates to the eighth discourse, which was preached before the University of St. Andrews, Nov. 10th. 1799.

"As the dates of the other discourses are marked, uniformity required the date of this also. The insertion reminds the Author of the object of his visit to the City of St. Andrews, and to the learned body before whom he preached; and affords him a new opportunity of repeating his respectful regards more publicly, and more permanently; that is, if his respect for the memory of the Earl and Countess of Leven, and his zeal for true religion, in these essays, shall live and circulate; this note will say to his friends, and that he has said to his friends, noble and learned,

*Non laudare satis, dignasque rependere grates
Sufficiam.*

In either event, still born or exegi monumentum, or whatever is [be] the reception and effect of this volume, there is a satisfaction in

in magnis Voluisse."

An Account of the Neutral Saline Waters recently discovered at Hampstead. By Thomas Goodwin, Surgeon. 5s. in boards. Murray.

THIS work is well designed for the service of the people of London, who may find the same benefits from the change of air, scenery, and medicinal waters at Hampstead, as at Cheltenham, Tunbridge-wells, or other watering-places.

The analysis of the newly-discovered medicinal springs in Pond-street is chemically scientific, and, we suppose, correct, being approved of by Dr. Pearson; and other eminent chemists and physicians. Our author has also chemically examined the soil of Hampstead, not only because a good judgment may be formed of waters by the soil whereon they run, but that such analysis may prove useful to agriculturists.

The author has very pleasingly described the country about Hampstead, and its delightful and extensive prospects from various situations; and, as a good appendage, he has given us a map of the various rides, &c. and also a view of part of Hampstead contiguous to the newly-discovered wells. He observes, concerning the medicinal springs, that one is a valuable neutral purgative, the other an excellent simple chalybeate, without any saline matter, whose tonic effects (particularly in female and other complaints arising from mere debility) he has, for many years, observed, as did also his uncle Mr. Geo. Goodwin, whose practice was extensive at and about Hampstead for nearly forty years. Many delicate stomachs (and most of those who require these waters have that organ in an enfeebled state) cannot bear these natural remedies quite cold, without experiencing a disagreeable chill, and an oppressive load throughout the day; but when warmed to the temperature of new milk, they have agreed well; and by continuing their use for some time, the nervous powers have become invigorated, and the stomach sufficiently strengthened to receive them with pleasure in a cold state, and the patient has ultimately received a radical cure. Another important part of this practice is, that the waters may be drunk by invalids with nearly the same success in the coldest weather; whereas, by the plan hitherto recommended, they are uselessly flowing near half the year. Next follows a good account of the cold and warm sea bath, the shower, vapour, and air-bath.

Observations concerning diseases, and their relief and cure, are interspersed in the work. In the gout, we agree with the author that the immersion of the gouty limb in cold water is a practice too adventurous, notwithstanding what Hippocrates (Apl. 25. Sect. 5.) Aëtius (Serm. 22. Caf. 28.) Celsus (Asb. to Caf. 24.) and Plenck, of Vienna, have said in favour of it, we think it much safer still to abide by the judgment of the sagacious Sydenham, who had confidently declared, after a long course of experience and observation, that most of those who are supposed to have perished by the gout, are rather destroyed by wrong management than by the disease itself. (Treatise on Gout, Sect. 67.) But leaving discussions concerning disease, let us

us follow our author into a new path, wherein he shews his philanthropy by recommending, as a general pattern, an institution established by the gentlemen of Hampstead for the benefit of the sober and industrious people of that village. As he was the surgeon and apothecary of that institution, and therefore well knowing its superior usefulness, and its good effects, he has, for the good of his country, here published its laws and regulations. Mr. Goodwin takes occasion to introduce excellent advice relative to the preservation, as well as the restoration, of health; which, though not necessarily connected, are associated in an easy and natural manner, with his main subject. This small volume adds considerable amusement to utility and instruction.

POLITICS.

Cobbett's Spirit of the Public Journals for the Year 1804. Vol. 1. Large 8vo. Pp. 1250. 11. 7s. half-bound in Russia. Budd and Bagshaw.

MR. Cobbett, in a short preface, assigns as a reason for this publication, the inconvenience which he has himself experienced for the want of such a collection. As to the manner in which the compilation has been made, we cannot describe it better than in his own words.

"While I have thought it necessary, in order to shew the spirit of the times and of the different parties, to preserve the light as well as the serious matter, whether in verse or prose, and whether in praise or censure of public men, little as well as great, I have observed, in every instance, the most scrupulous impartiality, without, on any occasion, availing myself of the opportunity of blunting a shaft when aimed at the party to which I may be supposed to be attached, or even when aimed at myself; perfectly ready to be included in the avowal, that every one ought to sink when not supported by reason and truth. The order is, of course, chronological. Each article has a head descriptive of its subject, and noticing the particular publication from which it is taken. The subjects, together with the dates, are again noticed in the running title at the top of the respective pages. The whole is preceded by a table of contents, and followed by a copious index. The volume, which includes about five hundred different articles, extends to above thirteen hundred pages, and contains, upon fine paper, and in a character of the same size as the Political Register, as much matter as is usually contained in six of those octavo volumes which are generally sold at eight shillings each in boards."

As far as we have been able to judge, from a very cursory view of the volume, for it is not to be supposed that we should read it regularly through, any more than that we should criticize it, article by article, or particularize those which would call for our praise or our censure, this is a very true and just description of it. It will be perceived, that it is on a very different plan from, and a much more extensive plan than, those publications which bear the same title, and which are chiefly confined to the jeux d'Esprits, or to the effusions of one party; and therefore, to such as can afford to buy it, it will be much more acceptable and useful.

The Justice and Policy of a War with Spain demonstrated. 8vo. Pr. 48. Hatchard. 1804.

HAD any doubts remained in our mind of the justice and policy of the war, in which we are now engaged, with this vassal of the Corsican usurper, they must have been dispelled on the perusal of this temperate and argumentative tract. The acts of provocation and aggression committed by Spain, and here enumerated, are proved by the authority of the best writers on the law of nations, to have been amply sufficient to justify a declaration of war on our part. They were, indeed, such as no state, that had not lost all sense of national interest, dignity and honour, could possibly submit to; and, it is justly observed, that nothing but the weakness of Spain could excuse the long forbearance of the British government. The advantages and disadvantages likely to result from this necessary contest are here very clearly stated and very ably discussed; and the observations on colonization in general, and on that of Spain in particular, in its effects on the mother country, are sensible and judicious. We apprehend, however, that they who ascribe the fallen condition of Spain to its colonies, do not consider it as resulting from the emigration of her subjects, but as proceeding from the regular influx of wealth without any of those efforts to produce it which give life and vigour to a state, and which render it formidable while they enrich it. But there is no doubt that the causes assigned by the author have most materially contributed to reduce that unhappy country to its present degraded state; for what degradation can be more complete or more abject, than that of an ancient monarchy become the vassal, or rather the slave, of a low-born upstart, who has founded his greatness on the blood and ruin of the nearest relatives and constant allies of her own hereditary sovereigns!

Plunder and Partition, as practised on the continental Neighbours of France by Napoleon I. explained to the British Public. By an Englishman. 8vo. Pr. 64. Hatchard. 1804.

THIS sensible tract is preceded by an appropriate dedication to Sir Francis D'Ivernois, whose indefatigable labours in elucidating, and whose abilities in explaining the real state of the finances of revolutionary France, must excite the admiration, and command the applause, of all who think the acquisition of a vast mass of historical information, without the previous trouble of clearing away the rubbish with which it was encumbered on all sides, a matter of importance. The object of the pamphlet before us, is to explain the sense in which the present usurper of the throne of the Bourbons uses the words "strict observance of national faith, in all matters of finance;" and farther to prove the inadequacy of the means employed by the French government for raising their revenue to a level with the expenditure. For this purpose, the author enters into a brief examination of the different official reports which have been made during the last four years on the subject of finance; but, brief as it is, our limits will not allow us to follow him regularly through it.

In the year 1800, the finance minister of the day acknowledged the existence of an outstanding debt of one hundred and ten millions of *livres*, which he proposed to *fund*. This mode of *funding* a floating debt is very familiar to our ruined men, who generally contrive to make a fair bargain for themselves. But it would create a little bustle in the stock exchange,

we suspect, if Mr. Pitt were to come forward with one of the new plans, which the ingenuity of modern republican financiers has supplied for the purpose of putting a national debt, or any part of it, in the course of payment. Our notions of finance, unfortunately, are contracted as the isle in which we live; and as the latter is circumscribed by the ocean, so are our fiscal transactions fenced round with certain antiquated barriers, clefted in integrity, honor, justice, which for the soul of us we have not the resolution to break through. But more bold and more enterprising are the patriotic chancellors of the *great nation*; and we are rather surprized, we confess, that Mr. Pitt, before he brought forward his propositions for settling the loyalty loan, did not, (as no one knows better than himself the wisdom of the adage, *fas est et ab hoste doceri*) profit by the experience of his rival at Paris, as so fully displayed in the following admirable mode of lightening the burdens of the people by a reduction of the national debt.

"The unfortunate creditors of the first class were inscribed on the *grand livre*, in stock valued at par, by which they lost about forty-five per cent. of their capital. Those of the second class, that is, to the amount of ninety millions, fared still worse; they were paid in different kinds of state paper, also reckoned at par, although only worth after the rate of about thirty-three francs for every hundred; and this was called by a counsellor of state (Devaissnes,) 'rendering a grand act of public justice!'

"A further arrear of debt, amounting to one hundred and seventy-two millions and a half, was liquidated much in the same way; that is, five-sixths of it were paid in a medley of state paper at par, the value of which was from thirty to forty francs for every hundred, and the remaining sixth in money: so that, by these two manœuvres, the First Consul wiped off a debt of upwards of two hundred and eighty millions, for which the faith of the great nation was solemnly pledged, with about one hundred millions of real value!!!"

Another *œconomical* arrangement which actually formed the subject of a *hoax*, in the official report of January 17, 1804, was the protest of all the bills drawn by General Rochembeau for the support of the French army in Saint Domingo. This swindling transaction is one of the most base that is to be found among thousands of the same nature, in the annals of the French treasury. For without the supplies for which these bills were given, all the troops in St. Domingo must have perished. And by whom was this abominable fraud committed? By the man who is solely indebted for his elevation to the support of the army, and whose greatness, splendour, and authority, the breath of that army could destroy in an instant!

The following hand-bill was lately stuck up in different parts of Paris, during the night, addressed to Buonaparté: "Crown yourself with the laurels, not of victory, but of peace: this will give universal satisfaction. If you do not, you had better not be crowned at all." To a tyrant, so full of suspicion and mistrust, and having such good grounds for both, even this trivial circumstance must have afforded no small degree of uneasiness, if not of apprehension.

The author next takes a cursory view of the actual state of the revenue of France, as proclaimed in the official documents; whence it appears that the total revenue, including the proceeds of the national domains, is 750 millions of *livres*, from which 200 millions are deducted for the expence of collection, for repairing highways, turnpikes, &c. and for various

provincial and municipal collections, leaving a net revenue, at the disposal of the government, of 550 millions.

"It is worthy of remark, that, since the accounts referred to in the subsequent pages, the French budget of the year 13 has been presented to Buonaparté at Boulogne; and with it, what is called 'the situation of the receipts and expenditure of the year 12.' The *Moniteur*, of the 29th of August, contains a flourishing augmentation of the French revenue, which document is subjoined to this work, but the particulars of the budget have not yet reached our country: they are the less important, inasmuch as, (like those of the year preceding, hereafter stated,) they are given upon a supposition of peace! The reader will perceive that it enters not into our plan to cavil about the French official statement. It may suffice to shew, that, by their own account, the peace revenue of France is unequal to the peace expenditure; and it is to this single fact, and the consequences resulting from it, that we wish to draw the attention of the public. It is, however, worthy of repetition, that this is the second financial statement which Buonaparte has published during the war, as made on the supposition of peace!! And it naturally occurs to ask, why the supposition is held out of an event, which was known not to exist? Why a peace statement of expenditure is announced in time of war; and, when it is moreover confessed, that a *continental war* is expected? The reason is plain: it must be to deceive the people. The expence of a peace establishment is confessed to exceed seven hundred millions of *livres*, which, by the official account of the preceding year, is at least one hundred and fifty millions above the whole real nett revenue of France; and there are no reasons to suppose that this revenue has increased in the last year. There is a remarkable passage in that statement, which says, that this peace establishment is equal to all exigencies; and that, if even a continental war should follow, no new taxes will be laid! This solecism is very incredible; and it can only be reconciled as forming part of the system which Buonaparté has adopted, of making the continent, if possible, tributary, to supply the deficiency of his revenue, and meet the additional expenditure which future events may render necessary: for it is too absurd to believe that, notwithstanding the formidable state of his present preparations, he can avoid incurring a largely increased expenditure, in case of a continental war. The budget next goes on to assure the French people, that no extraordinary measures would be resorted to for recruiting the army; and, on the very same day, the prefect of the department of the Seine publishes a notice, relative to the conscription of the year 13; by which 'all young men born between the 24th of September, 1783, and the 22d of September, 1784, must, whatever be their size, their physical constitution, or even their infirmities, be inscribed on the tables of the year 13, and present themselves, between the 2d of September, and the 7th of October, before the mayor of their respective district. In case of absence or sickness, their parents, guardians, or near relations, must declare for them their name and age, and inscribe the same!' Thus, while such minute pains are taken to represent a just attention on the part of government to the welfare of individuals, the same violent measures are pursued, as existed in the worst periods of the revolution; and whilst a flattering picture of the finances is held out as matter of exultation on one hand, the pressing poverty of the state is pleaded on the other, in justification of daily robberies committed upon defenceless towns, That this system still exists in full vigour may be

be seen by referring to recent accounts from Hamburg; which mention, that, on the 31st of August, Marechal Berthier had demanded another contribution of one million and a half *banco mares* from that city. Bremen having, at last, been compelled to agree to the forced loan exacted by Buonaparté, the French blockading army has withdrawn. Hanover is drained of all its ready money, and stripped of every portable article of electoral property!"

In the month of February, 1804, the committee of finance admitted, that "this revenue of 550 millions was daily diminishing, and might, in a few years, be reduced to 470 millions;" which admission is followed up by the author with these just remarks.

"The expenditure of the peace-establishment, as decreed under the consular government, amounted to six hundred and fifty-one millions,* without including the support of the clergy, which item forms no part of the official statement here referred to. From this, then, it is evident, that supposing no diminution of receipts, but taking them at the full of the above estimate of five hundred and fifty millions of *livres*, there was an annual deficit of at least one hundred and one millions, in the peace-establishment; which deficit, according to the statement of the new budget, is further increased upwards of forty-nine millions, by the admission of so much additional expenditure in the peace establishment; i. e. from six hundred and fifty-one, to upwards of seven hundred millions of *livres*.

"The increased expences of the war, so long as it continued against Great Britain alone, were calculated at sixty millions annually; which there is reason to know are greatly under-rated: but, without deviating from the items of the French official accounts, these items form together no less an amount than two hundred and ten millions of *livres*, or near *eight millions sterling* of annual expenditure more than the revenue; besides, as has already been said, the maintenance of the clergy, which the government is pledged to provide for.†

"The expences of the executive government, under the First Consul ‡,

* "According to the statement of the new budget already referred to, the peace-expenditure is confessed to exceed seven hundred millions: hence an increase of upwards of forty-nine millions, and, by consequence, so much more of deficit. No mention is made of the sums of money extorted from Hamburg, Bremen, Hanover, Spain, and Portugal,—or of the price of Louisiana. This latter is, perhaps, the private property of Buonaparté; and it was whispered at the time, that the four millions sterling, paid by the Americans, was for his private use!"

† "It is no less remarkable than true, that, 'damned to everlasting fame,' Buonaparté publicly reproached the unfortunate Louis XVI. with want of policy, for having acknowledged a deficiency in the revenue; and even attributed his overthrow to this confession! See *Moniteur*, 14th July, 1801: *Adresse aux François sur le 14 Juillet*."

‡ "The stipend established by law, upon the election of the First Consul, was fixed at five hundred thousand *livres*; which, a few months after, Buonaparté most insidiously contrived to convert into a civil list, equal to about thirty millions of *livres* of annual revenue!—See Bourienne's curious publication, called "*Livre rouge* of the consular court, dedicated to economists, and other modern reformers," for a detailed account of extravagances.

are known to have been more than double those of the monarchy of France. The Imperial establishment must still greatly increase them. Be it remembered, that to reduce the power and expences of the crown were among the first of the popular cries, at the commencement of the French revolution; and that the throne of the Bourbons was overturned from a deficit in the annual revenue of only fifty-six millions of *livres*; while the First Consul makes one, of upwards of two hundred and ten millions, the step by which he completes the usurpation of the same throne, and assumes the Imperial purple *!!!"

These are curious facts which ought, we should think, to make a lasting impression on those for whose benefit they are principally stated. With our author's conclusions we most heartily concur; "that the tranquility of Europe cannot be established, until France shall have reduced her peace establishment to her own internal resources; and until it is evident that she is not compelled to seek the dreadful alternative of aggression, or warfare with other countries, to serve as a pretext for plundering the weaker nations of Europe, in order to support her vicious and unprincipled profusion." And we are farther persuaded, that such reduction will not take place, nor such evidence be afforded, until the lawful heir to the ancient crown of France be restored to his throne.

In two different notes, the author adverts to the number of French spies continually employed in this country, and to the multiplicity of aliens of suspicious character to be seen in the metropolis, and in our sea-port towns. As to this last part, we apprehend he is mistaken, as we know, a person was sent down from the Alien Office, last summer, to the coast of Kent, in consequence of such a report, which he ascertained to be utterly unfounded. No doubt, however, can remain, that the greatest vigilance and caution should obtain in the police, and that a great number of spies are actually in different parts of the United Kingdom. In *Ireland* certainly, a consistent and regular communication has been maintained with France, and measures for the invasion of that country, and for its separation from England by means of a French army, have unquestionably been cemented between the committees of Dublin and of Paris. But, that any alien, of whatever description, should be so audacious to proceed to *treason*, is a fact that almost staggers credibility.

"If the fact were not established beyond all doubt, it would hardly be

* "Every year, since the usurpation of Buonaparté, has been marked by some act of *eclat*, to satisfy or amuse the thoughtless people he has to govern, and divert their attention from his enormities. Thus,

1800; By the return of the emigrants and proscribed clergy;

1801, The concordat with the Pope;

1802, The Consulate for Life, and amnesty for the emigrants;

1803, The Legion of Honour;

1804, The Imperial dignity.

We shall possibly soon hear of an Emperor of the West; with some smaller titles, such as Hereditary King of Lombardy, and others still in reserve.

It has been well said of France, under Buonaparté's government,

Her slaves are soldiers, and her soldiers slaves:

Her knaves are rulers, and her rulers knaves.

credited,

credited, that there are, at this moment, French spies in our own capital, who, not satisfied with transacting *their business* in a quiet way, have had the effrontery to send threatening letters to the offices of some of our newspapers, merely for expressing the feelings of our country, and representing in their true colours the conduct of Buonaparté towards the rest of Europe. The editors, it seems, have been modestly advised, not to persist in their support of the king's government, as the only means of averting the vengeance that awaits them,—for that they are already upon *the black list of the Corsican's proscriptions*. We have not heard of any such denunciation against the Morning Chronicle."

The documents referred to by the author, in the course of his argument, are subjoined to the pamphlet by way of appendix. The whole of the discussion is conducted with ability and temper, and the reasoning, as far as it goes, is conclusive.

POETRY.

Poems. By Laura Sophia Temple. One volume. 12mo. Pr. 192. Phillips. 1803.

THIS votary of the muses with a modesty which we cannot censure, although we are happy to observe it is not here necessary, pleads her youth as an apology for defects which she conceives may exist in her work. As reviewers, we deem it our duty to allow no excuse for any literary undertaking beyond the powers of the writer. No person is obliged to write; and if any become authors without the competent qualifications, it is for the general interest of literature that such attempts should be crushed. Nevertheless, there is a great difference between the extravagance of youthful genius and the monotonous dulness of no genius. While we reprobate every aim of ignorance and stupidity by repetition and compilation, to patch together scraps, to which, after such workmanship, they give the names of new books, we shall ever cherish the blossoms of genius; and, to the best of our knowledge and judgment, bestow such counsel as we shall think most likely to correct errors and promote excellencies.

Miss Temple, in these poems, displays the prime qualities of a poet; she feels with sensibility, and describes with force. Hers is an intelligent and ardent mind, not yet furnished with an extensive range of knowledge, but which very fully comprehends what has fallen within the sphere of observation; and that observation has extended to the state, incidents, and passions of domestic and social life. She is feelingly alive to each fine impulse; she unites taste, fancy, and tenderness. Short as her life has been, it appears not to have passed without melancholy.

The first essay is an elegy to Maria Catharine Temple, who, we should apprehend, was a sister of the author. It is the simple, natural, and elegant expression of real feeling for the death of a beloved friend. A poem upon a beautiful but frail fair one is so picturesque and impressive, that we think it must be drawn from an existing original. The victim of seduction is a fuller and more finished portrait; of which the lines are strong, and the colours at once glowing and skilfully assorted, as, perhaps, may be naturally

naturally expected from the sex of our young author. The fault is entirely laid upon the man; we cannot help thinking that poor Maria, the victim in question, by our author's description, was the dupe of her own excessive credulity more than of the arts which he practised. His mode of attack was so very common as to require only very common precaution for defence. But let our author speak for herself.

"How could she doubt his fond insidious smile;
How trace the doubling of each artful wile?
Ah! could the dream that heart would truth disown,
That fondly swore to love but her alone!"

This is by no means sound doctrine, that a young woman must believe whatever a man tells her. Though none more strongly reprobate seduction than we; and though we certainly regard the man as in most cases chiefly to blame, yet we must say, the woman in most cases is, and must be, greatly to blame. The man pursues pleasure, regardless of its consequences to another. The woman pursues pleasure, regardless of its consequences to herself. The act of the former bears a great analogy to murder: the act of the latter bears as great an analogy to suicide. We recommend to our fair young author to take MORAL TENDENCY into the account, as well as *natural feeling*. This advice we bestow with the more confident hopes of success, since the effusions of our youthful muse are in general friendly to virtue. Several poems very pathetically exhibit the passion of love in its various vicissitudes; its joys and its sufferings.

We are most highly pleased with the compositions, which appear to be founded on the real life and natural passion. To return to the metaphor we have already used, those pictures are the best that are taken from originals within the knowledge of the author. The Hindoo lover to the evening breeze; the Persian ode to the morning; and the Arabian song, lead us to suppose, our poetess is little conversant in the modes of Oriental regions. But the poems which we before mentioned, prove her to be well versed in the feelings and passions of all regions. The language of our juvenile muse is on the whole tolerably correct; the versification is more exceptionable; for instance, *joy* never can chime to *sky*. *Eye* to *destry*. *Wander* will not do to *Cassandra*. We should let *compass* chime with *rumpas*, did it not unfortunately happen, that we know not such an ENGLISH word as *rumpas*. *Joy* and *figh* will not do. As we have really a very favourable opinion of this young lady's genius and powers of pathetic description, we wish her to attend to the secondary qualifications of a versifier, as well as she has done to the primary qualities of a poet. We shall be happy again to meet with Miss Temple, and to meet her with those improvements which such talents as hers can very easily attain.

NOVELS.

Can we Doubt it? Or, the Genuine History of Two Families of Norwich.
By Charlotte Bournon Malarme, Member of the Academy of Arcades of Rome. Translated from the French by Mrs. Villa-Real Gooch.
3 Vol. 12mo. Fr. 632. 10s. 6d. Crosby and Co. 1804.

IN a preface, Mrs. Gooch deprecates the severity of criticism by modestly confessing that, though a perfect mistress of the French language, she has

has found extreme difficulty in the attempt to transfuse the spirit of the original into the translation. This difficulty of the real existence of which experience has fully convinced us, is best felt and more readily acknowledged by those translators who are most competent to meet and to subdue it. And though we shall have some trifling defects to notice in the translation before us, we have no scruple to rank Mrs. Gooch among this class of translators, which, indeed, is not very numerous.

As to the story itself we are assured by the author, in a postscript, that she is to be considered only as the *editor*; and that the facts themselves, which she received from a descendant of one of the principal families whose notable exploits are here recorded, "are exactly true." Now, though we readily admit the truth of the French adage, *Tout ce qui est vrai n'est pas vraisemblable*, we must require in return, an admission, at least of equal truth, that *every thing which is true must be possible*. And to us, it appears, that some of the facts here recorded, are not within the limits of possibility; we do not speak of physical impossibility, but mean merely to say, that of the occurrences here selected, some could not possibly occur in England. For instance: 1. Lord Milborn, who, we are left to suppose, was a peer of England, could not by the laws of England, be arrested for debt. 2. The trial of a man for a capital offence, after he had been arraigned, the jury charged, and witnesses examined, could not be postponed till a future time. 3. A man so charged could not be tried in his absence, sentenced to be burnt in effigy, and to have his property confiscated. In short, all the judicial proceedings here stated to have passed in England, could not have passed there, and are, in truth, purely French. Hired assassins and subterraneous caverns, too, are not the natives of this country, but exotics imported from the more fertile regions of Romance. Were we to specify all the gross violations of *probability* which this *genuine history* contains, we should extend our article to the size of a volume. Considered, however, as a work of imagination, such violations will probably not be regarded as serious objections to it; and to such readers as are pleased with bustle, incident, and extraordinary adventures, these volumes will be particularly acceptable. In fact, they contain as many of these ingredients as would supply materials for a dozen volumes of our modern novels. With the *moral* no fault can be found, since vice is severely punished, and virtue properly rewarded.

We did not expect to find, in the production of so experienced a writer as Mrs. Gooch appears to be, such a sentence as this: "it was sowing venomous plenty in a soil too well disposed to ripen them." She is not to be told, that we *sow seeds* but not *plants*, and that to assign *dispersion* to a soil, is to talk nonsense. Again, she frequently talks of a being *more perfect* and *most-perfect*, when she ought to know that when a man or woman has attained to perfection, (in other words, has become 'a faultless monster that the world ne'er saw!') he or she can be neither *more* nor *less* perfect than any other man or woman; in short, that *perfection* admits not of *degrees*. "From the observations made by Ancelina, it was easy to believe, that Gideon would not have to encounter *with* her indifference." This is a strange inaccuracy; but the following is still more so. "He frequently thought it was done by his father, who, wishing to prevent his union with Ancelina, had conceived the idea of keeping him sequestered from the world until *her* whom he loved was established in it." Thus, as the scene lay in Wales, perhaps the fair translator thought it right to adopt the com-

monophthology of that ancient principality; in which, it is well known, that *dur* or *ber* is the usual substitute for *be* or *jbe*. Notwithstanding these defects, the translation is much superior to the far greater part of the modern translations.

DIVINITY.

The Duty of holding fast the Doctrine of the Gospel. A Sermon preached at a Convocation of the Bishops and Clergy of the Scotch Episcopal Church, holden at Laurencekirk, in the County of Kincardine, on the 24th Day of October, 1804; and published at their Request. By the Right Rev. John Skinner, in Aberdeen, Senior Bishop of that Church. 8vo. Pp. 46. Aberdeen. Printed by J. Chalmers and Co. 1804.

OUR readers will observe, that the title-page of this little work bears no publisher's name, unless the printers act also in the capacity of publishers. They may, therefore, perhaps, be inclined to consider it as intended only for private circulation, and, of consequence, not altogether a proper subject for our remarks. We ourselves should have been of this opinion, if the publication had not been formally announced, either by the author or by one of his friends, in our own, and in another Review: This circumstance, we think, must obviate the charge which might otherwise, we are sensible, be brought against us, of presuming to sit in judgment on a work which, at first sight, does not appear, to be the subject of the jurisdiction of our tribunal. We are happy that such an impediment has been removed. For, though this publication is small in size, it is of great importance, not so much, indeed, from its own intrinsic merits, as on account of the occasion to which it owed its birth, and the effects which may reasonably be expected to proceed from it. These are both entitled, in our humble opinion, to the serious attention of the public; and we should have been sorry if we had been precluded from delivering our sentiments with regard to them.

Our readers are sufficiently acquainted with the present state of the Episcopal Church of Scotland. (See Anti-Jac. Review, Vol. XVII. Pp. 134—145.) The Episcopalians in that country, consisting, not, as has been liberally and falsely asserted by a calumnious writer in the Literary Journal (See our XIXth Vol. Pp. 212, 213.), of a few obscure, mean and ignorant persons, but of a very large proportion of the most distinguished in the nation for rank, respectability, intelligence, and influence, have, ever since the Revolution, been unhappily divided into two distinct parties, holding no communion, and exchanging few tokens of Christian fellowship with one another. That this was a disgraceful and deplorable spectacle we need not repeat. Every well-instructed Churchman will most readily avow it, and express his astonishment that such a separation should subsist a day after practicable means of healing it could be found. Since the penal laws were repealed in their favour, the Scotch Bishops, at different times, have made, to the dissenting Clergy and their congregations, overtures of conciliation and union. But although these overtures were embraced by a few, they do not appear to have been generally weighed with that regard to principle which their importance challenged, and which every conscientious Churchman is supposed to possess. Whether this arose from inadvertence, or from motives

motives less excusable, we do not at present, inquire; nor do we mean to resume the subject at any length, having formerly, when a larger work of the Right Rev. Preacher was under our review, delivered our thoughts on it fully and without reserve. It was obvious, however, that by those, if any such there were, who were unfriendly to the union, which we then recommended, a plausible argument might be advanced. It might be said that, although it was to be presumed that the Episcopal Church of Scotland is orthodox and pure, yet this presumption was merely a matter of courtesy; for that her religious tenets were not publicly known. They might, indeed, be found; but they might be otherwise: and we had no fixed standard by which to judge of them. The Scotch Bishops, therefore, very wisely resolved to remove this objection. They convoked a general meeting of their Clergy for the purpose, as the intimation expressed, of "exhibiting, in the most solemn manner, a public testimony of their conformity in doctrine and discipline with the Church of England, and thereby, removing every remaining obstacle to the union of the Episcopalians in Scotland." It would naturally occur that, for promoting these desirable ends, no step could be taken by the Episcopal Church of Scotland, more likely to be attended with success, than her adopting the articles of the Church of England as the Confession of her Faith. This, accordingly, was the measure pursued. The articles were subscribed before the meeting was dissolved; and the subscription, as we have been informed, was unanimous.

Thus has the Episcopal Church of Scotland declared, in the most solemn and authentic form, that her Clergy recognize, and will, in all time coming, be required to subscribe, the 39 Articles of the Church of England as the standard of their faith. The transaction is equally honourable to both Churches, of which the union is now as intimate and complete as can take place between Churches of which the external and accidental circumstances are not precisely the same. But external circumstances, we need not observe, neither make nor unmake a Christian Church. There are persons we know, of a different opinion, who consider an establishment as constituting a Church. Our sentiments, we are proud to proclaim, are very opposite to theirs: nor have these sentiments been hastily or inattentively formed. On the contrary, they have been adopted on careful, minute, and long-continued inquiry. Our maxims, therefore, of Church Government and discipline are not the result of educational prejudice, but of serious deliberate conviction. Of course, it is now our decided opinion, that the conduct of those Clergy in Episcopal Orders who shall, henceforth, continue to officiate in Scotland, in contempt of the authority of the prelates of that country, will be defensible on no ecclesiastical principles. In every thing spiritual, that is, every thing essential to the nature of a church; in constitution, doctrine, discipline, and worship; there is now the most perfect agreement between the Episcopal Church of Scotland and the united Church of England and Ireland. There can, therefore, exist no shadow of reason why the Scotch Episcopalians should still exhibit the unseemly appearance of two separate communions. We, of consequence, are sanguine in our expectations, that the event which gave rise to the publication before us will put an immediate end to the schism. If our expectations should be disappointed, we shall know, at least, where to lay the blame. In the mean time, it gives us peculiar pleasure to learn that the subscription of the Scotch Episcopal Church to our excellent articles has had its proper effect on one of the most respectable Clergymen, who, since the Revolution, have officiated in Scotland among

among those who are called *the Qualified Episcopallians*. This gentleman, minister of a large and fashionable congregation in Edinburgh, considered himself as bound in conscience, by the subscription of the Scotch Episcopal Church, to acknowledge the jurisdiction of her prelates, and to join with her in communion. May he quickly be followed by all his brethren! Of the motives by which, on this occasion, he was actuated, he gave a brief and perspicuous account in a printed address to his congregation, who, deserving of no less praise than their pastor, perceived the propriety of the step which he advised, and gave an edifying example of the sacrifice of prejudice to consistency, principle, and a sense of duty. The address, which we have seen, is highly creditable to its author, and places the question in the most proper point of view. The worthy writer of it, we hope, will have the goodness to pardon us for inserting the introductory paragraph, which is as follows.

"The Bishops and Clergy of the Episcopal Church of Scotland having, at a Convention held at Laurencekirk, in the county of Kincardine, on the 24th of October last, solemnly subscribed the 39 Articles of the United Church of England and Ireland; and having by this act, given the most decisive and satisfactory testimony of their agreement with that Church in doctrine and discipline, there remains no possible objection to the union of the two Episcopalian parties in this kingdom, and to the submission of the English Clergy here to the spiritual authority of the Scotch Bishops."

There is another circumstance attending this subscription which we cannot but consider as of the highest importance. Our readers have no occasion to be reminded of the loud and clamorous pertinacity with which it has been of late contended, by a pretty numerous party among us, that the doctrines of our Church, and particularly our articles, are clearly and definitively Calvinistic. A more impudent and false assertion, it is true, was never made, as has been demonstrated, with irresistible force, by many able and masterly writers. To such a height, however, of arrogant confidence have our Calvinists, of late years, carried their claims, as to exclude, without mercy, from the character of "Churchmen," all who will not acknowledge that our public standards are conformable to the impious blasphemies of Calvin. "*We then are the true Churchmen,*" says Mr. Overton, and Mr. Daubeny and his associates are dissenters from the Church of England." It is singularly unlucky for these modern "*True Churchmen,*" that their predecessors, the ancient Calvinists of this kingdom, should have been of an opinion so opposite to theirs. But these ancient Calvinists, as they were unquestionably more learned, so were they infinitely more respectable and honest than their successors of the present day. They, accordingly, instead of pretending that their tenets were already fully taught in the standards of the Church, endeavoured to obtain an alteration of these standards, and to get such established as, without any ambiguity, inculcated the doctrines which they had embraced. With this view they drew up the Lambeth Articles, containing a genuine system of Calvinism. To procure the ratification of these articles they moved heaven and earth. But though their influence was too weak, and failed of success, the very attempt evinces, beyond all controversy, that they did not think the standards of the Church Calvinistic. Accordingly when afterwards, for the punishment of our sins, Calvinism was allowed to ride triumphant on the ruins of both the altar and the throne, what did the Calvinists of those days do? If our present Calvinists are to be believed, those gentlemen were "*True Churchmen*" in doctrine, whatever they might

might be with respect to discipline. They had, therefore, no need of a new set of articles, as far at least as doctrine was concerned. But, unfortunately for the argument of our opponents, they themselves were by no means of this opinion. They compiled the Westminster Confession of Faith, a system as unlike the system of our articles, and as purely Calvinistic, as the Lambeth Articles themselves were. So notoriously false is it that the standards of the Church of England were ever represented, by Calvinists themselves, as conformable to Calvinism, till these men, seeing no probability remaining of being able to obtain the establishment of Calvinism by authority, thought proper to change their modes of attack, and to contend that their tenets have been always established, contrary to the constant persuasion of their ancestors, and to every document of our ancient history.

But what will this restless, and disingenuous, party say to the subscription of the Scotch Episcopal Church? They are perpetually dinning our ears with the cry that no man can honestly subscribe our articles who does not understand them in a Calvinistic sense; and accordingly, they hesitate not, in very plain terms, to brand the majority of the English Clergy as mercenary, unprincipled, time-serving knaves, without a particle of honour, religion, or conscience. But the whole Episcopal Church of Scotland have ranged themselves in opposition to these gentlemen. The venerable fathers and brethren of that Church, though they wisely avoided to prefix to their subscription any explanation of the articles, yet, as fully appears from the publication before us, unapologetically subscribed them in an ANTI-CALVINISTIC SENSE. On this fact we reflect, we must frankly acknowledge, with singular and unmingled satisfaction. It is, indeed, at once a most glorious testimony to the cause of truth, and a most honourable proof of the soundness, sobriety, and good sense by which the members of that Reverend Body are distinguished. The manly and open declaration of their sentiments with regard to the Anti-Calvinism of our articles, will (we doubt not, or rather, we certainly foresee) expose them to the sharpest shafts of calumny, and to the keenest reproach which can be darted against them by our sanctified and "Evangelical True Churchmen." This party, in truth, may be pardoned, if they should be a little discomposed by the event in question: for, undoubtedly, it gives such a blow to their cause as they were not prepared for, and as they cannot but feel with most painful sensibility. On the other hand, the Anti-Jacobin Reviewers, who have never ceased, for a moment, to oppose the insolent, wild, unfounded, and unscriptural pretensions of these men, may, we hope, be allowed to congratulate themselves on this powerful accession of strength to their interest. They regard it as a new, and a pleasing proof that their labours have been rightly directed. Such a suffrage cannot fail to animate their courage, and to increase their confidence. The efforts which they have already made have not, they trust, been altogether useless; and, in future, they will not sleep at their posts. Error, upheld by disingenuous arts, may flourish for a time: but "MAGNA EST VERITAS, ET PRÆVALEBIT."

The little work which has suggested the foregoing remarks contains more matter than we expected to find in it. For though the title-page announces only a Sermon, the publication consists of two distinct parts, each of which we shall notice briefly in its order. The text of the Right Reverend Preacher is 2. Tim. i. 13. After a pertinent Introduction relating, partly, to the circumstances of the Church over which he presides, and, partly, to the antiquity, universality, and necessity of formulas of faith, for guarding the

the primitive doctrine of the gospel against the constant attempts of heretics to prevent it, the learned prelate comes to speak of the articles of the United Church. Of these he takes a survey, rapid, indeed, as was necessarily the case, but comprehensive. This survey constitutes the body of the discourse, which concludes with earnestly recommending to the audience the measure of subscription.

The learned prelate's observations on the several articles are, for the most part, judicious, though we are not sure that with every one of them we could heartily concur. As a specimen we shall lay before our readers what is said of the seventeenth.

"Of all the articles now under our consideration, none has afforded more scope for criticism and controversy than the *seventeenth*, on the subject of predestination; some contending very strenuously that it ought to be understood in the rigorous, exclusive, Calvinistic sense; and others shewing with more clearness of evidence, that this is not the sense which the Church of England has ever attached to it. The latter opinion has of late been so ably supported by some eminent writers of that Church, that we might justly consider the question as fairly laid to rest, and no room left for stirring up any farther dispute in regard to it: Yet I suspect, there is too much reason to fear, that the mistaken abettors of that violent party, who have lately arrogated to themselves the title of *True Churchmen*, will still continue to insist, like true sons of Calvin, rather than of the Church, that God has from all eternity predestinated one part of mankind to everlasting happiness, and the other to endless misery, and has done so, as they are pleased to say, by his own good pleasure, and for his greater glory. But that such an arbitrary, unconditional, exclusive scheme of salvation, is not the doctrine of the Church of England, has been so fully and satisfactorily evinced by the now Archdeacon of Salisbury [Mr. Daubeny], the Dean of Peterborough, and the still greater authority of the Lord Bishop of Lincoln, that, for my own part, I see not the least ground left for any solid objection to the true and genuine sense of this article, especially when guarded with this very just and appropriate conclusion, that 'we must receive God's promises in such wise, as they be generally set forth to us in holy scripture; and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God:' and no truth, I am sure, is more clearly revealed in that word than that 'God sent his son to be the propitiation for the sins of the whole world;' and that 'Jesus Christ gave himself a ransom for all.' According to which declaration, every child of the Church of England is taught to say 'I believe in God the Son, who hath redeemed me and all mankind.' How then can it be said that he has *only redeemed a few* [redeemed only a few], and left the rest to perish, by an eternal, irreversible decree?" (Pp. 16—21.)

These sentiments are, surely, sound and just; but neither of this passage, nor of the discourse in general, will that, we think, be said which is said, by Ovid, of the palace of the Sun: "*Materiam superabat opus.*" To say the truth, the learned prelate's style still continues to be, in numerous instances, disfigured by the same inaccuracy and slovenliness of manner of which, on a former occasion, we complained. Of the late Lord Gardenstone, who built and endowed the Episcopal Chapel at Laurencekirk, the Bishop says that "at an early period of life, he was required, in his judicial capacity, to inhibit that same *religious worship and service*, to which in mature old age, he was pleased to give his public sanction, by raising this edifice, and making, besides,

besides, a lasting provision for the due celebration of it." (P. 4.) This is plainly ungrammatical. In the same page the village of Laurencekirk is said to be the "most *centric* and convenient place," to which the Scotch Bishops and Clergy could resort. This is not English. In a note to the same page, Lord Gardenstone is said to "have afterwards assisted, with the utmost readiness, in procuring the repeal of *that* severe and unnecessary statute;" when no particular statute had been previously mentioned. We shall yet transcribe one passage more, of which the matter is excellent, but of which the expression cannot be praised. If the punctuation be right, of one of the sentences the sense is incomplete; and if the punctuation be wrong, the sentence is enormously awkward and ill-constructed. At all events, our readers will immediately discover the common Scottishism of *will for shall*.

"One obvious consequence of the resolution [which] we form this day, will, I trust, be the evincing on our part such a sincere desire of union among those of the Episcopal persuasion, as can no longer be called in question, *nor* [or] traced to any other motive, than an ardent zeal to promote that gracious purpose, for which Christians are united in one mystical body, even the mutual comfort and edification of its members; and that every part may contribute its share to support and forward the whole in the way of salvation and peace. Any such portion of this friendly aid and encouragement as we can afford, may, no doubt, appear to be very small and insignificant, when held out to a Church established by law, and enjoying all the security which may be expected from the power and protection of the secular arm: and yet, when we daily see, or hear of the imminent danger to which the Church of England is exposed, notwithstanding this powerful defence, if not of being overborn by outward violence, yet certainly of being secretly undermined by the treachery of those, who affecting to keep within her pale, are ready to break from it whenever an opportunity offers, and on any such occasion, would be proud to see her humbled, to trample on her authority, and lay her honour in the dust. When we think seriously of these things, and look forward to what may be the fatal consequences of so much spiritual pride, and contempt of all order and dignity, we *will* surely esteem it our duty to do what we can to prevent the dire effects of this levelling, licentious spirit, and give every public testimony of our earnest desire to preserve both the purity of doctrine, and regularity of apostolic succession, which so happily distinguish, and long may they both continue to adorn, the true, as well as the legal, the rightly constituted, as well as lawfully established Church of England! In this fervent wish, I am persuaded, my brethren, you will all cordially join with me, and in every measure that may serve to shew how well we are disposed to hold fast our profession, even as St. Paul exhorted Timothy to hold fast the form of sound words 'in faith and love which is in Christ Jesus.'" (Pp. 30, 31.)

The second part of the publication consists of an Appendix, containing the substance of an address to the meeting by another prelate, Bishop Jolly of Moray, and also the Address of a Mr. Skinner of Forfar, both recommending subscription to the articles, and both declaring that the articles ought to be understood in an Anti-Calvinistic sense. The Bishop's Address is interesting, being modest, learned, argumentative, and plain. The worthy prelate shews himself perfectly acquainted with the *History of our Articles*, and with the principal circumstances from which the notions of the compilers on the points now disputed between Calvinists and Anti-Calvinists

nists may be most certainly inferred. We were therefore, we confess, exceedingly surprised at the affirmation in one of the notes to this address, that HEYLIN was contemporary with CALVIN and Cranmer. The note, after quoting, from Daubeny's *Vindicia*, an excellent passage relating to the Royal Declaration, proceeds thus: "Very justly, then, was it observed by one of the Clergy present at our meeting, that 'if the disciple of Calvin holds to the literal and grammatical sense of the Articles as the anchor of his soul, he has been clearly convicted of leaning only to a broken reed, instead of an anchor sure and steadfast: for prejudice itself must yield to facts, as facts are stubborn things,' and in addition to those now produced, we are informed by a contemporary writer, that Calvin's offer of assistance in conducting the reformation in England, was rejected by Cranmer; 'for,' says Heylin, 'the Archbishop knew the man.'" (P. 40.) Whoever was the writer of this note, we are fully convinced that it was not Bishop Jolly. He is evidently too well informed a man to be capable of such consummate ignorance as is here displayed: for every body knows that Heylin's *Historia Quinquarticularis* was published considerably after the middle of the seventeenth century.

With regard to Mr. Skinner of Forfar, the author, as it appears, of the observation mentioned above, we see not, we confess, the reason, why so conspicuous a place has been here assigned him in preference to the rest of his brethren. Many of them, it is to be supposed, delivered their sentiments in the meeting. Their speeches, however, have, in our opinion, been judiciously suppressed, if that which is here ascribed to Mr. Skinner was considered as possessed of such eminent excellence as to entitle it to so marked and prominent a pre-eminence. The gentleman, however, is, undoubtedly desirous that what he said, on this occasion, should be, as generally as possible, known. We shall, therefore, we question not, do him a gratification by inserting it. Having, we are told, "requested permission to quote some authorities, which he had been at pains to collect for his own satisfaction, from a few of the most approved writers of the Church of England, tending to shew that the Thirty-nine Articles of that Church are neither Calvinistic, Antinomian, nor Erastian," he concluded by a declaration to the following effect.

"Impressed, therefore, as I am with the force of those arguments, which I have had the honour of stating to this venerable audience,* I do now willingly, and *ex animo*, consent to the adoption of the Articles of the United Church of England and Ireland, as the Articles of the Church to which I belong, acknowledging all and every one of them to be, in my opinion, agreeable to the word of God. For, to use the language of Mr. Faber, in his *Thoughts on the Calvinistic and Arminian Controversy*, after mature investigation I find, that to the Calvinist the Articles declare the doctrine of Universal Redemption; to the Pelagian they assert the existence of original sin; to the Antinomian they declare, that good works are a *sine qua non* of salvation, though not the meritorious cause of it: to the Latitudinarian they avow, that they are to be had accursed who presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature; while they teach the Romanist; that we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and neither for our own works or deservings, nor for the supererogatory works of saints." (Pp. 44, 45.)

Goliath slain, and the Philistines put to Flight. A Sermon preached at Cirencester, By the Rev. John Bulman, Chaplain to General Phillipson's late Regiment of 20th Light Dragoons, on Wednesday, Oct. 19th, being the Day appointed for a General Fast. 4to. Pp. 22. 1s. 6d. Turner, Cirencester.

THIS sermon, preached on the fast-day in 1803, has but very lately met our eye. The text, one of the most appropriate that could be selected for the purpose, is taken from 1 Sam. xvii. the 44th, 45th, 46th, and 47th verses, which contain the boastful defiance of the champion of the Philistines, who trusted in his bodily prowess, in his sword, in his spear, and his shield; and the courageous answer of the youthful shepherd of Israel, who placed his trust in the Lord. Perhaps no passage in the sacred writings is more strongly illustrative of our situation than this; whether we consider the nature of the enemy whom we have to encounter; the object which he has in view; or the means by which he seeks to accomplish it. The preacher avails himself of this similarity the more strongly to impress on the minds of his congregation the indispensable necessity of imitating the *piety*, while we emulate the courage, of David. The *method* of his argument is thus stated by himself:

I. "To plead the cause of my country against the insolent provocation and violent aggression of our enemies, and our right to counteract their destructive machinations against us.

II. "To expostulate with those who maintain, that to repel force by force, is inconsistent with Christianity, and on that account withhold their assistance in the national defence.

III. "To consider by what means we may hope to defeat the wicked purpose of this ambitious and vengeful expedition with which we are threatened."

In pursuing the second branch of his discussion, the Preacher remonstrates with considerable energy, against the strange perversion of Scripture, by which the Quakers endeavour to maintain their preposterous doctrine of non-resistance to an inveterate enemy who seeks to overthrow the altar and the throne, and to annihilate us as a nation. On this subject, as our readers will recollect, we took a very early opportunity of expressing our sentiments, with that strength which the occasion seemed not merely to justify but to require; and they will naturally expect, therefore, our perfect concurrence with Mr. Bulman, in the view which he has taken of the question.

Towards the conclusion of his discourse, he forcibly exhorts his hearers to a sincere repentance of their sins, and a radical amendment of their lives, as the only ground of confidence in the protection of the Lord of hosts; and he offers some very excellent admonitions to military men, in respect of those vices, and of those sins to which they are particularly addicted. In short, the whole discourse breathes a spirit of fervent loyalty and of Christianity, and is well adapted to the occasion on which it was delivered; and if the language be sometimes too familiar to satisfy the nice ear of a polished audience, it is but fair to presume that it was the best calculated to please and to impress the minds of that congregation before which it was preached*.

* We have received, on the subject of this sermon, a humorous appeal from the sentence of some of our critical brethren, which is intended for insertion in our next number.

Causes of the Inefficacy of Fasts, in a Sermon preached at the Okeagon Chapel, Bath, on the Fast-Day, October the 19th, 1803. By the Rev. John Gardiner, D.D. 8vo. Pp. 54. 1s. 6d. Hatchard.

DR. Gardiner enumerates five distinct causes of the inefficacy of our Fasts: 1st, "That we do not consider the foundation, nor enter into the essential design, of this duty. 2dly, That we do not contemplate as we ought the corruption, so offensive to the divine attributes*, which prevails among us. 3dly, That we do not reflect with gratitude on the loving kindness and long-suffering of God towards us. 4thly, That we do not sufficiently dread his anger which must fall on all sinful nations who (which) are impenitent. And, lastly, That we do not receive instruction from those judgments of his, which manifestly have for some time been, and still are, in the earth." The learned preacher, after stating these causes generally, descends to particulars, and, in pointed terms, attacks some of the most prevailing vices of the age. After noticing the negligent observance of the Sabbath in the morning, he adds, "If the voice of the preacher is lifted up in vain, and the *house of God is forsaken* in the morning, is the alluring voice of pleasure silenced, and are the haunts of gaiety deserted in the evening? What mean, then, public avowals with equal effrontery and indecency of Sabbath amusements? Why, in the channels of intelligence, amidst the arrangements of a weekly dissipation, does the seventh day occupy a conspicuous place with the other six†? And why, in opposition to prudent remonstrances, and in defiance of the denunciation of Heaven, are such practices defended and encouraged? Why do those who commit them attempt to justify themselves on such ridiculous pretences as these: 'that if they are guilty of sin, they must bear their own burden, but they have no reason to think they are doing any harm; as if publicly to violate a formal command of God was not to lessen his authority, to bring his word into contempt, and thus by a natural effect to weaken the ties of civil society; as if to offend in one point was not to be guilty of the whole law; as if to risk the loss of their own souls, and (to) involve their dependants in the same horrible dilemma, was not to be doing any harm.'"

* This, surely, is an inaccurate expression; corruption may truly be said to be offensive to God, but cannot with propriety be said to be offensive to his attributes. Dryden tells us, that certain vain poets

"often did mistake,
Who ev'ry attribute a God did make."

We shall not be suspected of charging so found a divine as Dr. G. with the commission of a similar mistake; but in a discourse which is really eloquent, we could not forbear to notice so incorrect an expression. REV.

† "During the last winter, *Sunday routs* were announced in the *Bath Press*, a paper said to be under the direction of the LONDON booksellers; and thus a class in society, which has a considerable influence on the public morals, and by an attention to which it solicited patronage, was concerned in bringing to light, what, if not openly reprobated, ought at least to be considered as *works of darkness*."

He then pays a tribute of justice to our virtuous sovereigns, and laments that such a glorious example of conjugal fidelity, of moral excellence, and of Christian perseverance, should not be followed. So far, he says, from this being the case; "on the contrary, are not enormous sins, once punished with death, (I do not say tolerated,) sanctioned by characters who ought to consider themselves, not as privileged examples to corrupt, but as lights set to enlighten the world, as *cities placed on a hill*? Are not the horror and turpitude of the most ignominious and destructive vices effaced by the blaze of pageantry and splendor which encircles those who indulge in them? And do not persons, living in a constant routine of gaming, inebriety, and libidinous excesses, receive from parasites, and sycophants a constant homage, adulation, and applause?"

"Vice and virtue thus reduced to the same level in the conduct and apparent estimation of the great, is it surprising that, considering the propensities of our corrupt nature, the former should so rapidly increase its partizans! Is it surprising that luxury, the bloated offspring of opulence and prosperity, which scatters its noxious seeds in the purest and most fertile soils, should seize so many hearts, and pervade all ranks and conditions in this flourishing kingdom! Hence, how many are seen to court ruin and despair in aspiring to outstrip their equals or (to) emulate the vanity of their superiors! Hence temptations among us openly abound; the usual barriers of modesty and decorum are removed; the wiles of seduction are multiplied; the avenues to impurity are facilitated. And, to sum up all in one word, hence that eager and servile imitation of a people whose character it is to surpass us in effeminate arts, in frivolous accomplishments, in voluptuous refinements, and licentious morals; as much as it has been our glory to excel them in heroic exploits, in rational improvements, in hardy enterprizes, and industrious habits. And is it thus, O Britons! O my countrymen! is it thus you seek to support the dignity of your name, and the stability of your nation? If, in looking at your ancient rivals, you are ambitious to pay homage to their examples, to glory in their relaxed principles, to adopt their lascivious fashions, and indulge in their criminal pleasures; will you have any right to complain if exposed to the same judgments, you are obliged to drink with them the cup of bitterness, to put on with them the yoke of bondage, and participate in their miseries!"

Would to Heaven this admonition would produce its proper effect, for, surely, no degradation can be greater than that of becoming the servile imitators of the most base and most profligate of nations. There is a degree of wretched, grovelling, meanness in such imitation, as destitute of honest pride, as it is repugnant to good principles. There are many other passages in this discourse worthy of quotation, but we have already exceeded the limits which we usually prescribe to single sermons, (of which, by the bye, we have so many upon our table, that we scarcely know when we shall be able to notice them all,) and must therefore close this article with remarking, that Dr. G.'s language is rather too inflated.

A Manual of Instruction and Devotion for the Use of the Prisoners in the High Goal at Exeter. By the Rev. Duke Yonge. 12mo. Pp. 120. Exeter. 1803.

THIS manual was printed, by the order of the magistrates of the county of Devon, for the use of the prisoners; and, indeed, a collection of

prayers, collects, and admonitions, better calculated for persons so unhappily situated could scarcely be made. It reflects great credit on Mr. Yonge; and we should be glad to see it adopted in other county goals. The tract, though printed, is not published; but any magistrate, desirous of having a copy for the purpose of introducing the manual into any other goal, may obtain one; by application to Mr. Yonge, at Cornwood, Ivy Bridge, Devon.

Piety and Courage, a Sermon, preached in Portland Chapel, on Sunday Morning, 17th July, 1863. By the Rev. John Crofts, A. M. Minister of Portland Chapel. *Published by particular Request.* The Second Edition. 18mo. Pp. 22. 3d. or 2s. 6d. per dozen. Hatchard.

PIETY and courage are here enforced with manly eloquence and with truly religious fervour, in an excellent discourse from the fourteenth and two succeeding verses of the nineteenth chapter of the Second Book of Kings. The similarity between our present situation and that of the Israelites when Jerusalem was threatened with destruction by Sennacherib, king of Assyria, is rendered peculiarly striking by the very apposite manner in which it is here exhibited. But whether we consider the *manner* or the *matter* of this discourse, it is certainly one of the best that have been published since the renewal of hostilities.

Three plain Reasons against separating from the Established Church. By Edward Pearson, B. D. Rector of Rempsbone, Nottinghamshire. 18mo. Pp. 36. Tupper, Nottingham. Hatchard, London.

THESE three plain reasons are: 1. Because *unity* among Christians is enjoined in Scripture. 2. Because *uniformity of public worship* among Christians, who are in habits of intercourse with each other, is a necessary means of *preserving unity*. 3. Because, to join in the established form of public worship, is part of that obedience which we owe to our *civil rulers*. These reasons are strongly supported by various passages in the New Testament; and by a series of well-digested and well-applied argument. We strenuously recommend this valuable little tract to the attentive perusal of all those dissenters, by whom the *last* of these three reasons will not be considered as an additional motive for separation.

Diatestaron, or the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized English Version, with Brief Notes, Practical and Explanatory; to which are prefixed a Map of the Holy Land, and an Introduction. By the Rev. T. Thirlwall, M. A. Editor of the Latin Diatestaron, lately published, in usum Scholarum. Illustrated with two Engravings. 8vo. Pp. 244. Rivingtons. 1803.

HAVING, in a former volume, reviewed the Latin Diatestaron of this zealous divine somewhat at length, and having bestowed on it those commendations which it unquestionably deserved, little remains for us to do, in respect of this English edition, but to observe that it is entitled to similar praise. The translation is faithful, without being servile; and plain and perspicuous, without being vulgar. The notes are short but useful to the generality of readers; and the introduction contains a brief account of the
four

four evangelists, and of the different sects which are mentioned in the history.

There is a smaller edition of this work printed for the use of schools.

EDUCATION.

An Introduction to the Use of the Globes, for the Use of both Sexes; particularly designed for Schools and private Teachers. By John Greig, private Teacher of Writing, Geography, and Practical Mathematics; and Author of the Young Ladies New Guide to Arithmetic, &c. 1 vol. 12mo. Pp. 152. Crosby. 1805.

THE purpose of the treatise before us, is to facilitate practical instruction; and it is peculiarly adapted for assisting pupils, and also directing teachers. The author observes a judicious medium. He goes far beyond the mere elements, without extending to a difficult and abstruse system, which would so ill suit the comprehension of learners: the whole of the performance, both in materials and arrangement, demonstrates the writer to possess a great degree of preceptorial experience and skill. He leads the mind, step by step, from simple principles to complex operations and important results.

The following is his own statement of the contents which we shall quote to the reader, as it exhibits both the heads of the work, and the order in which it proceeds. It contains definitions and problems in geometry; the stereographic projection of the sphere; the use and progress of geography and astronomy; its description of the principal lines on the globes, with the application of them by forty-six problems on the terrestrial, and twenty-two on the celestial, with the use of the analemma and sliding hour circle, selected with particular attention; likewise a representation and epitome of the solar system, armillary sphere, comets, fixed stars, constellations, &c. To which is added a variety of curious, entertaining, and useful paradoxes; with some questions and answers by way of application.

The introductory view of practical geometry presents a concise but clear account both of the definition and problems, the knowledge of which is requisite for comprehending geography. When our author arrives at the proper object of his work, he prefixes history to science, and gives a very perspicuous and satisfactory narrative of the rise and progress of geography; and naturally includes the means which were employed for ascertaining the shape and measure of the earth. Next comes an explanation of the lines on the terrestrial globe, which is followed by the various problems which explain the use of that globe. From geography he proceeds to astronomy, and observes the same judicious mode of prefixing history to science. Thence he conducts us to the solar system on the Newtonian principles, and proceeds to eclipses. Having given a view of the heavens, he explains the use of the celestial globe; by proposing and solving the problems which apply to that object, he follows this solution by twenty geographical theorems; by various paradoxes, geographical, astronomical, and philosophical, that are well fitted for interesting the curiosity, and sharpening the ingenuity of youths. The work closes with the application of its principles and rules to a variety of cases.

Such is the substance of the treatise which is itself well calculated for conveying instruction, and demonstrates the author to be thoroughly conversant in the profession of the teacher. Under this conviction we recommend this performance of Mr. Greig, not only to private teachers, but to masters and mistresses of seminaries, and all others who are entrusted with the tuition of youth.

The History of Man in a savage and civilized State, written in a familiar Style, and adapted to the Capacities of Youth. Printed for Tegg and Castleman, at the Eccentric Book-warehouse, St. John's-street, West Smithfield. Pr. 176. 24mo.

THIS is a very instructive and well-written work, and well calculated to afford much entertainment to the youth of both sexes; it is, as the author observes in the preface, "free from every indelicacy," which can seldom be asserted with truth of publications of this nature. It is intended as the first volume of a work intitled the Minor's Magazine; and if the subsequent numbers be as pleasing as the one now under consideration, we do not hesitate to say that it will be generally well received.

The plan of the work is first to give a concise but correct and perspicuous description of the person, manners, dress, religion, and warlike instruments of the earliest inhabitants of different countries in the world; and then to furnish a particular description of the present inhabitants of every country.

As specimens of the work, we present our readers with the following extracts:

Under the article the inhabitants of Great Britain, the author observes, "It is generally allowed that the English are brave, and jealous of their liberties; they are industrious and laborious; they love liberal arts, and are capable of carrying them to perfection; they are humane and friendly, but blunt, and not fond of compliments. The common people, in general, have a too contemptuous idea of foreign nations; and sometimes treat foreigners with rudeness. The English are loyal, courageous, good soldiers; and the first seamen in the world! The episcopal religion is the principal and established religion of England; but every other religion is tolerated throughout the the nation."

The Welsh and the Irish are noticed under the above article; but we are much surprised that the author has not given us any character of the Scotch.

The author gives the following description under the article "Chinese," of what we call the magic lantern:

"Nothing exceeds the respect shewn by children to their parents, and by scholars to their masters. They speak little, and never sit down in their presence; on their birth-day, and other occasions, they salute them on their knees, and with their foreheads several times touch the ground. In the celebration of their festivals the Chinese are extremely profuse. At their feast of lanterns every city and village, the shores of the sea, and the banks of the rivers, are hung with lanterns of various shapes and sizes. Some are even seen in the windows of the poorest inhabitants. Rich people sometimes expend eight or nine pounds sterling for one lantern; and those which the emperor, viceroy, and great mandarines, order to be made, cost a hundred and fifty pounds each. Their lanterns are very large, and some of them are composed of six wooden frames, either painted or neatly gilt, and fitted up with

with fine transparent silk, upon which are painted flowers, animals, and human figures; others are round, and made of a blue transparent horn. Several lamps, and a great number of wax-candles, are put into these lanterns; to the corners of each are fixed tassels or streamers of silk and satin of different colours; and a curious piece of carved work is placed over its top. *F. du Halde* says, 'that they cause shadows to appear, which represent princes and princesses, soldiers, buffoons, and other characters; the gestures of which are so conformable to the words of those who put them in motion, that one is almost induced to believe that they speak in reality.' This is the origin of the *ombres Chinoises*, magic lanterns, or Chinese shades. The Chinese fireworks, so justly celebrated, are displayed in all their varieties during the festival; and a large one is exhibited in every city."

Though our extracts have been copious from so small a work, we cannot refrain from giving the conclusion, which we consider as deserving the particular attention of those who believe man ever to have existed in a state of nature.

"After presenting our readers with a faithful account of the inhabitants of every nation, we cannot close the *natural history of man* without noticing some of the conjectures which have been made relative to what *man* would be *really* in a state of nature. To elucidate the natural-state of man, philosophers have brought, as examples, the physical and moral state of some wandering tribes, whom they consider as uncivilized; but, in the most savage hordes, as well as in the most civilized European nations, man is necessarily educated by his equals; he contracts from them his habits and his wants; his ideas are no longer his own; he enjoys the capacity of developing his understanding by the power of imitation and the influence of society. We ought then to seek elsewhere the model of a man *truly savage*; of him who owes *nothing* to his equals; we can therefore form our opinion only from the particular histories of a few individuals, who, at different periods, have been found living in a state of absolute solitude among the woods, where they had been abandoned in their infancy, we shall presently discover, by such an inquiry, that, cast on this globe, without physical powers, and without innate ideas, unable, *by himself*, to obey the constitutional laws of his organization, *man* can find only in the bosom of society, the eminent station that nature destined for him; and that, without the aid of civilization, he would be one of the least intelligent of animals."

Sequel to the English Reader; or, Elegant Selections in Prose and Poetry, designed to improve the highest Class of Learners in Reading; to establish a Taste for just and accurate Composition; and to promote the Interests of Piety and Virtue. By Lindley Murray, Author of "English Grammar adapted to the different Classes of Learners," &c. The Second Edition, with Alterations and Additions. 12mo. Pp. 396. 4s. bound. York, printed. Longman and Co. London. 1805.

WE have had such frequent occasions to commend the laudable efforts of Mr. Murray to supply the rising generation with elementary works, well calculated to form their taste, to direct their judgment, and, which is of the most consequence, to instil into their minds sound principles of religion and virtue, that it would be a superfluous task to repeat our sense of *his* or of *their* merits. It will only remain for us, therefore,

fore, to add, that in this new edition of his *Sequel to the English Reader*, the additions are considerable. Besides other new articles, an Appendix is subjoined, of sixty-two pages, containing a number of biographical sketches. To these we have nothing to object, except that we think it was necessary, for the instruction of his young readers, that Mr. M. should give a complete list of the works of every author whom he notices, instead of mentioning only a *part* of them; and except, also, that in his brief sketch of Benjamin Franklin, he takes no notice of his conduct as a rebel, nor of the motive which induced him to take a part in the rebellion, which was highly disgraceful to his character, whether he be considered as a *patriot* or as a *philosopher*. In short, this sketch should have been either omitted entirely, or considerably enlarged. As it is, it is calculated to make a wrong impression on the youthful mind, by teaching it to draw a general (and an erroneous) inference from a partial statement. With these exceptions, this work is entitled to great praise.

A Short Grammar of the English Language, in Two Parts; simplified to the Capacities of Children: with Notes, and a great Variety of entertaining and useful Exercises, upon a Plan entirely new; also an Appendix, containing Rules and Observations for assisting young Persons to speak and write with Perspicuity and Accuracy. By John Hornsey, School-master, Scarborough. The Fourth Edition, corrected, improved, and enlarged. 12mo. Pp. 132. 2s. bound. Newcastle, printed. Bent, London.

THIS intelligent and sensible teacher has perfectly succeeded in the plan, which he proposed to himself, of providing for children a set of short, easy, and perspicuous rules for acquiring a competent knowledge of English grammar. The mode of giving exercises, in which the rules of orthography and of grammar are violated, for the purpose of correction by the pupil, is novel in itself, and extremely well adapted to the object of teaching correctness in pronunciation and composition.

Juvenile Pieces, designed for the Instruction and Entertainment of the Youth of both Sexes. To which is now prefixed an Essay on the Education of Youth, pointing out those Branches of Knowledge (which are) most useful in the present State of Society, and enumerating Publications under each Branch of Knowledge conducive to mental Improvement. By John Evans, A. M. Master of a Seminary at Islington. Fourth Edition; with considerable Additions and Improvements. Embellished with three elegant Engravings. 12mo. Pp. 258. 3s. 6d. Crosby and Co. 1804.

IN our comments upon Lord Grenville's preface to Lord Chatham's Letters to his Nephew*, we strongly censured the noble writer's assertion, founded on a dictum of Milton's, that all knowledge was subordinate to the art of justly and skilfully performing all the offices of peace and war. Seneca points out another species of knowledge at least as important: "*Nec enim is reipublicæ prodest qui de pace belloque censet, sed qui juventutem exhortatur, et virtutis instruit animos.*" Some of his lordship's present connections appear to be much in want of this species of instruction, and, indeed, if a judgment were to be formed from the recent debates on

* See Anti-Jacobin Review, Vol. XIX. P. 64.

the Spanish war, it might be concluded, that they are not conversant with the art which his lordship has, most unaccountably, rendered "the test of all intellectual and all moral excellence!!!" The passage from Seneca, above quoted, is Mr. Evans's very appropriate motto to his book. Mr. E. is evidently a good and pious man, and his selections will afford, what they promise, instruction and entertainment, the *utile dulci*, for his juvenile readers. His concluding address to young people contains much excellent and salutary admonition. But we must add a word or two on the ground of *consistency*, of which no writer whatever, especially no one who writes for the instruction of youth, should, for a moment, lose sight. In his "Address," Mr. E. most truly and wisely observes, "Morality, unaided by religion, stands on a most precarious foundation;" and, in support of this position, he quotes a passage from "a sensible writer, (whom he does not name, an omission, by the bye, that is censurable in a book of this kind,) which ends with the following remark: "Withdraw RELIGION, and you shall shake all the pillars of morality." Now, impressed, as he evidently is, with the importance of this truth, it is surprising to us that, in his enumeration of books, "conducive to *mental improvement*," he includes Paley's *Moral Philosophy*, in which *religion* is rendered, as it were, *subordinate to morality*. But we, too, will quote a sensible writer on this subject.

"Every assertion may fairly be called unauthorized, which contradicts the law of God; and every writing pernicious, which openly or indirectly tends to supersede, or weaken the authority of that law. In the very first page of Dr. Paley's "Principles of Moral and Political Philosophy," we are told, that moral philosophy means, that science which teaches men their duty, and the reasons of it, and that without it the rules of life, among which the Scriptures are allowed a place, oftentimes mislead men through a defect, either in the rule or in the application. If, therefore, to prevent the Scriptures from misleading us, moral philosophy must previously be studied, and moral philosophy teaches men their duty and the reasons of it, the conclusion is, that the Scriptures do indeed contain a rule of life, but do not teach men their duty, or the reasons of it. The Scriptures must, therefore, upon Dr. Paley's assertion, be considered as affording a set of precepts, which, though true, could not be applied till the moralist interposed to give them efficacy. In Vol. I. p. 8. of the same work, it is said, that the Scriptures "are employed not so much to teach new rules of morality, as to enforce the practice of it by new sanctions, and a greater certainty; which last seems to be the proper business of a revelation from God, and what was most wanted." It is presumptuous to determine what is the proper business of a revelation; and to assert that the enforcing of morality by new sanctions, and a greater certainty, was the thing *most* wanted, is at least to slight the necessity of a redemption, without which the speculations of morality will prove but a broken reed."

Every instructor of youth should be particularly cautious in the recommendation of *books*. He certainly should not recommend any which he has not attentively read and maturely digested. And, from the incompatibility of Dr. Paley's loose notions of morality with Mr. Evans's more just conceptions of it, we should almost be tempted to suspect that the latter had not read the philosophical system of the former, which he thus inconsiderately and unwarrantably recommends to his pupils.

Entertaining Instructions, in a series of Familiar Dialogues between a Parent and his Children; interspersed with original Fables well adapted to the Capacities of Youth. Small 8vo. Pp. 150. 3s. 6d. Hatchard. 1805.

IN his "Preface" this entertaining instructor informs us, that "having frequently observed that Fables are read by children merely as a temporary amusement; without *their* paying the smallest regard to the application; and judging that a previous dialogue might impress *it* deeper on the mind of the young reader, than by merely running through a succession of *them*, which are no sooner read than forgotten; the author has therefore ventured to intersperse a few dialogues and fables in such a manner, as from its novelty may arrest the attention; but does not presume, in any degree, to vie with the many excellent works which are now daily publishing for the advantage of the rising generation." Without stopping to comment on the very inaccurate construction of this sentence, or to dwell on other verbal inaccuracies, such as "self-opinionated," &c. we shall express our concurrence with the author as to the propriety of the mode of introducing fables by previous dialogues. But this precaution is more necessary with his own fables, than with any which we recollect to have read. In most other fables the moral precept, which it is the object of all fables to inculcate, is so pointed, that, without any additional aid, any one can perceive it; but, in the greater part of these fables, though Master Camillus is made to say, "I understand it so well," it would puzzle a much older head than his; or his father's, to discover the moral. The previous dialogues, therefore, are essentially necessary to render them intelligible to common understandings, which are not endowed with the pre-eminent sagacity of Master Camillus and Miss Louisa. The dialogues themselves are good, and, though not very *entertaining*, are calculated to convey useful lessons to the infant mind.

A Father's Gift to his Children, consisting of Original Essays, Tales, Fables, Reflections, &c. By William Mavor, LL. D. Vicar of Hurley, and Chaplain to the Earl of Moira. 12mo. 2 vol. Pp. 600. R. Phillips. 1805.

HERE, indeed, we have an instructor of youth, well qualified and well disposed to blend rational entertainment with useful instruction. With these qualities, and with the powerful stimulus to call them forth into action, which results from paternal affection;—for where the father is the preceptor, and the children are the pupils, every motive that can operate on the human mind combines to produce efforts commensurate to the great object in view—the author could scarcely fail to compose a book in all respects valuable. Many of the pieces in these volumes have great merit; the style is uniformly chaste; and the principles and sentiments are invariably good. As the necessary tendency of the whole work is to improve the mind and to meliorate the heart, without any thing to offend the judgment or to shock the taste, our earnest recommendation of it is a duty which we owe alike to the author and to the public.

MISCELLANIES.

A Defence of Attornies, with Reasons for thinking that no Attorney who duly considers the present critical Situation of his Country, or who has at Heart the increasing Respectability of the Profession, will exceed to be taxed. In Reply to a Pamphlet lately published by Mr. Charles Ilsey, of New Inn, entitled, 'A brief Inquiry concerning the Origin, Progress, and Impolicy of taxing Attornies,' &c. To which are added, a few Remarks in Vindication of two respectable Barristers against the illiberal Attack of that Writer. By a Friend to the Profession. 8vo. Pr. 52. Bickerstaff. 1804.

THE author, in his Preface, thus states the object of his publication. "The chief object of the ensuing pages is to defend the tax which the legislature hath imposed upon attornies. It will be defended first upon the principle, that it is calculated to render the profession more respectable, and eventually to cause the members of it to reach higher in the estimation of society, inasmuch as it will have a tendency to drive out of the pale of the profession the vile and needy pettifoggers, to whom alone is attributable all the obloquy which the public, from a want of due discrimination, attaches to the whole body.

"In the second place the tax will be defended upon the ground, that it would be dangerous in times so perilous as the present to embarrass the measures of government, by raising any objections to the payment of it.

"It further purposes to defend the profession against the insinuation which has been thrown out as to the possibility of our being aroused to wage war against the constitution under any circumstances, however pressing."

Certainly these are laudable objects, and the author has pursued them with zeal and ability. Not having seen the pamphlet to which this professes to be an answer, we can only judge of it by the extracts here given; and, as far as they go, our author has a decided advantage over his antagonist. We fully agree with him in praising any measure which has a tendency to produce so very desirable, and indeed, so necessary, an end, as that of *purifying* the profession. That the measure in question will have this effect, to a certain extent, we verily believe; but that it will be effectual for that purpose, we fear it is too much to expect; for we know, that some of the *worst* members of the profession are not among the *poorest* of it. As to the profession itself, no doubt the obloquy cast against it, is much too indiscriminate; for it contains many as worthy, as honourable, as generous, and as conscientious men as are to be found in any other profession or calling; but, on the other hand, it contains, we suspect, more bad men than any other profession; and when a man is not restrained, by principle, from acting flagitiously, the profession of the law unfortunately affords him more opportunities of so acting than any other profession. We could point out several such characters moving within the contracted sphere of our own observation. Men who, rendering their consciences subservient to their interest, are every thing to every body; who can rail with the licentious and cant with the fanatic; who have their jovial saying and their song for the bon-vivant, and their Bible and their Hymn-book (occupying the place of the "Lawyer's Vade-

Vade-mecum," and "Every Man his own Lawyer," on their desks) for the Methodist; who can adjust their language, their pursuits, and their faith, to the temper and persuasion of their employers; to whom all creeds and all places of worship are alike, so that they contain but *clients*; whose *first* object is to make an exorbitant bill; whose *second* is to enforce the payment of it; and whose *last* is to make law, equity, and justice, go hand in hand. Such reptiles as these are the pests not merely of the profession, but of society itself; and if any legislative means could be devised for depriving them of the power of doing mischief, the community would be more benefited by it than by any law which has been passed for centuries.

An Oration commemorative of the late Major General Alexander Hamilton; pronounced before the New-York State Society of the Cincinnati, on Tuesday, July 31, 1804. By J. M. Mason, D. D. Pastor of the first Associate Reformed Church in the City of New-York With an Appendix, containing the Particulars of the Duel between General Hamilton and Colonel Burr, a Copy of the Paper left by the General, and the Rev. Dr. Mason's Letter to the Editor of the Commercial Advertiser, giving an Account of the General's last Moments. 8vo. Pp. 38. 1s. Ogle. 1804.

THIS funeral Oration is marked by that strong and impressive eloquence, which strongly characterizes, as we have been given to understand, all the discourses; and certainly all the productions which we have seen, of this able scholar, and worthy divine. It exhibits a rapid, but highly interesting, sketch of General Hamilton's life and pursuits, from his first entrance into the rebel army, at the early age of seventeen, to the hour of his death; in which he is holden up, as a soldier, a patriot, a senator, a statesman, an advocate, and a man, as an object to admire, and as a model to imitate. It is scarcely possible, indeed, for the language of panegyric to assume a higher tone; and if General Hamilton really deserved the character which is here ascribed to him, he must, indeed, have been a *rara avis* in terrâ; and Dr. Mason might truly say, "We ne'er shall look upon his like again?" After delineating the various qualities of his heart and mind as displayed in the different situations of life in which he had been placed; the learned orator concludes this part of his oration in the following terms.

"But enumerations were endless. He was born to be great. Whoever was second, Hamilton must be first. To his stupendous and versatile mind no investigation was difficult—no subject presented which he did not illuminate. Superiority, in some particular, belongs to thousands. Pre-eminence, in whatever he chose to undertake, was the prerogative of Hamilton. No fixed criterion could be applied to his talents. Often has their display been supposed to have reached the limit of human effort; and the judgment stood firm till set aside by himself. When a cause of new magnitude required new exertion, he rose, he towered, he soared; surpassing himself, as he surpassed others. Then was nature tributary to his eloquence! Then was felt his despotism over the heart! Touching, at his pleasure, every string of pity or terror, of indignation or grief; he melted, he soothed, he roused, he agitated; alternately gentle as the dews, and awful as the thunder. Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom

whom he was most conversant. The greatness of most men, like objects seen through a mist, diminishes with the distance: but Hamilton, like a tower seen afar off under a clear sky, rose in grandeur and sublimity with every step of approach. Familiarity with him was the parent of veneration. Over these matchless talents Probity threw her brightest lustre. Frankness, suavity, tenderness, benevolence, breathed through their exercise. And to his family!—but he is gone—that noble heart beats no more; that eye of fire is dimmed; and sealed are those precious lips. Americans, the serene beam of your glory is extinguished in the tomb!”

The animated reprobation of the savage practice to which this worthy but unfortunate man fell a victim, eloquent as it is, has something better than eloquence to recommend it.

“Fathers, friends, countrymen! the grave of Hamilton speaks. It charges me to remind you that he fell a victim, not to disease nor accident; not to the fortune of glorious warfare; but, how shall I utter it? to a custom which has no origin but superstition, no aliment, but depravity, no reason but in madness, Alas! that he should thus expose his precious life. This was his error. A thousand bursting hearts reiterate, this was his error. Shall I apologize? I am forbidden by his living protestations, by his dying regrets, by his waited blood. Shall a solitary act into which he was betrayed and dragged, have the authority of a precedent? The plea is precluded by the long decisions of his understanding, by the principles of his conscience, and by the reluctance of his heart. Ah! when will our morals be purified, and an imaginary honour cease to cover the most pestilent of human passions? My appeal is to military men. Your honour is sacred. Listen. Is it honourable to enjoy the esteem of the wife and good? The wife and good turn with disgust from the man who lawlessly aims at his neighbour's life. Is it honourable to serve your country? That man cruelly injures her, who, from private pique, calls his fellow-citizens into the dubious field. Is fidelity honourable? That man forswears his faith, who turns against the bowels of his countrymen, weapons put into his hand for their defence. Are generosity, humanity, sympathy, honourable? That man is superlatively base, who mingles the tears of the widow and orphan, with the blood of a husband and father. Do refinement, and courtesy, and benignity, entwine with the laurels of the brave? The blot is yet to be wiped from the soldier's name, that he cannot treat his brother with the decorum of a gentleman, unless the pistol or the dagger be every moment at his heart. Let the votaries of honour now look at their deeds. Let them compare their doctrine with this horrible comment. Ah! what avails it to a distracted nation that Hamilton was murdered for a punctilio of honour? My flesh shivers! Is this, indeed, our state of society? Are transcendent worth and talent to be a capital indictment before the tribunal of ambition? Is the Angel of Death to record, for sanguinary retribution, every word which the collision of political opinion may extort from a political man? Are integrity and candour to be at the mercy of the assassin? And systematic crime to trample under foot, or smite into the grave, all that is yet venerable to our humbled land? My countrymen, the land is defiled with blood unrighteously shed. Its cry, disregarded on earth, has gone up to the throne of God; and this day does our punishment reveal our sin. It is time for us to awake. The voice of moral virtue, the

voice of domestic alarm, the voice of the fatherless and widow, the voice of a nation's wrong, the voice of Hamilton's blood, the voice of impending judgment, calls for a remedy. At this hour heaven's high reproof is sounding from Maine to Georgia, and from the shores of the Atlantic to the banks of the Mississippi. If we refuse obedience, every drop of blood spilled in single combat, will lie at our door, and will be recompensed when our cup is full. We have, then, our choice, either to coerce iniquity, or prepare for desolation; and in the mean time, to make our nation, though infant in years, yet mature in vice, the scorn and the abhorrence of civilized man!"

The account of the duel contained in the Appendix is the same which appeared in the public prints at the time. The paper left by General Hamilton shews that, in meeting his antagonist, he followed a practice which his reason reprobated and which his conscience disapproved;—*video meliora proboque, deteriora sequor*;—to how many alas! is this confession applicable!—The paper farther shews, that Mr. Burr's conduct was highly offensive; his language highly assuming and insolent; and that it was the General's determination not to fire at him. We cannot here omit to observe, that while a bill of indictment for murder has actually been found against this man in one part of the United States, he is publicly acting in another as Vice President of the Congress! What a strange notion must this circumstance convey to the minds of all reflecting men of the system of jurisprudence in this federal government. From the account of the General's last moments, which is extremely affecting, it is evident he died, as indeed he had lived, a sincere and good Christian; and, on all accounts, America has just cause to deplore the death of this valuable man.

TO OUR READERS.

THE PRINTER having declared his inability to complete the present Number of the REVIEW by the usual time of publication, owing to a combination of the Pressmen for the purpose of extorting exorbitant wages from their Masters, THE PROPRIETORS are reduced to the necessity of publishing it in an unfinished state.—The remaining *Two Sheets*, which are both composed, will be given in the next Number.

Feb. 28, 1803.

IN addition to the above statement of the Proprietors, the Publisher of this Work finds it expedient to apprise his Purchasers that, from the present unsettled state of the Printing Business, owing to some unjustifiable Demands and Combinations amongst the Journeymen, it is very probable that some interruption may occur in the Publication.—It has been very properly and unanimously resolved, by the Printers of London, that their business of every kind shall stop till the matters in dispute are adjusted.

Rifcius in London. Biographical Memoirs of William Henry West Betty, from the earliest Period of his Infancy, Including the History of his Irish, Scotch, and English Engagements. With analytical Structures on his acting at the London Theatres. Dedicated to Richard Brinsley Sheridan, Esq. M. P. 8vo. Pp. 60. 2s. Crosby and Co. 1805,

The wonderful theatrical Progress of William Henry West Betty, the Infant Roscius, in Ireland, Scotland, and various Parts of England; also at the Theatres Royal Covent Garden and Drury Lane; with an accurate Sketch of his Life. By an Impartial Observer. 18mo. Pp. 70. 6d. Crosby and Co.

ECCE iterum Crispinus! iterum atque iterum!—Whatever may be the excellence of this extraordinary boy, in the difficult science of acting, he certainly must have attained to a much higher degree of excellence, in the more difficult science of *self-command*, if the fulsome panegyrics which have been lavished on him with unprecedented profusion have not, by this time, completely qualified him for playing to perfection, without the trouble of study, the part of *The Spoiled Child*. To resist, with complete success, the indefatigable efforts which have been exerted to produce this effect, requires indeed a solidity of judgment, and a strength of mind, which are scarcely to be expected in a boy of thirteen. Be this as it may, if the public curiosity, respecting the birth, parentage, and education, life, character, and behaviour of Master Betty, be not fully gratified, ay even to satiety, it certainly is not to be attributed to the want of industry, on the part of his biographers, who appear to be more numerous than the characters which he represents on the stage. While the prices at which such gratification is attainable are as various as those of the seats at the theatre. The two publications before us (one of which, by the bye, seems to have been copied from the other) afford the frequenters of the boxes, and those of the gallery, an opportunity of gratifying their respective taste. Each has a portrait of the young hero; but in different characters; that of the octavo edition is a very good engraving; but how far the painter has succeeded in the essential requisite of *likeness*, we are not qualified to decide. As to the contents of either book, the enumeration in the title-page will serve as an apt substitute for criticism.

Culina Famulatrix Medicinæ: or, Receipts in Cookery, worthy the Notice of the medical Practitioners, who ride in their Chariots with a Footman behind, and who receive Two-Guinea Fees from their rich and luxurious Patients. By Ignotus. 12mo. Pp. 236. 4s. York printed. Mawman, London. 1804.

FROM the *Apicii* of ancient Rome (for there were no less than three illustrious gluttons of the name of *Apicius*) to Dr. King, of modern Britain, no one; no, not the nepotum omnium altissimus gurgis, to describe him in the energetic language of Pliny, appears to have studied the elegant science of eating, more deeply, and certainly none with better effect, than Ignotus, who has very appropriately dedicated the result of his labours in the culinary art, "to those gentlemen who freely give two guineas for a thrille dinner at the tavern," when they might have a more wholesome one at

home for ten shillings." No less than two hundred and eighteen dishes are here served up; a variety sufficient to please every palate, and to gratify every taste. They are all accompanied with suitable embellishments, in the form of *observations*, on the nature and properties of each.

There is a very humorous dialogue between Archæus and Dr. Franklin, which we would extract for the amusement of our readers, did not our limits forbid us. But though we have been much pleased with many of the dishes, we have been most pleased with the last, which we shall therefore serve up to our readers, as an article not often to be met with at modern entertainments.

"A DISH, NAMED COMMON SENSE.

"Professional men have an undoubted right to their hours of relaxation, for as Æsop observes, 'If the bow be kept continually bent, it will in time lose its elasticity.'" But the misfortune is, the employment of these hours is not always left to those who have the best right to dispose of them, but are expected to be at the disposal of others who are but imperfectly qualified to form a judgment upon them. Professional men who employ their leisure hours in fiddling, cards, and tea-drinking, usually pass their days without censure; but others who wish to mix utility with their amusements, are sure to bring down a swarm of undiscerning critics. Of this, examples are innumerable. Bishop Hoadley wrote a play. Dean Swift one day wrote a sermon, and on the following day amused himself with "Advice to Servants." Erasmus wrote a treatise in praise of 'Folly.' And a great Chancellor of England amused himself with Dissertations that had no connection with his legal department. Dr. Martin Lister, Physician to Queen Anne, wrote a Commentary on Apicius's 'Art of Cookery.' Bishop Warburton, after writing his 'Divine Legation of Moses,' amused himself with a Commentary on the Plays of Shakespeare; and Dr. Tucker, Dean of Gloucester, on the days that he could be spared from his sacred duty, employed himself in writing useful political tracts, that had but a slender connection with his profession. Bishop Watson gave up his leisure hours to chemistry, agriculture, and planting, retaining at the same time the duties of his function with becoming dignity. Bishop Horsley's leisure continues to enlighten the mathematical world, and Dr. Paley's Anatomical and Physiological Dissertations have added strength and vigour to his Theological studies. Let me not leave out Mr. Mason, who wrote sermons, plays, songs, rebuffes, and political pamphlets. Most, if not all, of these men have had the amusing part of their conduct arraigned; but, as liberality of sentiment cannot every where be found, the best way is to take the world as it goes; and if we cannot obtain approbation from the bulk of mankind, let us be content with what the wise few bestow upon us.

"*Observations.*—Upon the merits of this apologetical dish, Ignotus asked the opinion of his friend Archæus; but received for answer, 'that if did not come within his province.' He therefore ventures to recommend it as a wholesome dish, to all persons, who are troubled with crudities and indigestion."

His final address to his female readers, containing sentiments so perfectly conformable with those which we have expressed in a former part of this number, we shall also extract.

"ADDRESS.—*Honi. Sot. Qui. Mal. y. Pense.*—To the ladies who have done Ignotus the honour to peruse what, with the best intention possible, has been the amusement of his leisure hours.

After

"After providing the necessary materials to be employed in the management of a family, Ignotus would feel himself culpable if he did not endeavour to promote their application, by a few words of advice. And as the season advances when new year's gifts are in general acceptable, he begs leave to offer the following to such ladies as may not be too proud to accept of a little good advice from a stranger.

"The character given of a virtuous woman by the mother of King Lemuel, is perhaps the most perfect picture that ever was drawn; and though the age, in which it was given, is widely different from that in which we live, yet every attempt to come near to it, will amply reward the fair imitator.

The price of a virtuous woman is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.

"What a description is here! Can it be attended to without emotion? or have modern manners so warped our minds, that the simplicity of ancient virtue, instead of appearing an object of veneration, should look romantic and ridiculous. Say, in good earnest, were the women of those days the less estimable, or the less attractive, that they did not waste their lives in a round of dissipation and impertinence, but employed themselves in work of ingenuity and usefulness. The women of the first rank, as we are informed by the oldest and best authors, took delight in the occupation of good housewifery in all its extent. After looking at the sublime standard of female excellence given by the mother of Lemuel, I am aware that any thing I am able to offer on this subject will appear vapid; but since it must be so, let the mortifying sentiment be felt by all, as a just satire on the declension of the age we live in. In truth, when we speak of good housewifery now-a-days, we must submit to speak in a lower key. What do families suffer daily from the incapacity, or inattention of those mistresses that leave all to housekeepers and other servants! How many estates might have been saved from ruin by a wiser conduct! I have no hesitation in saying, that no woman ought to think it beneath her to be an economist. In every station, an economist is a respectable character. To see that time which should be laid out in examining the accounts, regulating the operations,

rations, and watching over the interests of perhaps a numerous family—to see it lost, worse than lost, in visiting and amusements, is a circumstance truly shocking. Merchants and tradesmen who marry women uninstructed in cookery and the management of a family, are objects of singular compassion; if indeed they were deceived into an opinion, that the women they have chosen for their partners for life were taught this necessary piece of knowledge. But very seldom, as matters are managed at present, have they such a deception to plead for their choice. Is it possible that they can be ignorant in what manner young ladies are educated at our boarding-schools? and do they not see in what manner they are too frequently attended to when their education is finished? The great object is to “bring the young lady out,” to show the accomplishments obtained at the boarding-school, or, in other words, to exhibit her as a show. I most willingly acknowledge, that some young ladies so unfortunately brought up, have, from their own good sense, become excellent managers of their families; but is so great a chance, in an affair of such consequence, to be relied on? Mothers have much to answer for; and if they but knew the deep and silent reproaches often bestowed upon them even by their most dutiful daughters, they would pass a lamentable censure upon their own conduct. But to quit this unpleasant theme, let me now descend to my culinary system.

In the present age, the order and figure of a table is pretty well understood as far as regards splendour and parade. But would it not be worth while to improve upon the art, by learning to connect frugality with elegance; to produce a genteel, or, however, a good appearance, from things of less expence? However difficult, I am sure it is laudable, and deserves to be attempted. This may be depended upon, that most men are highly pleased to observe such economical talents in a young woman; and those talents in one that is married can scarce ever fail to animate the application, excite the generosity, and heighten the confidence of a husband. The contrary discourages and disgusts beyond expression; I mean in a discreet and prudent husband. A young woman who has turned her thoughts to those matters in her father's house, or in any other, where Providence may have disposed of her, and who has been accustomed to acquit herself well in any lesser department committed to her care, will afterwards, when her province is enlarged, slide into the duties of it with readiness and pleasure. The particulars have already passed through her mind. The different scenes as they rise, will not disconcert her. Being acquainted with leading rules, having had opportunities of applying them, or seeing them applied, her own good sense will dictate the rest, and render that easy and agreeable, which, to a modish lady, would appear strange, perplexing, and irksome.

“A celebrated writer, well acquainted with the commercial part of the world, when consulted regarding the choice of a wife for the son of a wealthy merchant, made this reply.

“This bear always in mind, that if she is not frugal; if she is not what is called a good manager, if she does not prize herself on her knowledge of family affairs, and laying out her money to the most advantage; let her be ever so sweetly tempered, gracefully made, or elegantly accomplished, she is no wife for a man in trade. All these, otherwise amiable talents, will but open just so many roads to ruin. Remember your mother, who was so exquisitely versed in this art, that her dress, her table, and every

every other particular, appeared rather splendid than otherwise. Good housewifery was the foundation of all.

Our readers will have perceived, that humour is not the only good quality displayed by this literary cook; good sense and good morals are equally conspicuous in him. It is but fair, however, to caution the gluttons of Guildhall against a publication which is calculated to poison their joys, for almost every page of it contains a memento mori for them.

The Village Alehouse, or a Conversation on the Price of Bread. 18mo. Pp. 24, 6d. or 5s. per Dozen. Hatchard. 1805.

THIS is a well-meant and well-written little tract, composed for the laudable purpose of removing vulgar prejudices, and of rendering the poorer classes of society content with their lot. The price of it, however, is too high for extensive circulation amongst those for whose benefit it is principally designed.

REVIEWERS REVIEWED.

HORSLEY'S HOSEA AND THE IMPERIAL REVIEW.

WHEN gentlemen undertake the very important task of becoming public critics, it is expected, that their qualifications are such as fully to warrant the justice of their criticism. Whether the persons, that are engaged to carry on the *Imperial Review*, be in no degree what the Public have a right to demand, men of the first abilities, and adequate in every department of literature to the office they assume, is a question I do not consider myself in a capacity wholly to determine. The erroneous manner, however, in which they have endeavoured to expose Bishop Horsley's ignorance of the Hebrew tongue, creates a strong suspicion of their incompetency in that very necessary part of learning. The mistakes indeed, which they have committed in their verbal criticism, are gross and unpardonable; and yet of so elementary and puerile a nature, that I am almost ashamed to trespass upon the reader's patience, whilst I take upon myself the trouble of confuting them.

The first attack they make upon his Lordship's translation, is in chap. i. v. 2. The passage animadverted upon, is in the original דָּבַר יְהוָה בְּרוּשָׁע

דָּבַר יְהוָה : the word דָּבַר being pointed, as we see, the 3d person singular of the verb in Piel. Some of the Latin interpreters: as Montanus, Junius et Trem, &c. observing the term דָּבַר to be a verb in the indicative mood, and not being able to account for the noun חוּלָה in construction before the verb, in any other way than as answering to the Latin, In principio, have translated the whole of it thus: "Principio locutus est Dominus in Hoseah, et dixit Dominus, &c. erroneously connecting the verb דָּבַר with וַיֹּאמֶר in the subsequent sentence. The Reviewers, who perhaps never attempted to construe a passage in Hebrew before, finding this way of rendering the sentence the most familiar to their ideas of the construction of language in general, readily embraced so fair an opportunity of reproaching, in ipso limine, the work of the Right Reverend Prelate; who will, nevertheless, be found in this as in the other places

which the ignorant Reviewers have the assurance to dispute with his Lordship, perfectly correct in his translation. In the first place then, I deny; that the noun תחלת can possibly signify, In the beginning, without the preposition going before it. Vide Genesis, chap. xiii. v. 3; chap. xli. v. 21.; Judges, chap. i. v. 1.; Isaiah, chap. i. v. xxvi.; Daniel, chap. ix. v. 21. 23; in all which places, and many more besides, the preposition ב is prefixed. Secondly, if they would have the noun, תחלת, in any other construction than in regimen with the verb דבר, they must divest it of its present form of construction, and, if possible, remove it out of the place in which it now stands; for תחלת coming first, in the sense they would exhibit it, will, in my opinion, have a very unusual appearance. Lastly, they must do away all the accents; for surely, nobody, that is at all acquainted with the doctrine of *Hebrew accentuation*, will offer to render the words by, In the beginning, &c.: so that the Imperial critics have really done violence to the text of the Masorethae; which they absurdly enough supposed they were vindicating, in rendering the verb דבר by *communed*. This verb, though in the indicative mood, is really preceded by the word תחלת in regimen with it; something like the *gerund* in Latin, or the *infinitive mood* in Greek. This phraseology is far from being uncommon in the other prophets, but there are most examples of it to be found in Isaiah and Jeremiah. One instance of this kind I will select from Jeremiah, chap. i. v. 31.: עת פקדתיך, "The time of my visiting thee, or, the time of thy visitation from me." It is true, we may argue that such constructions are elliptical, and so may we go on to argue in almost every sentence we speak or write in any language. But this is by no means an eligible mode of considering the texture of such phraseology, which is, as well as the most common forms of construction, perfectly consistent with the principles of logic and philosophical grammar. If we prefer the supplying of the ellipse, still the sense will be the same as before: תחלת הדברים אשר דבר יהוה כהושע, "the beginning of the words which Jehovah spake by Hosea." But the former way of considering the sentence is that which every translator must adopt, to render the words faithfully; and then taking the ו, which his Lordship well remarks, as a mere *particle of specification*, a remarkable instance of which we have in Exodus, chap. xx. v. 1. In this manner the Chaldee paraphrast, the Septuagint, and others have understood the sentence; and it is in this manner that Bishop Horsley has rendered it; which the Imperial critics have had the effrontery to term *unjustifiable* and *insipid*. As to their rabbinical effusions respecting the *copulative* ו, the nature of which they modestly affirm his Lordship seems not to have perfectly understood, I must treat them as they deserve, with ridicule and contempt. That the conjunction ו, prefixed to a future verb, has the power of converting it into a past signification; and that, on the contrary, when prefixed to a preterite, it has the power of giving a future signification, are peculiarities in the Hebrew, which every one must be acquainted with. But, that the ו has *always* a copulative power, and may be resolved into the *subjunctive* one specified in the Imperial Review, is utterly false; as we have already seen in the two instances above mentioned. Let them look into the Books of Kings and Chronicles, where various transactions, differing both in time and place, are related without the smallest connection or dependence upon what precedes; and yet they all begin with the *introductory particle* ו. If this be not sufficiently convincing, let them take the first word of the Prophet

Prophet Ezekiel, or Jonah, or the first word of the Book of Esther; where, I am confident, the ingenuity of the Imperialists will fail them in finding out an *antecedent* verb to their *subsequent* copulative. I cannot however dismiss this article, without expressing, in the strongest terms, my disapprobation of the manner in which they have attempted to render the passage. It is not only unjustifiable and insipid; but, what is still worse, quite unintelligible: for what, I would ask the Imperial Critics, are we to understand by the phrase, In the beginning, pointed off by a comma from the rest of the sentence? It is besides, whatever they may think to the contrary, really inelegant; for who could bear to recite, "Jehovah commended with Hosea, and Jehovah said unto Hosea," without praying that the Imperialists would preserve this specimen of their translation, as an *acrostama* for their visitors?

The Critics next proceed to dispute with his Lordship the form of the prophecy, that is, whether it ought to be taken in a *literal* or *allegorical* sense. But, as I had no other motive, when I undertook to refute this piece of paltry criticism in the Imperial Review, than to expose their ignorance of those very points in which they affect to triumph over his Lordship's imbecillity, I hope the reader will allow me to pass over this theological dispute respecting the form of the prophecy, and to come to those critical remarks which are more immediately the object of this vindication; and where the Imperialists, as often as they indulge their vein in a species of criticism they seem so very ill calculated for, are sure to betray their poverty and ignorance of the Hebrew language. After having taken a good deal of pains to prove, that the prophecy ought to be understood allegorically, though without producing any thing new either by way of argument or observation, the Imperialists proceed to explain the meaning which those *proper names* were intended to convey, and this they perform by imposing upon us another of their ingenious principles; which is exactly of the same stamp with the former about the conjunction γ , a mere invention of their own, and if it were even true, yet the inferences, for which they seem purposely to have framed it, could not fairly be deduced from it. The substance of their principle is, in their own words, plainly this: "That the exalted names, given by the votaries of idolatry, to the objects of their worship, were changed, by the zealous servants of the true God, into similar names, expressing their worthlessness or non-existence." In classic authors, and also in the sacred writers, something of this kind frequently happens, which we call a *paronomasia*. But let us see, whether the instances they produce to confirm this principle, do not rather evince their own stupidity and ignorance, than prove the truth of what they have the boldness to assert. "What the idolatrous worshippers," say they, "called אל, al (they should have said el) God, the worshippers of the true God styled אלהי aleil, nothing." First then, I would remark, that the more probable etymology of this word is thought by some to be from the *negative particle* אל, not, and אל God; in the plural אלהים, no gods. If this be allowed, the word cannot be called a change in the way the Imperialists would represent it; but the same word negatived; a very natural way of naming the Pagan deities, which they knew to be no gods in fact, but only the workmanship of men's hands. If we prefer the other etymology, still the principle will go unsupported; because this first instance is not perfectly clear, and the other one is decidedly against it. "על, say they, seems upon the same principle to have been

been changed into *לולו*, *stercus*." Indeed then, are we to suppose a calf so very exalted a name for a divinity? The Imperialists must have a very exalted idea of that quadruped, no doubt, to contend that the votaries of idolatry called their god a calf, because this appellation seemed to carry with it a high notion of exaltation and dignity. The idolatrous Jews, I beg leave to say, never called their god a calf; but Elohim; vide Exodus, chap. xxxii. v. 1. Kings, chap. i. v. 12. 28. Both *לולו* and *לולי* are such appellations as the sacred writers have thought worthy to bestow upon them, expressing, by the one, their vile nature and inferiority to man himself; by the other, shewing their utmost abhorrence of such worthless and despicable deities: hence the frequent use of the latter in the major prophets, who, constantly following the impetuosity of their passions, have generally given them that appellation, which seemed the most contemptible and degrading. Let us now consider, for a moment, how happily they would have applied this principle of theirs to clear up the meaning of the words *Gomer*, *Diblaim*, and *Jezrael*. "*Gomer*, say they, by changing g into ch, (they should have said into b, if they would appear to have an accurate knowledge of the alphabet) signifies a *Pagan priest*." We shall soon, I believe, perceive the absurdity of making *gomer* to signify a *Pagan priest*; if we only quote a passage or two from the prophet, where *Gomer* is peculiarly the subject. Chap. ii. v. 19, 20; "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies, I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Surely, such promises of love and mercy could never be made to a few *Pagan priests*; not to mention the incongruity which the most illiterate must perceive, in making a *Pagan priest* to signify a daughter.

"Upon the foregoing principle," continue the Critics, "Hosea appears, in this place, to have changed *Jaspaim* into *Diblaim*, a word which means *figs*." I would here ask the Reviewers, if they seriously think any one will believe them, when they affirm, that *Jaspaim*, as they call it, and *Diblaim*, are similar words? The radical letters are all different; nor is there any affinity betwixt them whatever, except that they are both trisyllables, which to the Imperialists, perhaps, may seem a striking similarity. They will also have a difficult task to determine, whether the *images*, or the *figs*, are more worthy. For my part, I should certainly, without any hesitation, prefer the *figs*; which would be a choice directly opposite to that of the Imperial Critics, if they would maintain their principle to be right. In the last place, they contrast *Jezrael* with *Israel*; telling us in another part of their critique, that the *Chaldee paraphrast* has rendered it by, the *dispersed of God*; which is another egregious blunder; as the *Chaldee paraphrast* has not rendered the word by, the *dispersed of God*, but only, the *dispersed*. Nor is it true that the *verb*, from which *Jezrael* is compounded, ever signifies to *disperse*, or *scatter*, in the holy scriptures.

The next specimen of their criticism is upon his Lordship's translation of the sixth verse, which they reprehend with more than usual severity, and exult in such a tone of petulance and security, that I can scarcely refrain from laughing at their seeming determination to lash the author upon a point, which must, in the end, redound to their own loss of reputation and disgrace. The passage animadverted upon is this: "And she conceived, and bare a daughter; and God said unto him, call her name *Lo ruckam*, not beloved; for I will no more cherish with tenderness the house

house of Israel, in so much as to be perpetually forgiving them." I must here admonish the Reader, that his Lordship has an *annotation* upon the word, רחם which he rightly observes, signifies to *cherish with the tenderness of a parent*; and, that on the verb רחם, his Lordship has a *critical note*, at the end of the book, in which he assigns his reasons for having rendered it by, *to forgive*. What surprise and indignation, then, must the Reader feel, when he is informed, that the ignorant Reviewers have really confounded the two notes; imagining, that his Lordship had *understood* and *translated* רחם, in the sense of *to cherish*? I will give, in their own words, the whole of this triumphant, but self exposing piece of criticism: "Indeed, my Lord, will your Lordship be condescending enough to shew, in what place of the scriptures, or any Jewish author, it bears the sense you give it? We, however, assure our Readers, that in no place whatever, does that verb convey any such meaning as *to cherish*, the sense here affixed to it by Dr. Horsley. On the contrary, the only sense which it bears, is to *remove, deceive, destroy*: and accordingly, his Lordship has not only misrepresented, but exhibited a signification diametrically opposite to that of his original." How the Imperial Critics will extricate themselves out of this dilemma, I know not; for I believe it to be such a palpable and undeniable proof of ignorance; as is not to be met with in any piece of criticism extant. Will they plead inadvertency? But how could they mistake his Lordship's meaning, when the verb in the text is rendered by, *to forgive*? Will they insinuate, that they have purposely misrepresented the author's meaning? Then they ought publicly to beg his Lordship's pardon, for having insulted him as a scholar, and aspersed his celebrity as a divine, in so derogatory and censorious a manner, as to surpass every thing in magnitude except their own stupidity. But perhaps, they will transfer the blame upon the *press*, and alledge, that, *to cherish*, is a *typographical error*, instead of *to forgive*; which was the word they meant to criticise upon. If the learned Reader be of opinion, that, after having termed it a sense *diametrically opposite* to that of the original, they can use this pretext, with the least propriety, I am willing that they should come off so; but then, I hope, they will allow me to prove, that his Lordship has sufficient authority for giving the verb רחם, the sense we find in his learned translation, namely, that of *to forgive*; which is, I will maintain it, the *true* and *only* rendering, that a translator, who has an adequate knowledge of the language, will ever propose: vide Genesis, chap. xiii. v. 24. 26.; Exodus, chap. x. v. 17.; Chronicles, chap. xxiii. v. 21.; Numbers, chap. xiv. v. 19.; Isaiah, chap. ii. v. 9. It is also used in the sense of *to exalt*: vide Psalm cii. v. 11. Hence the substantive רחם, *proceres*, so frequently met with in the prophet Ezekiel. It has, besides, a number of other significations, most of which are only to be ascertained, according to the word that comes after it. What shall we make, then, of this *triple definition*, imposed upon the Reader with so much arrogance by the Imperial Critics? Surely, we may be allowed to pronounce it, if nothing worse, at least like the critics themselves, *extremely imperfect*.

Again, verse the 7th of the same chapter is, in his Lordship's version, worded thus: "The house of Judah with tenderness I will cherish, and I will save them by Jehovah their God; and I will not save them by bow, nor by sword, nor by battle; by horses, nor by horsemen." Where the Imperialists fancy they perceive both a *deficiency* and a *redundancy*; and,

consequently, are offended at his Lordship's manner of translating the passage. To save myself the trouble of prosecuting the vindication of Bishop Horsley's Hosea any farther, I might deem it sufficient, merely to inform the reader, that the Critics, by a fatality which seems to have precipitated them into error and mistake throughout the whole of their wretched critique, in this place, as in the preceding, are chargeable with the very heinous and shameful conduct of *misquoting*, and consequently of *misrepresenting* the author: as the word, *armour*, which they censure as too general, is not the term, which his Lordship has employed to give the Hebrew מלחמה, but *batle*. That the citizens of London and Dublin, however, may be made to acknowledge the real worth of their *literary journal*, I will, out of compliment to them, consider the prodigious display of rabbinical learning, which the Imperialists have exhibited upon this passage, with so much honour to themselves, and with such apparent claims to the applause of the literati. "The *war chariot*, say they, the principal instrument of warfare among the ancients, is omitted; whilst *horses*, and *horsemen*, are distinctly and superfluously enumerated." Perhaps they will fancy a *deficiency* and a *redundancy* in the celebrated song of Moses: Exodus, chap. xv. v. 1. "The horse and his rider hath he thrown into the sea:" as there is no mention of the *chariot* in this place; though it is evident, from a subsequent passage, that the *chariot* was also a sufferer in the general destruction: see verse 19th. "For the horse of Pharaoh entered, with his chariots, and with his horsemen, into the sea." If, then, these instances of Hebrew phraseology, of which indeed the Holy Bible contains a very great number, are to be opposed upon the grounds of deficiency and redundancy, let the charge be made out against the authors themselves, Moses, and Hosea, not their translators. But let us see, how the Reviewers would complete the sense. "The *noun* סוס (gravely observe the critics) denotes that *species* of horses, which, for its superior swiftness and pliability, was used in the chariot. For this reason we suspect, that, in conjunction with the preceding word לַחֶמֶה lecheme, war, it was intended to signify the *war chariot*. This conjecture is somewhat corroborated by the circumstance, that they are not joined, like the other noun, by the copulative ו." One would really suppose, from the very easy manner in which the Imperial Critics affect to speak of *horses* among the Jews, that they understood every species of that animal according to their *specific Hebrew names*; and that, partly to criticize with more accuracy, and partly to prevent mistake, they had defined the *noun*, סוס, to be *equus bellicosus*, or the *war horse*. I would thank these gentlemen, however, to tell me, if this be a *species*, what may be the *generic term* in Hebrew for *horse*; and also to inform me, whether רכש was not more remarkable for its swiftness and pliability. Not content with forcing this erroneous and arbitrary distinction upon the reader, they begin to indulge in conjecture, and in this, as in other cases, give us an ample testimony of their superior taste and ingenuity. That בְּסוּסִים, with the preceding מלחמה, (not lecheme as they ignorantly term it) can be construed by *war chariots*, *war horses*, or whatever they please, so as to make the *latter* an epithet to the *former*, is a conjecture, of the truth of which I deny even the possibility. The supposition is too monstrous to merit the Hebraists' attention for a single moment. And I beg leave to say, that none but the Imperial Critics would have exposed themselves to the contempt and ridicule of the learned, by mentioning such an absurdity. What they ignorantly remark of the con-

junction

junction; to corroborate their silly conjecture, serves to confirm me in my opinion, that these arrogant critics are totally unacquainted with the Hebrew language; for if they had read but a very small part of the sacred writings, in the original, they must have been sensible, that, when four or more terms are thus connected together, the copulative is generally omitted in the middle, to make way for the pause. To prove, however, that in classical authors, the *chariot* is sometimes put for the *horses*, they give us a line out of Virgil, in which I allow, that they are right for once; but unhappily for the critics, it has nothing to do with the contrary proposition, that the *horses*, in *Hosea*, are put for the *chariot*. They imagine, perhaps, that they have proved the contrary to be exemplified in Homer, by quoting the following line:

Νηυσιν ἐπὶ γλαφυρῶσιν ἐλκυσμεν ὤκτας ἵππους.

But, I deny, that Homer here uses the *horses* for the *chariot*; he really means the *horses*, or at most, by a *synecdoche*, both them and the chariot taken together. The Imperialists must be *whips* indeed, if they pretend to drive a chariot *without horses*! This sorry attempt to form an ingenious conjecture, they at last conclude, by erroneously affirming, that Dr. Wheeler appears to have understood the passage in the same sense, that is, in their sense of *war chariots*; because he has translated the words thus: "Nor in war by horses." Dr. Wheeler, it is evident, from the manner in which he has rendered the passage, had no such idea in his head as that of a *war chariot*; nor has he done any violence to the Hebrew text whatever, in giving it this erroneous turn, except that he has paid no regard to the *pauses*; a liberty, however, which the Hebraiculi of the present day mutually concede one another, conscious, I suppose, of being competent to understand the language, without the incumbrance of *vowel points, accents, pauses*, and I know not what besides, merely by the "*great law of association, and a well regulated imagination*." I must now lay before the reader the true interpretation of this simple phraseology, which has caused so much embarrassment to the *Imperial Critics*, and not a little perplexed even the great Dr. Wheeler. There is, in this place, an *hysteresis*, that is, a *preposterous order* of the terms, a figure very common both in the Old and New Testament. "And I will not save them by the *bow*, nor by the *sword*, nor by *fighting of any kind*; neither by *horses*, nor by *horsemen*." The general term, war, instead of coming first in order, is here put in the middle; which will appear evident to the least discerning, if he only replaces the words in their natural sense.

There is yet another specimen of their criticism upon verse 14th of the 13th chapter, in which, as usual, they certainly are in the wrong; but as they have displayed less arrogance and effrontery, in their remarks upon this place, than in any other part of their critique, I shall take no notice of it at present. I must, however, before I take my leave of them, caution the scribblers of the *Imperial Review*, if they would consult their own reputation, not to venture a second attack upon *Biblical translations*; especially, when the productions of learned and respectable men, to understand which rightly, much more to criticise upon them, a far greater knowledge of Hebrew than they seem to possess is indispensibly necessary. As to the part, in which I have undertaken to defend Bishop Horsley's *Hosea*, I solemnly declare, that I am actuated by no other motive, than a

desire to repel the furious assaults of ignorance, dressed in the garb of ancient and venerable learning.

J. OXLEE.

The Use of Sacred History, especially as illustrating and confirming the great Doctrines of Revelation. To which are prefixed two Dissertations; the first, on the authenticity of the History contained in the Pentateuch, and in the Book of Joshua; the second proving that the Books ascribed to Moses were actually written by him; and that he wrote them by Divine Inspiration. By John Jamieson, D. D. F. A. S. Minister of the Gospel, Edinburgh. 2 vol. 8vo. Pp. 900. 12s. Ogle, Edinburgh; Glasgow, and London.

The Recorder: being a Collection of Travels and Disquisitions, chiefly relating to the modern State and Principles of the People called Quakers. Vol. I. By William Matthews, of Bath. 8vo. 5s. Johnson.

TO THE EDITOR.

SIR,

I PROCEED to lay before you a few observations on the reviews of "Professor Jamieson's Use of Sacred History," and "Matthews's Recorder," as found in the Monthly Review of August last. You will find displayed in them, I apprehend, that spirit of Socinianism upon which I have already animadverted, and which in many instances approaches pretty nearly to the confines of Deism. You will find, at least, that some of the sentiments which I am going to point out, are such as have been before avowed by the open assailants of the Christian Revelation.

When it is considered that those peculiar (and, as we contend, fundamental) doctrines of Christianity, which bear the name of Orthodox, are founded and supported upon the express words of Scripture, we shall not wonder if those who oppose those doctrines should be particularly anxious to discover some method by which the plain import of those texts may be done away. This has sometimes been attempted by a new and forced interpretation of the words, as for example, may be shown the meaning which is given by the early Socinians to the words *ἐν ἀρχῇ* "in the beginning," at the very opening of St. John's Gospel. At other times various readings and conjectures have been resorted to for the purpose of altering the passages: but as this would go but a little way towards removing the difficulty, some more intrepid critics have taken the very effectual method of rejecting as interpolations all those passages which were not otherwise to be got over. This was the case with the ancient Heretics, who availed themselves very largely indeed of this specific; and, indeed, in those days it could more easily be done than now, when the diffusion of copies, by means of printing, and the other helps to learning which are so much at hand, enable any tolerable scholar to pronounce with accuracy upon the integrity of particular texts. In our days, therefore, what has been done in this way has usually not extended very far; whole chapters and Gospels have not been rejected, as they were by Marcion and others: the removal of a word or two has been all that has been contended for. One only writer, but he indeed of great eminence in his sect, has ventured to tread in the steps of those ancients whose doctrines he followed: Dr. Priestley, you will remember, in some of his later publications, has openly attacked the miraculous conception of our Saviour,

various, and insisted upon rejecting all that part of St. Matthew and St. Luke where it is detailed. This, however, gave pretty strong disgust to many, even of his own party; he has not therefore had many, if any, open followers in this respect. Still the same spirit is to be discerned among many of them: but the attack is made more covertly, and the ground broken at a greater distance. As the authenticity and correctness of the New Testament are not easily to be shaken, the batteries are planted against the Old, which is supposed to be more weak and assailable. When once the credit of that is shaken, and considerable breaches are made in it, it is justly supposed that the other part also of the Bible will then lie more open to attack. The reverence which is yet entertained for the Holy Scriptures, and the faith in their general inspiration being thus shaken, much less opposition will be made to the garbling of any passage which is obnoxious to the particular sect.

Whether these observations apply to the Monthly Reviewer, is what your readers may judge from the extracts which I shall now proceed to make.

The critic begins with pointing out some errors into which divines are apt to fall; "Whether," he says, "it be owing to the habits of their clerical profession, as being occupied in searching after many meanings in a text where only one is apparent; and in promulgating speculations from the pulpit without the fear of contradiction; or, whether it arises from a superstitious contemplation of the Holy Scriptures, &c." Into these errors, thus modestly (and decently towards the Clergy) accounted for, it seems that Dr. Jamieson has fallen: "he has," it seems, "endeavoured sometimes to defend what is absolutely untenable: and at others to apply Sacred Scripture to uses for which many will think it could never be intended." The latter of these supposed errors, that is, Dr. Jamieson's reasoning upon the typical character of the Israelites, I shall not meddle with: First, because there may be more room for question in it, and because it only affects the *interpretation* of Scripture. The other charge against the doctor, the reader will see, strikes at its *authenticity*. What is "*so absolutely untenable*" in the critic's idea, is no less than the genuineness of the Old Testament. He begins the attack, by stating, that the "integrity of the Hebrew text" has been given up by "the most learned critics;" and, he adds, "since interpolations are allowed to have crept into the New Testament, why might they not be suspected to have insinuated themselves into the Old Testament?" Certainly, I say, if only the sort of interpolations in the Old Testament were contended for, which have been allowed to have taken place in the New Testament.

For, Sir, your readers, cannot but be aware that all the various readings, all the interpolations which have been discovered, or are supposed by any body to have been discovered in the New Testament, have not in the slightest degree affected any one material fact or doctrine contained in that book. But is it only such sort of interpolations as this that the critic imputes to the text of the Old Testament? Is it not rather a direct and wilful falsification of material facts? Let him speak for himself. "He (Dr. J.) seems to us to have imbibed too much of the *superstitious reverence of the Jews for the Pentateuch*, and in consequence to have undertaken a defence of it against all objectors. In maintaining the *authenticity of it and of the Book of Joshua*, and the perfect accuracy of every relation which they contain, he rests his assertion on the faith of the Jews in them, and maintains that this people (who were credulous

lous to a degree—*credat Judæus*;) were less subject to imposition than any nation we are acquainted with."

This is pretty well, Sir; but this is not all. "Sufficient evidence (he goes on) of the *leading facts* of the Jewish History unquestionably exists; and it would be the extreme of scepticism to suppose the *whole* to be a fiction." (Wonderfully candid indeed!) "On the other hand, however, it is not unreasonable to conjecture that the narrative, in some places, has been a little *heightened by Eastern figure and exaggeration, assisted by national vanity*. When we consider the incredible tales and traditions to be found in the Talmud, and other writings esteemed by this people, we cannot compliment them with being less subject to imposition than any other nations."

I trust, I need not make many comments upon such observations as these. I would however ask the Critic, who just before has argued from the New Testament to the Old Testament, whether he means, by and bye, to apply this reasoning of his to the Gospels also: are we by and bye to have "Eastern exaggeration and figure," and "national vanity," called in to account for certain *mysterious doctrines* (as he elsewhere calls them)? If so, let the gentleman speak out, and we shall know how to deal with him.

Will he, however, in the mean time, permit me to remind him, that the Pentateuch contains what was called "the law," and that Our Saviour (an authority I suppose yet admitted by all sects of Christians) refers to it over and over again: that he even declares that he came to "fulfil" it? That to the "relations which it contains," such references are made by him and his Apostles as can leave us no doubt of their being "accurate." That since we know that we have it as it was in our Lord's time, it is not credible that we should thus have been referred to it without qualification or caution, if it had been corrupted or interpolated in any material degree.

As to what he says of the Talmud and of the credulity of the Jews, does he not know that when the Talmud was compiled, they were a very different people indeed from what they were when they had exclusively the custody of the Holy Scriptures? Nay, that the very extravagance of the tales in the Talmud, is a proof of the inspiration of the Old Testament. Since it shews the difference between the word of God, and the inventions of men? Since it furnishes a pretty strong proof that they did not forge the Bible? As to his proverb, let him remember, that the writer in whom it is found did in the same breath disclaim all belief in miracles and in a Divine Providence—

"*Credat Judæus Apella*

Non ego; namque deos didici securum agere ævum;

Nec si quid miri faciat natura, deos id

Tristes ex alto cœli demittere testis*."

Does this gentleman also profess the doctrine of Epicurus? or does he believe this author to be deserving of any credit in this particular? As to what he says afterwards of the conclusion of Deuteronomy, this has been long ago and repeatedly answered †. But that we may have no

* Hor. Sat. lib. i. Sat. v.

† See Kidder's Preface to the Pentateuch.

doubt of the *liberality* of the Critic's sentiments, of his *ingenuousness* and *manliness**, he proceeds directly to give the lie to the sacred penman. Speaking of the destruction of the nations of the Canaanites, he says, "We hesitate not to say that we should even adopt Dr. Geddes's solution of the difficulty, rather than attribute the *ferocious cruelties of the Jews* towards the men, women, children, and cattle of the Canaanites, to an express injunction from Jehovah."

Now, Sir, I will venture to say that there is no point more distinctly and unequivocally stated in Scripture than this "Express injunction from Jehovah." Nay, Sir, and so far are the Jews from being chargeable with "*ferocious cruelty*" in that respect, that they even disobeyed that injunction in several instances, and were punished for that disobedience. It was told them that the nations whom they left, contrary to God's commands, should be "thorns in their sides;" and it was so. The Monthly Reviewer therefore here directly charges the Old Testament with deliberate falsehood. As to the fact itself, we know how it has been made use of by the enemies of revelation; but full and sufficient answers have been given to them. One of them now lies before me, and as it is both concise and full, and from a pamphlet little known and long out of print, I cannot resist the temptation of copying a part of it, for the satisfaction of such of your readers as have not considered the subject.

† "The point seems to lie in a very short compass. Has God authority over his creation, or has he not? And has he a right to punish daring wickedness in this world? If he has, may there not be reasons of wisdom in some cases to exercise that right? To visit a dissolute, profligate people with the rod of his vengeance; to leave them a monument of his hatred to sin, and an example of terror to the rest of mankind? If the Canaanites were guilty in the degree they are represented in Scripture, guilty of dishonouring God by the most abominable idolatries, and of disgracing human nature by the foulest immoralities, where lies the injustice of calling them to judgment? And if the constitution of the Hebrew government was peculiarly framed against the reigning idolatry and vices of the age, and that people were to be a standing instance of God's favour to true religion, is there any colour of weakness, is there not rather a great appearance of wisdom, in executing the sentence by their hands? ‡

"It is to little purpose to talk of weeping, bleeding, fainting, dying mothers, with infants torn from their breasts, &c. &c."

This is the language of craft, speaking to the passions, not to the reason of man. If the measure of their iniquity was full, if they deserved punishment, and God had a right to punish, there remained yet another tribunal to correct all inequalities. If infants, or a few innocent persons suffered, as will always be the case in general calamities, "they were still in the hands of a merciful God, who disposed of them no doubt in a manner the most suitable to his wisdom and justice."

I think, Sir, I need not add much more. I might refer you to the Re-

* Vide p. 373. "We must be ingenuous and manly."

† Case of Abraham, &c. considered. London 1746. See Dr. Jortin's opinion of this pamphlet. Dissert.

‡ See also another pretty sufficient reason in Deut. vii. v. 4.

view of Eichhorn's book in this very Review, where you would see a complete specimen of the zeal with which some men proceed in their demolition of the sacred Canon. They cannot be ignorant what must be the effect of thus taking from us the inspired writers piece after piece. They reason like the writer before cited,

"Demo unum, demo item et unum,
Dum cadat elusus ratione ruentis acervi*."

To what this practice points ultimately, I have already mentioned. "We are," says the Critic, "to read history with a view to facts, and not creeds." As if the belief of a Christian were not founded on facts, and as if it were not of those facts thus forming the foundation of our faith, that the sacred history is compounded? But, Sir, the process intended to be pursued is, that a few facts, not apparently the most essential, are first to be questioned; afterwards, as we are more used to the process, other more important facts, and then the doctrines are to fall of course.

Having been so long upon this, I shall say little of the other article (Matthews's Recorder). What struck me most forcibly was what I have before observed, the solemn impudence with which this Reviewer treats the doctrine of the Trinity as a question quite obsolete. "It is somewhat singular," says he, "that the controversy on the doctrine of the Trinity, after having been so generally put to rest in other Churches, should be maintained by the Quakers. In what an age of novelties do we live!"

Where, Sir, I will ask, in what Church or sect of Christians is this question supposed to be at rest? Do the divines of our Church cease to preach the doctrine? Do the self-called Unitarians forbear to impugn it? Does Dr. Toulmin, Mr. Belsham, did Dr. Priestley, leave it undisturbed? Does this Reviewer himself consider it as "at rest," whenever an opportunity offers of sneering at it, or of hinting any thing to its discredit? How indeed can it ever cease to be a matter of the most serious concern to any thinking man, whether on the one hand, by worshipping Christ, he constitutes himself an idolater; or whether, on the other, by rejecting Christ's divinity, he incurs the guilt of denying his God? But there is a policy in treating the subject in this manner which is obvious enough. It tends to make the question appear either unimportant, or as not admitting of a decision; consequently to make men indifferent to it, and even expose it to contempt. It is flattering to the partisans of Socinianism; for they will take it as if they had put their adversaries to silence; while it leads the advocates for the true doctrine into a false security, and encourages them to abate of that vigilance, which is as necessary now as at any former period.

With respect to what is said of Hannah Brand; I shall observe that this lady is one who, like the Reviewer, will not believe that any of the wars in the Old Testament could have been carried on by the command of the Almighty; she also denies the miraculous conception of Christ. Of course the Reviewer must think her hardly dealt with. It is indeed not very perceivable upon what grounds the "Friends" could object to any of their members maintaining these or any other the most extravagant doctrines. I believe that, in asserting her right to the utmost latitude of speaking and

of thinking, she is, as she asserts, consistent with Barclay, and all their most esteemed teachers. When, however, the society thus shew themselves shocked by these and other necessary consequences of their principles, it leads to a hope that they will soon see the folly of their schism, and re-unite themselves to the body of the Church; which, may God grant.

I am, Sir, your's,

January 26th,

T. L.

The Edinburgh Review or Critical Journal for April 1863—July 1863. To be continued Quarterly. Vol. II. 8vo. Pp. 538. Constable, Edinburgh; Longman and Rees, London.

AFTER we had published a fair account of the first volume * of this occasionally able and uniformly abusive Journal, we were favoured by different correspondents with so many detections of the base arts of its writers and conductors in particular cases, that we thought it needless to examine it volume by volume, as we would examine a work calculated to go down to posterity. Such is still our opinion; but we have been so earnestly urged to resume this part of our labours by men to whose judgment we are accustomed to bow, that we have resolved, we confess reluctantly, to give, at least, a sketch of the contents of the *Edinburgh Review* as its volumes successively appear. To wade through masses of indiscriminate abuse and scurrility is however no pleasing task; and as we hope, for the honour of the nation, that the second volume of this Journal is already forgotten, our sketch of its contents shall be very short.

It consists of forty-nine articles written in the same spirit, and deserving the same praise and the same censure with the fifty-two articles of the first volume. Some of them are, on the whole, good; some are tolerable; but by much the greater number are detestable. In one of them we meet with a review of certain poems by the noted *Thelwall*, which so exasperated the spirit of that worthy member of the Corresponding Society, that he made a furious attack on the *Edinburgh critics*, in a letter addressed to the gentleman who is known to be their chief. That pamphlet we have mislaid; or we should certainly exhibit to our readers a large specimen of a controversy carried on between men so justly distinguished, and so equally matched in wisdom and in wit. But we must content ourselves at present with enumerating the articles of the volume before us, and with giving our readers an opportunity of appreciating the merits of its authors, by analyzing one or two of those articles.

This volume, like the former, consists of two numbers, of which the contents of the first are as follow: 1. *Gentz, Etat de l'Europe.* 2. *Collins's Account of New South Wales, Vol. II.* 3. *Shepherd's Life of Poggio Bracciolini.* 4. *Accounts of the Egyptian Expedition—Regnier's State of Egypt—Sir Robert Wilton's History of the British Expedition—Captain Walth's History of the Campaign—Anderson's Journal of the Forces.* 5. *Hayley's Life of Cowper.* 6. *Fievée, Lettres sur l'Angleterre.* 7. *Lamb's John Woodvil, a Tragedy.* 8. *Woollaston on Prismatic Reflection.* 9. *Woollaston on the Oblique Reflection of Iceland Crystal.* 10. *Hatchet's*

* See our Sixteenth Volume.

Analysis of a New Metal. 11. Guineas an unnecessary and expensive incumbrance on Commerce. 12. Vallancey's Prospectus of an Irish Dictionary. 13. Ritson on Abstinence from animal food. 14. Percival's Account of Ceylon. 15. Villiers sur une Nouvelle Theorie du Cerveau. 16. Pinel. Traité sur l'Alienation Mentale. 17. Delphine, by Madame de Staël II. Istein. 18. Belsham's Reign of George III. Vol. V. and VI. 19. Charles et Marie. 20. Memoirs of the Philosophical Society of Manchester, V. I. V. Part II. 21. Thelwall's Poems. 22. Sturges on the Residence of the Clergy. 23. Sir John Sinclair's Essays. 24. Dalzel's *Collectanea Græca Minora*. 25. Wyttenbach's Plutarch. 26. Stewart's Life of Robertson. 27. Mant's Warton's Poetical Works. 28. Hey's Surgery.

The only remark that we shall make on these articles is, that some of them are ill-chosen. Critics, who undertake to review every thing which issues from the press, must, of course, take notice of school-books, and even of ephemeral pamphlets or party politics, however insignificant; but what had the sublime genius of the Edinburgh Reviewers, who profess to confine their notice to books of CELEBRITY, to do with selections, for the use of schools, from the Greek poets, and with such publications as the tragedy of John Woodvil? Dalzel's *Collectanea* is indeed a judicious selection; but as it is not an original work, it cannot be a work of great celebrity; and in the opinion of our Reviewers Mr. Lamb's tragedy is below contempt!

In the second number of this volume are reviewed, 1. Miss Baillie's Plays on the Passions. 2. Catteau, Tableau des États Danois. 3. Heyne, *Homeri Carmina*. 4. Wittman's Travels in Turkey, Asia Minor, Syria, &c. and into Egypt. 5. Comparative View of the Huttonian and Neptunian Systems of Geology. 6. Transactions of the American Philosophical Society. 7. Vindication of the Celts, from ancient Authorities; with Observations on Mr. Pinkerton's Hypothesis, concerning the Origin of the European Nations, in his modern Geography and Dissertation on the Scythians or Goths. 8. Dallas's History of the Maroons, including the Expedition to Cuba, for the purpose of procuring Spanish Chasseurs, and the State of the Island of Jamaica for the last ten years, &c. 9. Warner, *Nouvelle Theorie de la Formation des Filons*. 10. R. and M. Edgeworth's Essay on Irish Bulls. 11. Lord King's Thoughts on the Restriction of Payments in Specie at the Banks of England and Ireland. 12. Walmer's Defence of Order; a Poem. 13. Home's Description of the Anatomy of the Ornithorynchus Paradoxus. 14. Dr. Craven's Discourses on the Jewish and Christian Dispensations, compared with other Institutions, &c. 15. Davis's Travels in the United States of America, during 1798—1802. 16. Fuseli's Lectures on Painting. 17. Moore's Odes of Anacreon. 18. The Trial of John Peltier, Esq. for a Libel against Napoleon Buonaparte, &c. 19. Governor Pownall's Memorial, addressed to the Sovereigns of Europe and the Atlantic. 20. Dr. Darwin's Temple of Nature; a Poem. 21. The Works of Lady M. W. Montague.

Of these works, as well as of those selected in the former number, there are some which will never obtain celebrity. What, for instance, is the merit of R. and M. Edgeworth's Essay on Irish Bulls, that it should have been entitled to the notice of critics, who deem so many works of science, both ethical and physical, unworthy of their attention? If their own account of it be just, that Essay has no merit; for, with an elegance of phrase

phrase peculiar to themselves, they call it "a rambling, scrambling book;" and boldly aver their *certainty*, that "the *author*, when he began any sentence in it, had not the smallest suspicion of what it (the sentence) was to contain!" Yet the Edinburgh Reviewers "with their Journal to be distinguished, rather for the *selection*, than for the number, of its articles."*

Of the articles composing this volume our attention was most forcibly drawn to that, which professes to give an account of *A Comparative View of the Huttonian and Neptunian Systems of Geology*. The Edinburgh Review of Professor Playfair's *Illustrations of the Huttonian Theory of the Earth* is one of the soundest and soberest pieces of philosophical reasoning that we ever met with on such a subject; and as this *Comparative View* is a professed answer to these Illustrations, our curiosity was strangely excited to see how critics, who censure every book which they review, could contrive to censure this book without contradicting themselves. Their task was difficult; but they have performed it with considerable address. We do not indeed in this article discover the hand of that master, who so completely demolished the impious theory of Hutton; but we perceive much good sense and sound reasoning blended indeed with some positions contradictory to those which had been established by the former Reviewer, and which appear to us erroneous and ill-founded.

The reviewers, after congratulating themselves on their being converted to neither system; stating with sufficient precision the points in which the two systems ought to be compared; and justly observing that a demolition of the one is far from being an establishment of the other, censure the author of the *Comparative View*, for the confidence with which he pretends to *demonstrate* the falsity of the Huttonian hypothesis. His demonstration is as follows.

"It is an invariable and essential property of heat, to diffuse itself over space till an equilibrium of temperature is established: and where there is only solid matter, as the medium of diffusion, its distribution is more rapid. If an intense heat has always existed at the central parts of the globe, this heat must diffuse itself towards the circumference, and the diffusion of it must continue till the whole arrive at a common temperature. The arrangement, therefore, contrived in the Huttonian system for the successive renewal of the habitable part of the globe, and repairing the waste to which it is subjected, is inherently defective. It is always becoming less fit to produce its effects, as the heat at the centre must always be diminishing; and it must come at length to be subverted by the temperature being rendered uniform over the whole." (Pp. 50, 51.)

This is the first argument quoted by the critic from the anonymous author of the *Comparative View*: to which he adds from the same author the following paragraph.

"Heat, it is sufficiently known, is propagated through dense bodies with considerable celerity. If a central fire, therefore, of the greatest intensity exist, the heat must be propagated through the substance of the earth towards its surface; and this propagation ought to be such, that, even in that period of time of which we have authentic records, its effects ought to have been apparent. Yet we have no reason to believe that there is any change

* See the Advertisement prefixed to the 1st Volume.

in the medium temperature of the globe. The climate of particular countries may be altered, from cultivation, or other local circumstances; but no important general alteration appears to have taken place; if it had, its effects must have been conspicuous, by symptoms too well marked, not to indicate their cause. Nay, no change of this kind appears to have happened for a much longer period than that which man has ascertained. It may be affirmed, that the temperature which at present prevails, is that necessary for vegetation, animal life, and, in general for all the operations of nature; nor could a habitable world like ours have existed with a medium temperature many degrees inferior to that which now prevails. The heat at the surface, therefore, must have always been nearly the same; and though a central heat has been existing, according to the Huttonian theory, for that immense succession of time, during which our world, and others preceding it, have existed, there has been no propagation of it through the substance of the earth. If we can rely on any deduction whatever from the knowledge we possess, we may rest assured, that a system involving such a supposition is false; nor would it be easy even to imagine any process of reasoning by which its falsity could be more clearly demonstrated." (Pp. 53, 54, of the Comp. View.)

The inference seems to be fairly drawn; but says the Edinburgh Reviewer,

"The whole force of this argument depends, as it appears to us, upon assuming that as a part of the Huttonian hypothesis, which the Huttonians will never admit, viz. that there is, in the subterranean region, only a limited quantity of heat, which is cut off from the possibility of receiving any increment or supply. Upon this supposition, indeed, the intensity of the heat must be in a perpetual state of diminution, and it must necessarily come in time to be diffused pretty equally throughout the whole surrounding mass. But the Huttonians, we conceive, have never limited themselves to such a certain hoard or deposit of heat. They have proceeded upon the supposition of a perpetual fountain or source of it; and have invented a variety of hypotheses, which, though not very probable, are not *demonstrably false*, to account for the phenomenon of its constant production in that particular situation. Now, we apprehend, that the demonstrative argument derived from the tendency of caloric to diffuse itself, loses much of its cogency when applied to this view of the case." (P. 340 of the Rev.)

The critic who wrote this paragraph, should have written in the singular number; for the Edinburgh Reviewers, in a body, do *not* apprehend that the demonstrative argument derived from the tendency of caloric to diffuse itself, can lose any of its cogency in any case whatever that is consistent with the known laws of nature. The case which is here supposed, the masterly reviewer of Playfair's *Illustrations of the Huttonian Theory*, justly compares to that of 'a dragon eating up the moon in an eclipse, or of the tides being occasioned by the gills of a leviathan at the pole.' The reader will find his reasoning stated in his own words in the five hundred and twenty-first page of our sixteenth volume, to which we therefore refer,* as to an argument which none of the satellites of Hutton will ever refute without rejecting the received laws of philosophizing.

* In that argument, as quoted by us, the word *senses* is printed for *causes*.

Our present critic, however, so completely loses sight of the reasoning of his predecessor, that, in the following extract, he seems to assume as a fact, what his predecessors had demonstrated to be impossible.

"If quantities of heat be generated successively at a great depth under the surface (the Huttonians contend that it is generated at the centre), all the conditions of the Huttonian hypothesis will be fulfilled, without any of the absurd consequences that the author of the Comparative View has declared to be inseparable from it. If the heat, so generated, be inclosed among bodies through which heat is but slowly transmitted*, it may plainly preserve its expansive activity for a very long time, without increasing the temperature of the surface of the earth. The heat of a pretty large furnace, raised to 200 degrees of Wedgewood, is scarcely perceptible through two or three feet of ordinary mercury; and the surface of lava may often be walked upon with impunity, while the fluid matter is only covered with a crust a few inches in thickness. Still, however, it is no doubt true, that the inclosed heat will transpire, however slowly; and that the process will end by reducing the whole mass to the same temperature. But then it ought to be recollected, that the mass, here, is not the globe of the earth only, but the whole material universe; and the equalization of temperature is retarded indefinitely, partly by the immense extent of the sphere itself, and partly by the FACT, that it contains within it various springs and sources of heat, in the neighbourhood of which the temperature must always be incomparably higher than in a mere remote situation. From a central fountain, which is always full and overflowing, heat penetrates slowly, and in small quantities, towards the surface of the earth. In its diffusion over this increasing circumference, it must be gradually diminished in intensity, and what reaches the surface is partly taken off by the atmosphere, and partly radiated towards the other planetary bodies around it. There are two errors then in the argument of the author before us; since there is, according to the Huttonians, not a store or magazine only, but a spring and source of heat at the centre; and since the diffusion of this heat is not limited or stopped by the solid surface of the earth, but continues onwards, and is propagated to the air, and the remoter bodies in the heavens." (Pp. 340, 341.)

A series of more unphilosophical hypotheses than are here strung together, will not readily be found within so small a compass in any other work that has obtained the smallest reputation. As the critic's predecessor has already demonstrated the impossibility of a spring or source of such heat as we are acquainted with, at the centre of the earth; and as the received laws of philosophical investigation oblige us to admit of no other kind of heat without proof of its existence, we might dismiss the whole paragraph as unworthy of notice. So obliging, however, is our critic, that he affords to his opponents various opportunities of attacking him with every advantage that their hearts could wish. Whilst he piles hypothesis upon hypothesis, dignifying them with the name of FACTS, he constructs them all of such materials,

* This language is inaccurate. It is only when heat passes through bodies with the same velocity as through free space, that by chemists it is said to be transmitted: when it passes slowly through bodies, it is said to be conducted through them. This distinction is of importance, since it cannot be doubted that heat is transmitted and conducted through bodies by very different processes.

that even were the foundation perfectly solid, the superstructure could not stand.

Thus, admitting this inconceivable source of heat at the centre of the earth; admitting the slowness of its progress towards the surface; and admitting likewise that, when it has reached the surface, part of it is taken off by the atmosphere, and part of it radiated towards the other planetary bodies; it will still be evident that, on the Huttonian hypothesis, the whole globe which we inhabit must have long ago required a degree of temperature greatly surpassing that of red hot iron! If at one time the earth gives out heat to the atmosphere, at another it derives heat from it; and what it loses by radiation towards the other planetary bodies, is surely more than supplied by the radiation of those bodies, including among them the Sun, towards it.

We shall, however, to oblige a generous adversary, suppose that these reciprocal radiations of heat from the surface of the earth on the one part, and from the planetary bodies on the other, do nothing more than counter-balance each other; still there remains to heat our globe, a central fountain which has been always full and overflowing—not for six or seven thousand years, but, as Dr. Hutton himself expressly supposes, for a duration, which has had no beginning, and will have no end. If this had indeed been the case, does it not follow, not only that the temperature of the earth's surface would long ago have been as high as we have said, but also that the earth itself, as the former Reviewer observed, must have been continually dissolving; so as e're now to have filled the orbit of the moon?

With our critic's leave, therefore, the demonstrative argument of the author of the Comparative View against the Huttonian hypothesis remains in full force, so that, we think, he might fairly conclude, that

"There is an accumulation of proof, which prejudice itself, we should be tempted to believe, could not resist; and which is more than sufficient to establish the conclusion, that whatever praise may be due to the Huttonian system as a splendid hypothesis, it has no claim to the more exalted rank of a just theory." (P. 57 of the Comp. View.)

But whilst with that author we reject with indignation the Huttonian hypothesis which the national spirit of the Scottish philosophers has long laboured to impose on the world as a legitimate theory; we agree with the Edinburgh reviewer, in thinking the Neptunian hypothesis liable to objections equally insurmountable. Indeed all the theories of the earth that we have seen, are combinations of ingenuity, impiety, and absurdity; and the very attempt to construct such theories appears to us a desertion of the first principles of the Baconian philosophy from which all hypotheses are expressly excluded. The display of wisdom in the world which we inhabit; the obvious adaptation of means to ends; and the benevolent object of these ends, compel us to resolve all the laws of nature into the will of some supreme and benevolent intelligence; but our theorists exclude intelligence from the system, and heaping hypothesis on hypothesis, derive all those events so admirably adapted to promote the happiness of sentient beings from the mere mechanism of fire and water! This is indeed to establish a principle among them, that our Reviewer objecting to the reasoning of the author of the Comparative View, says,

"It may fairly be demanded of the Neptunist, in what way he accounts for the ultimate deposition and crystallization of the substances harmoniously dissolved in water. As their affinities were so exactly balanced, they ought clearly

clearly to continue in solution for ever; and if he is *obliged to recur to divine interference* on the occasion, it is *just as allowable to suppose* that the Creator formed the world originally, as we find it at this day, with all those equivocal and delusive marks of aqueous or igneous agency, by which our theorists have since been confounded." (P. 342 of the Rev.)

It is infinitely more allowable to suppose this, than to admit either theory; for without the interference of divine agency, the very language of both theories, and even of all philosophy is non-sense. Philosophers talk indeed occasionally of *power*, and call attraction, repulsion, and chemical affinity the *powers of nature*; but this is mere metaphorical language, for power independent of intelligence and volition is inconceivable; and the word *power*, when so used, is a sound indeed, but has no meaning.

Having thus shewn how incompetent the Edinburgh Reviewers are to direct the public judgment on questions in philosophy, we meant to exhibit a specimen of their reasoning powers as lawyers, in their remarks on the *trial of John Peltier, Esq. for a libel against Napoleon Buonaparté, the First Consul of the French Republic*; but this is rendered unnecessary by our own review of that work, to which the reader is therefore referred *. When he has perused that Review with attention, having previously read the work reviewed, he will be able to judge of the merits of the following paragraph.

"Nothing can be clearer, we think, than the merits of the trial. Neither the ingenious sophistry of an advocate, nor the unmanly evasions of his client, can disguise the tendency or the intention of a direct incitement to assassination. The result was such as, on all similar occasions, (a similar occasion is not likely to recur) may be expected from a Middlesex Jury, and from the resolute unclouded calmness of English justice; which neither intimidated by appearances of a gathering storm †, nor inflamed by the circumstances of temporary irritation, adheres to the formal administration of general and fixed rules; and at a period when all the bonds that held the European Commonwealth together are untied, when all the international arrangements once founded on reciprocal forbearance appear broken up, is the last to retain a sense of ancient rights, a veneration and observance of ancient maxims." (P. 477.)

When we first read this paragraph, our minds were filled with astonishment; but that astonishment has since ceased, upon our discovering that, in some parts of the United Kingdom, the law of libel is so understood, that a man may with much greater safety defend his neighbour's character than defend his own! That the former has been deemed harmless, and the latter a crime!! If such be the sentiments of the Edinburgh Reviewers, they will, of course, applaud as well the Jury which acquitted those members of the Corresponding Society, who were tried for high treason against the government of their *own* country, as that which found Peltier guilty of a crime, in having published what had a *tendency* "to degrade and revile" the most rancorous *enemy* of their country.

* See our Sixteenth Volume, p. 80. &c.

† The appearances of the gathering storm operated against M. Peltier, as he has himself completely proved in his well written introduction to the trial. See our Review already referred to.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

IN your Review for August last, (which, in the remote corner of his Majesty's dominions where I reside, was not received till yesterday the 1st of November, 1804,) a correspondent, who takes the signature of *Phosphilos*, has favoured the public with a "New Illustration of a Passage in Virgil," which occurs in the 4th Georgic, viz.

"Nam quâ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura phæelis;
Quâque pharetratæ vicinia Perfidis urget,
Et viridem Ægyptum nigrâ sæcundat arenâ,
Et diversâ ruens septem discurrit in ora
Usque coloratis ambis devexus ab Indis;
Omnis in hac certam Regio jacet arte salutem."

Of this passage, in the opinion of *Phosphilos*, all the commentators have suffered the true interpretation to escape them. The only comment, however, that he specifies, is that of La Cerda, which has been long since disregarded. In what particular, then, does this new interpretation differ from that which has been commonly received? Simply in making *vicinia Perfidis* take place of *amnis devexus ab Indis*, in the important office of fertilizing Egypt by the annual deposit of a rich manure: "Vicinia Perfidis urget ut sæcundat viridem Ægyptum nigrâ arenâ." In plain English, "the nearness of Persis urges and fertilizes green Egypt with black sand."

To support the grammatical license of this arrangement, in favour of *vicinia*, Virgil is supposed to have taken a *poetical license* with *quâ*, which, though expressed only twice in the text, is found to be requisite a third time, and is therefore to be interpolated, for the sake of giving the river a fair access to the *septem ora diversa*, through which he is to pass.

In defence of this interpolation, our critic affirms, "that such omissions in the poet are not only admissible, but very graceful and elegant;" and, to corroborate his assertion, he refers to a passage in the 3d Georgic, "where Virgil (he says) omits a repetition of this word (*quâ*) although the sense undoubtedly requires it:" but I venture to affirm that, in both cases, the critic is undoubtedly mistaken.

He had just before designated the Nile as a river of Ethiopia; but he now finds a proof in Sallust, "that the Nile rises in a country distinct from Ethiopia;" for that historian says, "Post eos (Gætulos) Æthiops esse. Dein loca exusta solis ardoribus." In these *loca exusta*, therefore, must be the source of this wonderful river; and this is adduced as "another testimony of the true interposition of *quâ*!"

But this is not all. "In further confirmation of this construction, let me (says he) remark with what propriety *ruens* is applied to the Nile, when hurrying with impetuosity through Ethiopia, and frequently obstructed in his channel by huge crags and impending steepes; nor do I think it consistent with the refined judgment of Virgil to apply the epithet to the course of this river, when flowing in a broad and smooth expanse through the

the ample plains of Lower Egypt." No; he applies it to the river in that part of his course where, from the *height* of that "broad and smooth expanse," he rushes into the sea.

Once more—"to add greater force to my observation, let me point out (says this indefatigable commentator) the beautiful analogy, the connection and symmetry, that subsist between the different parts of this description, according to this construction: first, we see the Nile, where he expands his mighty waters in silent majesty along the regions of Upper Egypt, and through seven mouths pours his accumulated streams into the ocean; next, we observe him passing through the spacious vallies of Lower Egypt," &c. It is, then, in *Upper* Egypt that the Nile, having expanded his mighty waters, pours them into the ocean; *after which*, he passes "through the vallies of Lower Egypt!"

Such is this "New Illustration of a Passage in Virgil," which has found a place in the Anti-Jacobin Review. Had I met with it in any other periodical publication, I certainly should have passed it by in silence. But permit me, Sir, to say that, in common with all true friends of learning, religion, and loyalty, I feel a deep interest in the reputation and success of your labours; and I am persuaded that I am far from singular in having been struck with surprize on seeing such a piece of criticism in such a place. My surprize, however, may possibly be owing to my own want of taste and judgment; if so, I wish to be convinced of my error; and I therefore hope you will so far indulge me as to admit this letter among your miscellaneous articles: and, as it is but fair to give *Phosphorus* an opportunity of making reprisals, I will beg leave to subjoin a comment of my own, which I submit to discussion with a mind unbiassed and open to conviction.

Why may not La Cerda's opinion, in one particular, be right? Classical authority is said to be wanting for the plural of *vicinium*; if so, let Virgil's authority supply the defect; for the only proper question, in this case, is, not whether the same word is known to have been used by any other good writer, but whether its use will contribute to a more natural and intelligible construction of the passage under consideration. I think it will; and I therefore propose the following arrangement, as expressive of what I take to be the true interpretation:

"Nam quæ gens fortunata Pellæi Canopi accolit Nilum, effuso flumine stagnantem, et vehitur circum sua rura pictis phaselis; quæque amnis, devexus usque ab Indis coloratis, urget vicinia pharetrata Persidis, et fecundat viridem Ægyptum nigrâ arenâ, et ruens, discarrit in septem ora diversa; omnis regio in hac arte jacet certam salutem."

"For where the inhabitants, near Alexandria, have their plantations on the banks of the Nile, which, when its flood is poured forth, spreads into a lake, and are carried round their farms in painted barges; and, where this river, having descended even from the country of the swarthy Indians, presses against the borders of Persis, and fertilizes the green tracts of Egypt with muddy sands; and, when falling into the sea, runs through seven distinct outlets: the whole region relies with confidence on this art."

I am, Sir, your constant reader,

ARISTÆUS

POETRY.

POETRY.

The following political Parody has, we understand, found its way into some of the public Prints. As it gives a fair representation of the character and conduct of a man whom his Party hold up to the world as the mirror of "political wisdom and integrity," to use his own words, as applied to that dreadful source of human woes the French Revolution, we think it deserves a less fleeting existence than could be expected from the journals of the day, and therefore present it to the Public in a more correct shape. It is evident that many political changes have taken place since the Poem was written, but none that can make it less acceptable to our Readers with a reference to the hero of the Piece.

ELEGY.

WRITTEN ON A COUNTRY HILL-SIDE.

THE folly (a) of the War at length is o'er,
 The grateful People hail the Peace (b) with glee,
THE PARTY now my counsels seek no more,
 And leave the World to Solitude and me.

Now fades the last faint hope of future pow'r,
 And all Mankind our scatter'd Squadron shun,
 Save where some Mongrel turns in lucky hour,
 Or needy **GENIUS** flies a threat'ning Dun.

Save that, among the title-varnish'd (c) tribe,
 Some wealthy (d) Dupe, inclin'd to purchase fame,
 Our leading Patriots may with banquets bribe,
 In fond ambition of a Statesman's name.

(a) The Hero of this Work, and all his political Associates, have uniformly contended, against the evidence of the plainest facts, that the late War, which had its origin in French aggression, arose from English folly. These men can neither read nor think, if they really declare their opinions in this respect. But their assertions are the offspring of conscious falsehood.

(b) The only apparently laudable part of this Man's public conduct, is his support of the Peace; which, whatever may be said against it, is most probably the best that under the existing circumstances could be obtained. But even on this point, he may be supposed to be actuated by some perverse motive—

“ And, like white witches, *mischievously good.*”

(c) It may seem strange, that a man descended from Nobility, and all his life connected with it, should speak so contemptuously of that order. The French Revolution, however, has perverted his understanding, and reduced him into an absolute Jacobin.

(d) More than one instance can unluckily be pointed out of men, distinguished for rank and fortune, who, to obtain some political *notoriety*, give their countenance to a band of Malecontents. If these Nobles were to read and reflect on the History of the French Revolution, they would not protect Vipers, who, if such a horrible event were to take place in this Country, would soon destroy them.

Amid

Amid our Tavern crowds, and Clubs select,
 Who form'd full many a Gallic scheme for pow'r,
 Each in his flatt'ring dreams for ever checkt,
 The bold Reformers of the Nation low'r.

The labour'd speech of lily-liver'd (e) GREY,
 The nonsense (f) hiccup'd by his MAUDLIN GRACE,
 The yell of ERSKINE, or fly (g) TIERNNEY's bray,
 No more shall raise them to a chance of place.

For them no more the Tavern bells shall ring,
 Or easy (h) Landlord tick the daily fare;
 No Waiters at the sound shall eager spring,
 Or club their (i) vails the gaming lot to share.

Oft would the giddy to their sophisms yield,
 Their fury oft the Senate's order broke;
 How did they bawl in COPEN-HAGEN (k) field,
 How laugh'd the Mob at every hackney'd joke!

(e) Our Hero may be thought somewhat inconsistent in degrading his own Party-Friends. But he is supposed to be expressing his real sentiments in solitude; and *Patriots*, are as much jealous of each other, as *Players*, *Painters*, and *Poets*. If other inconsistencies appear in this Work, it should be recollected, that the Hero's life is a compound of inconsistencies.

(f) Nothing but intoxication could excuse the Democratic Toast which a certain Duke uttered in his Tavern-revelry. If the rabble were, in fact, HIS SOVEREIGN, he would not long hold one of the most ancient and respectable situations in the Kingdom.—“OUR SOVEREIGN THE PEOPLE” was, indeed, such a senseless Toast, that it may well be mentioned with contempt, even by the *Man of the People*.

(g) The epithet of *sly*, is probably given to this Gentleman, because he was supposed by his Party to have taken advantage of their *secession*, in order to raise an independent credit for himself, not without some views towards *the East*.

(h) The late Mr. TICKEL humourously mentions one of these generous Party-Landlords who, he says,

“Exults to tick, and blushes to be paid.”

This good-natured Host probably had reason to get rid of his ruinous modesty, or is now, perhaps, a *Waiter* to one of his own *Waiters*.”

(i) It may hardly be thought probable, that men, who pretend to the rank of Gentlemen, will borrow of *Waiters* in a *Gaming-House*, and permit them to be *partners in the risque*. Yet this is a common practice.

(k) PARTY, like DEATH, levels all distinctions; and our Hero properly ranks himself with the low vulgar *Jacobin Orators* of Copenhagen-field, Chalk-farm, &c. &c. whose horrid ferocity and savage ignorance, his superior powers and early classical habits must teach to despise. But, indeed, the whole of the Jacobin Crew, high and low, are aptly described in ‘*The Pursuits of Literature*,’ as

“Lords of mis-rule, in Anarchy's wild hall.”

Let not the Placeman their distress deride,
 Their shifting life, the hardships they endure;
 Nor Ministry behold with lofty pride,
 The hopeless horrors of the patriot Poor.

The pride of Cabinets, the Sov'reign's choice,
 And all that Budgets, all that Loans provide,
 Depend alike upon the public voice.
 The paths of Office lead to t'other side.

Nor you ye Rich impute to these the crime,
 If Patronage to them her gifts refuse,
 Where through the kind neglect of heedless Time,
 The perquisites are ampler than the dues.

Can study'd speech or unprepar'd reply,
 Rouse all the House with opposition fire?
 Can Wisdom's plans be baffled by a lie,
 Or clamour force a Premier to retire?

Doubtless among our Party's ruin'd band,
 Are hearts that burn with democratic ire;
 Heads that the fall of Empire could have plan'd,
 Or spread around a Revolution fire.

But Britain, adverse to their golden dreams,
 Blind to the worth of France, oppos'd the storm,
 Dull Magistrates repress'd their honest schemes,
 And damp'd the noble spirit of Reform.

Full many a hardy Patriot of our Gang,
 The dark and dismal dens of Prisons bear:
 Full many a hero Law has doom'd to hang,
 A shackled warning in the tainted air.

Some low-born (*l*) ORLEANS, who, to greatness bred,
 With just contempt would Titles have resign'd,
 Some (*m*) MARAT nobly wishing millions dead;
 Some (*n*) BONAPARTE fit to rule mankind.

(*l*) This wretch, whose name should never be mentioned without execration, pretended to make a voluntary sacrifice of his Titles at the shrine of Democracy; but his artifice could not enable him to escape the storm, which his own ambition and revenge had contributed to raise.

(*m*) MARAT, one of the promoters of Gallic Freedom, said, that "it would be necessary to cut off two millions of heads, in order to consolidate the Revolution."

(*n*) If our Hero should again be thought to speak inconsistently with his levelling principles, in supposing any individual, except himself, fit to govern mankind, it may be supposed by his homage to the CHIEF CONSUL, that he, at least, must be the man.

Poetry.

Th' abuse of loyal Bigots to disdain,
The slavish Code of Britain to despise,
The cause of Gallic Freedom to maintain,
And paint its (e) glories to the nation's eyes,

Well may we boast :—nor do we only boast
To mend the State, but save its stores we try'd ;
To (p) obviate needless levies for our coast,
In mean distrust of Gallia's hostile pride,

The people their inherent rights to teach,
To shew that lineal Pride has had its hour,
The doctrines of Equality to preach,
And prove (q) resistance but a point of pow'r.

Lost to the chance of all official sweets,
A casual income some derive from Play,
Along obscure and unfrequented streets,
Some keep the careful tenor of their way.

Yet e'en our Band from Catchpoles to protest,
Those, fam'd for parts, a happier fortune meet,
And, wheedling Peers or People to elect,
Secure the lucky shelter of a feat.

Their names, their deeds, puft in the daily news,
The world with pointed paragraphs surprize ;
And many a useful lesson they diffuse,
That teach the timid Democrats to rise.

For who to tame obscurity a prey,
The lively tattle of the town resign'd,
Scorn'd the diverting columns of the day,
Nor wish'd some notice of himself to find ?

On some kind Print the Orator depends
The morning record of his speech to bring,
E'en when at home (r) we tell it to our friends,
E'en in our dreams we make ST. STEPHEN'S ring.

(e) Never should it be forgotten, that during all the horrors of the French Revolution, our Hero pronounced it the most glorious fabric ever raised by human wisdom and integrity !!

(4) Every body knows the efforts that were made by our Hero to prevent a defensive establishment, in order to guard against French ambition, as well as his warm recommendation of confidence in Gallic honour, contrary to the opinion of his friend SHERIDAN. But the latter, on other occasions, proved "an illustrious exception" from the conduct of his party.

(q) Our hero has more than once informed the people, that in disputes with their Rulers, resistance was to be considered merely as a question of expediency and power.

(r) They who have the misfortune of being acquainted with fifth and sixth-rate orators know the truth of this declaration. "I said this in answer to Mr. PITT."—"The House cheered me when I said that," &c. form the chief substance of their conversation whenever they have an opportunity of indulging their oratorical reveries.

For thee, who feeling for thy PARTY's woe,
 Dost in these mimic strains their fate bemoan;
 If (i) urg'd by indignation's honest glow,
 Some British Patriot shall inquire thine own,

Haply some angry Traveller may say,
 " Oft have we seen him to the TRUILLERIES go,
 " Casting all sense of British Pride away,
 " To fawn upon his Country's deadliest foe.
 " There, at the footstool of the Gallic Chief,
 " Who rears his bold triumphant head so high,
 " He stood in abject state that shocks belief,
 " To catch each motion of THE CONSUL's eye.
 " Grave as if now on some historic plan,
 " Searching o'er musty rolls of former times;
 " Now shameless rev'ling with an exil'd clan (i),
 " Or cheer'd their hopes, or prais'd their horrid crimes.
 " One morn I saw him on THE CONSUL wait,
 " Beside the Throne, and with a bending knee;
 " Another came, and still in cringing state,
 " With supple joint, beside the Throne was he.
 " The next with censures due he took his way,
 " In praise of GALLIA anxious to declaim;
 " Attend and hear (for all should hear) the lay,
 " That still with infamy should brand his name."

THE INSCRIPTION.

HERE rests his Tongue, in this deserted place
 A Wight to Fortune, and to Fame well-known;
 Kind Nature stor'd his mind with lib'ral grace,
 But DISSIPATION mark'd him for her own.
 Wild were his actions, tho' profound his reach,
 Fortune her favours did as wildly dath,
 He gave his Party all he had—a Speech—
 His Party gave, 'twas all he with'd—(v) their Cash.

(i) Though our Hero was left alone with conscience, yet that silent monitor was so much absorbed in Jacobinism, and tormented with Despair, that she has hitherto forgotten her office. Here, however, she breaks forth in unconquerable self-reproach, and must be supposed to whisper to our Hero, to the conclusion of the work, what must be the opinions of mankind respecting his deportment in France, and the sum of his character.

(i) It has been often asserted, and never denied, that our Hero dined in France with a set of miscreants, whose treasonous practices obliged them to quit their country, at the head of whom was a self-convicted Traitor!!!

(v) That a man, after squandering an immense fortune, should be reduced to subsist upon a party subscription, might be thought sufficiently humiliating, but, by all accounts, he debased his character as an Englishman still more, by his servile conduct while in France.

No farther seek his vices here to tell,
 Or e'en his follies to the World proclaim,
 (There they, alas, have long been known too well)
 The Idol of his Faction, and their Shame.

TO THE EDITOR.

SIR,

I SEND you the following lines to be inserted, if you think proper, in your excellent Miscellany, in the hope, that some *sausage-meat* may be still found to remain at Oxford.

Your's, &c.

PRÆCOGNITUS.

On Miles Statham stage-coachman between Oxford and Birmingham, who, having previously travelled as many miles as would compass the globe fourteen times, married in January, 1800, after a courtship of twenty-six years, during which time his intended wife was house-keeper in a gentleman's family.

How strange that he who with such skill,
 Had plied his whip thro' life,
 Should be full six and twenty years
 In *whipping up* a wife!

Miles is he rightly called, since he
 Has travelled many a mile.
 Her loved idea went with him,
 But she *kept house* the while.

Full fourteen times his nags and he,
 So well he made them stir,
 Had compassed the whole world about,
 E'er he could *compass* her.

Ye Oxford men, while thus his praise
 A Cambridge quill relates,
 What! could not such a driver drive
 Some wit into your pates?

This driver's fame is *passing* great,
 As many a town acknowledges;
 So great that he with ease can leave
 Behind him all your colleges.

Then try if you can watch your Miles
 To rival Hobson's name;
 And then the road he drives may prove
 To you a road to fame.

EPIGRAMS.

EPIGRAMS.

SHAM-CORONATION.

SHAM-Emperor Nap, as he thought, and with reason,
That Champétries in winter would not be in season;
In order to make his fine doings compleater,
Lugg'd in the poor POPE to be sure of SHAM-PETER.

COURT-INGRATITUDE.

Charles Talents to Russia an embassy sent;
But to dear Buonaparté in person he went.
With Catharine the Trident* he offer'd to barter;
And he wept for Fitzgerald, old Beelzebub's martyr.
These claims, and a hundred times more, he could bring,
Yet no title he's got, nor much as a *string* †.

AMBIDEXTER.

In wit so dextrous, and in views so finister—
Ah, Charles! thou'dst make a rare two-handed Minister!

WHIG-LIBERALITY.

Be lib'ral, gen'rous,—ne'er from candour swerve—
(Not lib'ral tho' to Government—observe.)
Be candid, lib'ral,—spare poor Buonapart;
And give the dev'l his due share in your heart.
To drive him thence, or deem his aid intrusion,
Would be to act on systems of EXCLUSION.

TOM T'WHIG'EM.

* When Minister he offered to give up "the right of search" to purchase an alliance with Russia. The alliance might have proved nugatory, or been rescinded in a month or two; but the glory of England, the power of her navy, by which the liberties of the high seas, and indeed of all Europe, have been hitherto preserved, would have been lost for ever!

† This *man of talents* however has been profusely rewarded, as all others are, by his own party. He *has* got a borough, or rather great city, an ample pension, and rich legacies in abundance, &c. while the warmest and most active friends of government must in general pass their whole lives without acquiring so much as—thanks.

THE
ANTI-JACOBIN
Review and Magazine,

8c. 8c. 8c.

For MARCH, 1805.

"Were an honest Briton to wish for a Sovereign, who in the present situation of affairs would be most capable of advancing our national happiness, what could he desire more, than a Prince, mature in wisdom and experience; renowned for his valour and resolution; and zealous for the PROTESTANT RELIGION; when these all happily concur in the same person, they are as much as can be suggested, even by our wishes, for making us a happy people."

ADDISON.

ORIGINAL CRITICISM.

Theological Institutes, in three Parts: 1. Heads of Lectures in Divinity. 2. View of the Constitution of the Church of Scotland. 3. Counsels respecting the Duties of the Pastoral Office. Appendix. By George Hill, D.D. F.R.S.E. Principal of St. Mary's College, Primarius Professor of Theology in the University of St. Andrews, and one of the Ministers of that City. 8vo. Pp. 444. Bell and Bradfute and P. Hill, Edinburgh; Longman and Rees, London. 1803.

ON opening this volume we were somewhat struck with one of the learned author's designations. In our universities we have no such title as "Primarius Professor," nor do we recollect to have ever met with it before. If, however, the Court Calendar be correct, the college over which Dr. Hill presides has a professor of divinity exclusively of the Principal; and as the volume before us ascertains the fact that it constitutes a part of the Principal's duty to read lectures in divinity, we suppose that the Principal is called "Primarius Professor," to distinguish him from his subordinate colleague and assistant. But, in this supposition, we take it for granted that he is expressly so designed in the statutes of the college: for, otherwise, we should be apt to conclude that, in assuming this appellation

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pellation as a separate title, the learned Principal had fallen into a small mistake. We are not, we acknowledge, particularly acquainted with the constitution of the University of St. Andrews; but we have been told that it was erected on the model of that of Paris. Now we know, with certainty, that, in the latter university, *primarius* was the Latin term for *principal*, *superieur*, or, as we say in England, *head of a house*. Thus the learned Gardin Dumefnil, author of the "*Synonymes Latins*," design's himself, in his title-page, "Professeur Emérite de Rhétorique, en l'Université de Paris, au College de Harcourt, et Ancien Principal au College de Louis le Grand." But, at the end of his elegant Latin dedication to the university, he subscribes in these terms:—"J. B. GARDIN DUMESNIL, Emeritus Rhetoricæ Professor in Harcurio, et Antiquus Collegii Ludovici Magni *Primarius*." It is evident that here the latter is a literal translation of the French, and that consequently, in the style of the university of Paris, *primarius* was precisely equivalent to *principal*. This circumstance led us to entertain a suspicion that Dr. Hill has misunderstood the import of *primarius*, as applied to his own office, and has inadvertently called himself *principal* twice. The suspicion, we dare say, is without foundation; but we should be glad to see the point cleared up, either by the learned Principal himself, or by some other gentleman who has paid attention to the original constitution of the University.

The volume itself is an elaborate work, which bears honourable testimony to the learning, industry, and research of its author. Its discriminating principles are Presbyterian and Calvinistic. This, indeed, was to be expected; for Dr. Hill is a professor and minister in a Church which is avowedly Presbyterian and Calvinistic. The learned Principal's preface, however, contains a passage which we read, we must confess, with no small surprize.

"Although I have," he says, "departed from the order of the confession of faith, and of all the other systems of theology that I have seen, it was my duty and my wish, to exhibit the received doctrine of the Church of Scotland: and if this outline should fall into the hands of any members of the Church of England, it may give them information with regard to the present state of theological science, in this country, and it may correct some prejudices and misapprehensions which have arisen in that part of the united kingdom, from the want of a fair exposition of Calvinism." (P. vi.)

If the members of the Church of England are, from this work, to judge of the general state of theological science in Scotland, they will, undoubtedly, form a high opinion of it; a good deal higher, we suspect indeed, than it can justly claim: for the learned Principal, we have reason to believe, is very generally allowed to be *primus inter pares*. From his book we have, however, we most willingly declare, derived much information, particularly from the second part of it, which treats of the constitution of the Church of Scotland. Dr. Hill, in truth, has attentively studied the principles of his Church,

Church, with which he is, of course, much better acquainted than we can pretend to be. That he knows them more intimately than he does those of the Church of England and Ireland can excite no wonder. We are, from time to time, furnished with convincing proofs that even the most intelligent and liberal-minded among the Scottish ministers have not yet altogether gotten over the antipathy of their fanatical predecessors to episcopacy and a liturgy. They do not, therefore, very frequently, we presume, bestow much time or pains in examining the standards of our Church. It does, however, appear somewhat extraordinary that Dr. Hill should conceive the members of that Church unacquainted with the doctrines of Calvin. The learned Principal cannot, surely, be ignorant that, from the compilation of the Lambeth Articles in the reign of Elizabeth, to that of "The True Churchmen Ascertained," in the reign of George III. the abettors of these doctrines have never ceased to disturb and harass, with most restless importunity, the Church of England. If, therefore, her members have been, or are, but ill informed with regard to Calvinism, their want of information must, certainly, be ascribed entirely to their own indolence or dulness, and not to any deficiency of zeal in the Calvinists to instruct them. But the fact is that no set of men whatever have more thoroughly understood, or more satisfactorily confuted, the wild and extravagant dogmas of Calvin, than the clergy of the Church of England. And, if the learned Principal were in the habit of regularly reading our Review, he would, perhaps, be convinced that there are in that Church, among both laity and clergy, sufficient numbers, who, in order to comprehend and appreciate Calvinism, require no assistance even from Dr. Hill.

We own ourselves, however, not a little puzzled to know what Dr. Hill intends, by imputing "prejudices and misapprehensions," in the members of the Church of England, to "*the want of a fair exposition of Calvinism.*" Calvin's greatest adversaries, we think, must admit that, as a writer, he is learned, systematic, and perspicuous. Such a writer is generally the best expositor of himself, and seldom has much obligation to those who, however kindly, undertake to be his commentators. The works of Calvin are abundantly voluminous; and in all of them, especially in his principal work "*THE INSTITUTES*," the great principles of his system, whether leading or subordinate, are so pointedly laid down, so frequently repeated, and so copiously explained, that few authors, we conceive, stand less in need of elucidation. His notions are never, intentionally at least, involved in obscurity; and, to do him justice, he seldom shrinks from any of those consequences to which they fairly lead. But his fundamental tenets are so extravagant, or rather, to speak the whole truth at once, so inexpressibly blasphemous, that many of his followers consider it as a necessary point of prudence to keep these tenets out of sight, because if exposed in all their naked deformity, they must shock the feelings of every rightly formed mind.

Accordingly, it has been frequently observed that our English Calvinists seldom quote Calvin, or even refer the reader to his works. We will not give ourselves leave to suspect that the learned Principal is actuated by a spirit which would incline him to consult his own reputation, or that of his master, by varnishing, distorting, or suppressing the truth. There are, however, some topics altogether unnoticed by him, which yet are so essentially connected with Calvinism, that no explanation of that system of theology can be considered as complete in which they are not included. Dr. Hill's exposition is obviously defective, and in some instances, we also apprehend, erroneous. But, were it possessed of consummate perfection, we might still be allowed, considering it simply in the light of *an exposition of Calvinism*, to call in question its utility. For ourselves, as we have been, hitherto, accustomed to search for the doctrines of Calvinism in Calvin, we must beg to be forgiven if we continue to pursue the same mode of inquiry. For, while we have access to the luminous writings of that celebrated reformer, we must deem it preposterous to learn his opinions from Pictet, Turretine, or Dr. Hill.

The "Heads of Lectures in Divinity," which constitute the first branch of these "Theological Institutes," must, doubtless, be useful for refreshing the memory, and assisting the recollection, of those who have enjoyed the advantage of attending the learned professor's prelections. To others, of course, it cannot be expected that these short notices will be of equal benefit; though they certainly point out a plan of study which may be followed, suggest many hints which may be improved, and recommend many authors which may be perused, with profit by all young divines. We cannot however omit to observe that, in various instances, Dr. Hill's enumeration of the authors who treat of the subject under consideration is far from being full; and that, even with regard to those whom he enumerates, his general mode of reference is such as renders his references of very little use to those by whom they are chiefly wanted. The principal advantage of reference is lost, unless the particular place be pointed out where information may be found. This is seldom done by the learned Principal, who, for the most part, is satisfied with laying before his readers a mere list of names. Yet several of his authors are exceedingly voluminous, and write on a great variety of subjects. Thus he directs us to Michaelis, Leland, Lardner, Jortin, Macknight, Clarke, Warburton, Hurd, &c. but without any intimation in what part of their works the passages to be consulted are contained. This we cannot but regard as a great defect. The student who wishes to have recourse to these authors, for instruction on any specific point, will thus often be obliged to throw away much time in searching for that instruction, while his labour, after all, may perhaps be in vain. To mark with punctual and accurate fidelity the particular places in those celebrated writers where valuable information, on any subject of consequence, may be obtained,

obtained, is, unquestionably, one of the highest excellencies, which any author can display; and this excellence Dr. Hill might, with very little additional trouble, have communicated to his book.

The learned lecturer's course, as a *system of divinity*, appears to be extremely imperfect. Of this we need produce no other proof than that there is not even a single lecture on the rich, extensive, and important topic of natural theology. This subject involves so many great and interesting questions, and so much has been written upon it, that we have no conception how a system can be regarded as complete which does not commence by investigating it. Yet the only notice, as far as we have observed, which is taken of it by Dr. Hill, occurs when the course is pretty far advanced; and it is there introduced only in a subordinate and indirect manner, for the purpose of illustrating the "Importance of Christianity." On the style in which the author there speaks of it we shall say something when we come to the place.

The "Heads of Lectures" are divided into five books, which are subdivided into chapters and sections. The first book is on the "Evidences of the Christian Religion," and contains nine chapters. This part of the course seems accurate and full, embracing all the common arguments, and giving a luminous, well-connected view of the whole. If the outline here drawn by the learned professor be ably filled up, of which we have no doubt, this part of the lectures must be highly deserving of the attention of his pupils. As a specimen we shall quote the last section of the book.

"It has been said, that if the earth be divided in thirty equal parts, Paganism is established in nineteen, Mahometanism in six, Christianity in five; that Christianity was not published till the world had existed some thousand years; that it is corrupted in many countries; and that it leaves men wicked: and, from the imperfection of the effect produced, it has been inferred, that the means employed were not divine."

"But objections founded upon the measure of the effect cannot overturn historical evidence. They imply an expectation, which we are not warranted to entertain, that God will bestow the same religious advantages upon all his creatures, and that there will be no delay in the communication of what it was his original purpose to bestow. Much religious knowledge was diffused during the preparation of the Gospel. The delay of its universal publication, may, in various ways, be preparing the world for the reception of it. The corruptions of Christianity arose from God's employing the ministry of human means. It is a contradiction in terms, to say that religion should compel men to be virtuous."

"*Shaw and Dick upon the Counsel of Gamaliel. Robertsa's Sermon. Butler. Atterbury. Fortin. Law. Macknight. Paley. Hill's* [the principal himself we suppose] *14th Sermon.*" (Pp. 25, 26.)

It is obvious here that the learned Principal evades, instead of answering, the objection urged from ~~the~~ late publication and confined dissemination of Christianity. Indeed this objection can never be removed by those who exclude from the possibility of salvation

all to whom the Gospel has not been actually made known. This exclusive system fixes, in truth, an indelible stigma on the moral character of God, which can never be defended but by the doctrine which teaches that the virtuous Heathen, as well as the Jew and Christian, will be saved through the atonement of the universal Redeemer; or, to use the words of an eminent prelate who is an honour to his age, "that millions who never heard the name of Jesus will be redeemed and blessed for ever through the merits of his death." This opinion, we well know, is very different from Calvin's; but we also know that the greater number of Calvin's opinions form a continued libel on the moral attributes of God. And if, on this most interesting subject, the learned Principal had deserted his master, he would have been chargeable with no greater inconsistency than that of which he is guilty in another part of this same extract. For by way of reply to the observation that Christianity has little influence on the minds of men, whom it still "leaves wicked," he maintains that "it is a contradiction in terms to say that religion should compel men to be virtuous." In this sentiment we most heartily concur with the learned Principal; but, in doing so, it is almost needless to inform our readers that we *totò cœlo* dissent from Calvin. Man, in Calvin's system, is a mere machine, whose virtue is, in no respect, his own, but wholly and solely the work of God: "*Prior pars operis boni est voluntas; altera validus in exequendo conatus: UTRIUSQUE AUCTOR EST DEUS. Ergo Domino surripimus SIQUID NOBIS ARROGAMUS, AUT IN VOLUNTATE, AUT IN EFFECTU. Si diceretur Deus opem ferre infirmæ voluntati, nobis nonnihil relinqueretur; sed quum dicitur efficere voluntatem, jam extra nos quicquid in eo bonum est locatur.*" (Calv. Inst. Lib. II. Cap. 3. § 9.) Accordingly it is the uniform language of this reformer that the faithful ACT PASSIVELY; (Inst. II. 5. 11.) that man has no power whatever either to reject or embrace the offered grace of God; (II. 3. 11.) and that those who affirm that man can CO-OPERATE with the grace of God are in a most pestilent error. (Ibid.)

The second book of the author's Syllabus is thus intitled, "General View of the Scripture System, and Plan of analysing it." This book is divided into seven chapters. In the first, the learned Principal treats of inspiration, his notion of which appears to us to be the only one which is capable of being rationally maintained. "All degrees of inspiration," he rightly remarks, "are equally possible." He does not, however, think that the sacred penmen always wrote under what he calls "the inspiration of suggestion." His opinion is that, "by the continual superintendence of the Spirit, they were furnished in the Gospels, in the doctrinal parts of the Epistles, and in the prophecies which they delivered, with that measure of inspiration which the nature of the subject required, so as to render their writings the infallible standard of Christian faith," (P. 29.)

The third chapter of this book is on "the Importance of Christianity," which is here considered in a twofold view, as a "republication of natural religion," and as a "method of saving sinners." We shall now insert the learned Author's account of natural religion alluded to above. "Natural religion," he says, "which consists of the knowledge of God, the obligations, and the hopes that may be deduced from the light of nature, is founded in the constitution of the human mind; was transmitted by tradition from the first man; is supposed in Scripture; and had no original defect." (P. 31.) Therefore we find ourselves considerably at a loss to comprehend the learned Principal's system. The characters given of natural religion seem somewhat equivocal, and not quite consistent with one another, or with what follows. By saying that this religion is founded in the constitution of the human mind, the professor would appear to regard it as originally derived from the exertions of man's natural, unassisted, powers. By saying that it was transmitted by tradition from the first man, he would appear to ascribe its origin to supernatural communication. The question, our learned Author knows, has been keenly disputed, whether, without the aid of divine revelation, man could have had any religion at all. On this question we should have been happy to receive a clear exposition of the author's sentiments; although, in consequence of what we know to have been the fact, the controversy is certainly more curious than important. Every principle of reason would lead us to conclude that man, at his creation, was not left to form his own religion; and the Scriptures positively establish the conclusion. But whatever may be Dr. Hill's precise opinion with regard to the *source* of natural religion, this religion, he says, "had no original defect." If, indeed, it proceeded immediately from God, this is certainly true, but can hardly be true if it was the invention of man. At all events this system of religion was suited only to a state of innocence. So the learned Principal himself informs us: "Natural religion," he says, "is, by its constitution, the religion of those who do their duty," and, therefore, "holds forth only doubtful grounds of hope to those who transgress." But "man, by being a sinner, is placed in a state of depravity and guilt, in which there can be no religion to him, unless there be forgiveness with God." (P. 32.) Than this doctrine nothing, we conceive, can be more sound. But we wonder how, with these views of the subject, the learned Principal could represent Christianity as "a republication of natural religion." We are well aware that this language is not new, and that it has been held by men of the first abilities. But it is a mode of speaking which we cannot, on any grounds, approve, and which, to say the truth, has contributed not a little to degrade Christianity in the eyes of the world. Men are easily led by it to consider the Gospel as *nothing more* than a mere republication of the religion of nature. Yet no truth whatever, we conceive, is more certain than that the publication of the Gospel is co-eval with the first transgression. Christianity, therefore, as distinguished from former

mer dispensations, or as fully proclaimed by our Lord and his disciples, is not so properly a republication of the religion of nature, however understood, as of that religion which was revealed to our first parents immediately after the fall. Of this last religion, the only religion which is suited to the circumstances of fallen man, all the subsequent revelations of God were, in substance, republications. In the early ages of the world, indeed, it was involved in comparative obscurity. It continued, however, to be still republished, with steadily progressive and increasing light, till, at last, it burst forth with unclouded splendor, "in the fulness of the time," on the coming of Christ.

In the fifth chapter the learned Author observes that, though various causes have occasioned controversies concerning the proper boundaries between reason and faith, yet every sound divine must admit that reason is of eminent use: 1. "In examining the evidences of religion. 2. In learning from Scriptures what are the truths revealed. 3. In repelling the attacks of the adversaries of Christianity. 4. In judging of the truths of religion." The province of reason is here well stated. But, as all men do not reason equally well, differences will arise with regard to the Scripture system; and it is the duty of the student in divinity to make himself acquainted with this diversity of opinions, and the arguments on which it is founded. Of these he may, the learned Principal says, "derive a general knowledge from Calvin's Institutes, Marckii Medulla, Burnet on the Thirty-nine Articles, Mölheim's Church History, translated by Maclaine, and Stapfer's Institutiones Theologicæ Polemicæ." (P. 37.)

The most superficial divine cannot but remark, that, in this place, the learned Principal's list of authors in polemic divinity is miserably jejune, meagre, and defective. It is particularly surprising that he should have passed, without notice, the writings of Episcopus, Limborch, Chillingworth, and Hooker. He quotes, however, with great propriety, a passage from the Confession of Faith, equivalent to the declaration contained in the first sentence of our 6th article, that all doctrines and opinions must ultimately be tried by the authority of Scripture. The temper which dictated the following paragraph is, we think, entitled to the greatest praise.

"The subject of my lectures is to go before you in the application of this principle, and to abridge your labour, by directing you to the shortest method of arriving at the conclusion. But you will derive more benefit from canvassing what I say, than from imbibing all that I can teach: and the most useful lessons which you can learn from me are a habit of attention, a love of truth, and a spirit of inquiry." (P. 38.)

In the seventh and last chapter of this book, the learned Principal thus arranges the controversies which have arisen with regard to the Scripture system:

"The Gospel having appeared, in the general view of the Scripture system, to be a remedy for the present state of moral evil, provided by the Father,

Father, brought into the world by the Son, and applied by the Spirit, all doctrinal controversies respect—either the Son and the Spirit, and the manner in which they were united with the Father; or the nature, the extent, and the application of the remedy.”

“The first great division, respecting the persons, comprehends the Arian, a part of the Socinian, and the Trinitarian controversy. The second great division, respecting the remedy, comprehends the Arminian controversy, a part of the Socinian, and many of the doctrines of Popery.”

“The Church of Christ being a society founded by him, various questions have arisen concerning Church government.” (Pp. 39, 40.)

To the discussion of the first of these grand divisions, the third book, consisting of ten chapters, is dedicated, on which we have no remark to make, but that every point materially connected with the great doctrine of the Trinity seems carefully introduced, and candidly considered. In the conclusion of this book, the Principal pays a well-merited compliment to the talents and erudition of a learned prelate, who is a shining ornament of the Church of England. “Lardner, Priestley, Lindsey,” he says, “and the other Socinians of the present day, have found a formidable antagonist in Bishop Horsley, who, in his volume of tracts upon this controversy, appears far superior to them both in learning and in argument.” (P. 67.)

The second of the above-mentioned grand divisions employs the learned Author's attention in the fourth book, which contains eleven chapters. “Opinions,” he observes, “concerning the remedy, lead back to opinions concerning the disease.” And the opinions, he says, concerning the disease, or the effects which Adam's fall produced on his posterity, may be reduced to four systems. These we shall give in our author's own words.

1. “Opinion of Pelagius, adopted by Socinus, that the powers of human nature are not impaired, nor the circumstances of the human race injured, by the sin of Adam. 2. Opinion of Arminius, defended by Whitby, *de imputatione peccati Adami*, that death is an evil brought upon the posterity of Adam by his fault; and that the change upon the condition of the human race, from a life preserved without end, to mortality, is unfavourable to their moral character. 3. Opinion that human nature is corrupt. *Edwards on Original Sin*. 4. Opinion that the sin of Adam is imputed to his posterity. The third and fourth opinions,” the learned Principal adds, “taken together, or what have been called the mediate and immediate imputation of the sin of Adam, form the Calvinistic view of the effects of it.” (Pp. 70, 71.)

These opinions, we believe, are very forcibly stated; and the learned Principal, of course, adopts the two last of them. He does not deny that difficulties attend the supposition that the sin of our first parents extends to all their offspring, though difficulties nearly the same, he says, recur in whatever manner we attempt to account for the origin of evil. But, whatever notions may be entertained with regard to the source of that depravity which adheres to human nature, nothing, we conceive, can be more absurd than the sentiment of those who
have

have taught *that the sin of Adam is imputed to his posterity*. That one man may be exposed to suffering and loss by the fault of another, is easily conceived. We see instances of it, indeed, every day. But that *the sin of one man should be the sin of another*, is both a metaphysical contradiction, and a physical impossibility. The Gospel, however, rests the necessity of a remedy on this undeniable proposition, "that all have sinned;" and the various denominations of Christians, agreeing in the belief of this proposition, regard Christianity as the remedy for sin. But concerning the nature of the remedy they differ; and our author distinguishes their opinions by the names of the Socinian, the Middle, and the Catholic.

The Socinian system, as our author says, may be learned from Priestley, and is, indeed, at the present day, sufficiently known. Of the middle system, which may be learned, he informs us, from Balguy's Essay on Redemption, Ben Mordecai's Apology and Price, he gives the subjoined account:

"Although God is merciful, a distinction ought to be made between the innocent and the penitent. Jesus, by the merit of his sufferings, acquired a reward not merely personal, but the right of saving men from their sins, and of giving them immortality." John xvii. 2.—Heb. ii. 9, 10.—Acts v. 31.

"This system preserves the contrast marked, Rom. v. 19. between the first and second Adam; exhibits an illustrious reward of transcendent virtue; and checks presumption, because penitents receive nothing upon their own account, the salvation of the human race being *præmial* to the Redeemer." (Pp. 74, 75.)

This system our learned Author allows to be beautiful and pleasing. But it proceeds, he says, on a partial view of facts; by which he seems to mean that it does not include the idea of a proper *satisfaction* or *atonement*. He adds, that "it involves the Arian opinion concerning the person of Jesus Christ." This appears to us to be rather inaccurate. The system itself has no necessary connection with Arianism, but only with the Catholic doctrine that our Saviour, as a man, was capable of reward and exaltation. Price, indeed, who maintained this opinion, was an Arian; but there surely is no evidence that Balguy was.

Of the Catholic system, "so called," says our author, "because it has been generally held in the Christian world," he gives this general outline, which is justly and distinctly drawn: "According to the Catholic system, the remedy brought by the Gospel is pardon and eternal life, or a complete redemption from the evils of sin, obtained and conferred through the mediation of the Lord Jesus, who, having offered himself a sacrifice for sin, became the author of eternal salvation." (P. 85) Of this system the distinguishing feature is the death of Christ as a sacrifice for sin; and, therefore, as the learned Principal observes, it is incumbent on those who hold the system to shew that the doctrine of vicarious satisfaction, or atonement, is neither

ther irrational nor unjust, and that it is the doctrine of Scripture. This, in general, he has very satisfactorily done, though he has, we think, incumbered his view of the subject, with some things which had been better omitted. Thus, for instance, he says that the doctrine of the atonement is partly supported by the value annexed, in the language of Scripture, to the sufferings of Christ. And this value, he adds, "arises from the severity of them, taken in conjunction with the innocence and dignity of the sufferer." This seems to us equivalent to saying that God could not, consistently with his nature, have pardoned man on easier terms: a notion which we are afraid to adopt, because it appears to border on presumption. No conclusion of reason would lead us to decide that God, if he had pleased, might not have saved the human race without any vicarious satisfaction at all. But we think it sufficiently evident, from Scripture, that this was not the plan adopted by infinite wisdom. We conceive it, therefore, the safest way to consider the method of salvation by atonement as *a matter of fact*, concerning which we have no right to speculate, and concerning which all speculations, at least with respect to the reasons of that method, are evidently useless. In a practical view, undoubtedly, reflection on the innocency and dignity of our Redeemer will always be attended with good effects: for such reflection leads directly to pious sentiments and to proper conduct.

"Eternal life," says the learned Principal, "being the termination of the remedy; the Catholic system connects the hope of it with all the previous steps; and thus exhibits a completeness and consistency, in its account of the nature of the remedy, which are not found in either of the other systems, or in the fanciful theory published in the 9th book of Warburton's *Divine Legation of Moses*." (P.84.)

In this place we are somewhat at a loss to comprehend the author's meaning. The theory of Warburton we certainly think, in some respects, fanciful, particularly in sending the human race back to *natural religion*, from the fall to the giving of the law. But we do not see how this theory fails "in connecting the hope of eternal life with all the previous steps." Warburton, very clearly, does not suppose that men will be saved if they neglect the proper qualifications. But we are apt to suspect that by the "Catholic system" the learned author here means the Calvinistic system, which connects not *the hope*, but *the assurance* of eternal life with the previous steps in such a manner that both measure and end form one indissoluble chain, all the links of which are held together by a sovereign decree, implying a necessity altogether as inevitable as that of the Stoics. This, undoubtedly, was not Warburton's notion; and we hope that the learned lecturer does not consider it as the notion of those who adopt the Catholic system of redemption.

"The question," says our author very truly, "concerning universal and particular redemption does not imply any difference of opinion as to the sufficiency of the death of Christ, or the number and character

character of those who shall finally be saved, but respects merely the destination of the death of Christ." (P. 89.) He states, with great fairness, the principal topics from which both Calvinists and Anti-Calvinists derive their arguments. He then proceeds, in the 7th chapter of this book, to treat of "different systems of predestination," which arise, he says, "from different conceptions of the divine foreknowledge." Socinus held "that contingent events, such as the determinations of free agents, not being certainly future, are incapable of being the subjects of infallible foreknowledge." But this opinion, in our author's apprehension, degrades the Supreme Being. Of this, however, we are not thoroughly convinced. It is evident that Socinus thought the certain futurity of an action necessary to its being certainly foreseen, while, at the same time, he thought such futurity inconsistent with freedom in the agent. With these views of the subject he was obliged to abandon either the prescience of God, or the free agency of man. The latter, however, cannot be given up, because we have for it the clearest and strongest of all evidence, namely, the evidence of consciousness and feeling. Socinus, therefore, gave up the former. He did not, however, mean to degrade the Deity, when he denied him an attribute which he thought impossible. Our Calvinists, building on the same principle as Socinus, that the prescience of God is incompatible with free choice in man, abandon the latter, and, through the whole of their system, represent his actions as one continued series of necessary effects. They represent the Deity, indeed, as free; but neither they nor Socinus seem to have reflected that the foreknowledge of God is as strong an argument against his own freedom as against that of man. For if prescience of the event destroys liberty in the one case, it equally destroys the same liberty in the other. But with regard to man, the consequences to him are precisely the same, whether we embrace the principles of Calvin or those of the ancient Stoics, and modern philosophical Necessarians. In both systems man is equally the play-thing of irresistible fate. As far as the honour of the Deity is concerned, the doctrine of Calvin is infinitely the more shocking of the two. For, as on the principles of the Necessarians, God is subject to fate as well as man; his moral character, though it is annihilated, is not blasphemed. But, on Calvin's principles, the Deity, free himself, establishes this fate with regard to man, on maxims, to human apprehension at least, the most arbitrary, cruel, tyrannical, and capricious.

"The materialism of Dr. Priestley," says Dr. Hill, takes away the distinction between contingent and necessary events." (P. 92.) But this distinction, in truth, is equally taken away by the predestination of Calvin. In either scheme the existence of any contingent events is equally impossible. The learned Principal himself informs us, that "the characteristic feature in the Calvinistic system is the entire dependence of the creature on the Creator, whose will is considered as the cause of every thing that now exists, or that is to be." (P. 93.) The reasoning is afterwards mentioned, though it is not exhibited,

exhibited, by which, he says, the Calvinists shew "that every thing which is to exist derives its futurity from the decree of God, and is foreseen BECAUSE IT IS DECREED." (P. 97.) If this be the true foundation of prescience, it appears to us as clear as that two and two make four, that to talk of any events being *contingent*, is the highest absurdity. Yet the learned Principal elsewhere assures us, that "the Arminians and Calvinists agree in this fundamental principle, that contingent events are foreseen by God." (P. 96.) The Arminians certainly hold this principle; but the Calvinists cannot consistently hold it unless they affix the same precise idea to the opposite terms *contingent* and *necessary*. The following is a very fair account of the sentiments of Arminius with regard to this subject.

"He built his system of predestination upon the divine prescience thus understood: God, foreseeing the faith and good works of some, determined, from all eternity, to give them, upon account of Christ, eternal life: Foreseeing the unbelief and impenitence of others, he determined, from all eternity, to leave them subject to condemnation." (P. 92, 93.)

The system maintained by the learned Principal himself is thus farther explained:

"The condition of the human race entered into that one decree which, embracing at once the end and the means, ordained from eternity, with perfect wisdom, all that was to be. Hence," he adds, "disputes about the order of the divine decrees, and the controversy between the Supra-lapsarians and the Sub-lapsarians are insignificant." (P. 94.)

From this passage it appears that the learned Principal is a high Supra-lapsarian Calvinist, who finds nothing revolting in the doctrine here subjoined.

"Disertis verbis hoc extare negant, decretum fuisse a Deo ut sua defec-tione periret Adam.—Liberi arbitrii fuisse dicunt ut fortunam ipse sibi fingeret: Deum vero nihil destinasse nisi ut pro merito eum tractaret. Tam frigidum commentum si recipitur, ubi erit illa Dei Omnipotentia, qua secundum arcanum consilium, quod aliunde non pendet, omnia moderatur? Atqui prædestinatio, velint nolint, in posteris se profert.—Unde factum est ut tot gentes, una cum liberis eorum infantibus, æternæ morti involveret lapsus Adæ absque remedio, nisi quia Deo ita visum est? Hic obmutescere oportet tam dicaces alioqui linguas. DECRETUM QUIDEM HORRIBILE, FATEOR: inficiari tamen nemo poterit quin præciverit quem exitum esset habiturus homo antequam ipsum conderet, ET IDEO PRÆCIVERIT QUIA DECRETO SUO SIC ORDINARAT.—Nec absurdum videri debet quod dico, Deum non modo primi hominis casum, et in eo posterorum ruinam, prævidisse, SED ARBITRIO QUOQUE SUO DISPENSASSE.—Non dubitabo igitur cum Augustino simpliciter fateri, VOLUNTATEM DEI ESSE REBUS NECESSITATEM, atque id necessario futurum esse quod ille voluerit, quemadmodum ea vere futura sunt quæ præviderit.—LAPSUS EST ENIM PRIMUS HOMO, QUIA DOMINUS ITA EXPEDIRE CENSUERAT: cur CENSUERIT, hos latet. Certum tamen est non aliter censuisse, nisi quia videbat nominis sui gloriam inde merito illustrari." (Calv. Inst. LIII. Cap. xxiii. § 7 and 8.)

We may certainly be allowed to ask the learned Principal how his system is defended from the impious consequence of making God the author of sin. Even his superior abilities, we are confident, must necessarily sink under any attempt to ward off the imputation. The learned Principal, however, is a *consistent* Calvinist; and, in this view, is infinitely more respectable than our English "True Churchmen," who pretend to mutilate the doctrine of their master, though the pretence is as easily seen through as it is disingenuous. We certainly give the learned Principal credit for adhering to the express declarations of the standards which he has subscribed. But we cannot compliment either his candour or information, when he tells us that "the Calvinistic doctrine of predestination is unfolded in the 3d chapter of the Confession of Faith, and in the 17th Article of the Church of England." (P. 94.) We must take the liberty to tell the learned Principal, that the 17th Article of the Church of England is NOT Calvinistic; and that, on the subject of predestination, the whole tenor of her articles, of her homilies, and of her liturgy, is in direct contradiction to the blasphemies of Calvin. Had Dr. Hill been better acquainted with our forms, he might have easily been persuaded of the truth of our assertion. He himself informs us that "Calvinists consider the decree of reprobation, including two acts, preterition and condemnation, as absolute." (P. 95.) Now the most cursory view of our 17th article must convince Dr. Hill that reprobation, an essential tenet of Calvinism, is not even alluded to in that article; and what is more, the truth of it is never once supposed in any part of the formularies of the Church of England. In these formularies Dr. Hill will find nothing analogous to the dogmatical language of the Confession of Faith, of which we here present a specimen to our readers.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

"These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice." (Conf. of Faith, Cap. III. § 3, 4, and 7.)

By turning to p. 357, of our XVIIIth Volume, our readers will perceive how completely this language harmonizes with the first, third, and fourth of the Lambeth Articles, to obtain the ratification of which the learned Principal will again recollect how earnestly the English Calvinists laboured for more than half a century. And their zeal, he must own, furnishes an invincible proof that they did not conceive the standards of our Church to be already Calvinistic.

In speaking of "the application of the remedy," (Chap. VIII.) Dr. Hill thus expresses the sentiments of his party.

"Calvinists consider the grace connected with salvation as confined to those whom God hath chosen; as a supernatural influence exerted by the Creator upon the faculties of the human mind, which, deriving its efficacy from the power of God fulfilling his purpose, can never fail of its effect; and which produces, in a manner that they do not pretend to explain, but ordinarily with the use of means, and always in a consistency with the reasonable nature of man, that change which is the work of the Spirit." (P. 99.)

Here, our readers will observe, we have the doctrine of *invincible grace* avowed in terms as explicit as possible. But were we to inquire of the learned Principal how the operation of invincible grace is consistent with the reasonable nature of man, we should not expect a very satisfactory answer. The fact is, that they are totally irreconcilable: and, accordingly, we have the honour to assure our author that *invincible grace* has no place in the Creed of the Church of England. The same we affirm with regard to what follows: "This grace does not preserve any man in this state from every kind of sin; but those to whom it is given cannot fall from it either finally or totally." This is precisely the fifth of the Lambeth Articles. But how abhorrent it is from the doctrine of our Church may be seen Anti-Jac. Rev. Vol. XV. Pp. 279, 280.

In the next chapter the learned author contrasts the difficulties which adhere to the Arminian and Calvinistic systems, in respect to the extent and application of the remedy. The first system, he allows, "appears, upon a general view, most satisfying to a pious and benevolent mind." This concession does equal honour to him who makes it, and to the doctrine in favour of which it is made. But that doctrine, the learned Principal conceives, labours under three difficulties.

"1. The supposition of an administration of the means of grace sufficient to bring all men to salvation, upon which this system proceeds, appears to be contradicted by fact. 2. This system, while in words it ascribes all to the grace of God, does, in effect, resolve our salvation into something independent of that grace. 3. That failure in the purpose of the Almighty, which this system seems to imply, is not easily reconciled with our notions of his sovereignty." (Pp. 109, 110.)

These difficulties of the learned Professor appear to us as no difficulties at all. With respect to the first, he seems to think, that if sufficient grace were afforded to all men, all men ought to be necessarily saved. But are we warranted, either by theory or by fact, to conclude that no free agent will neglect or abuse the means which are put in his power to advance his own happiness? With respect to the second, Arminians certainly resolve our salvation, in conformity to Scripture, partly into our own endeavours. But the learned Principal is very ill informed if he think that they consider these endeavours as something independent of the grace of God. On the contrary, they, not

not only in words, but in fact, ascribe our power to use any endeavours, to the free, unmerited bounty of God. And with respect to the last, they totally deny that their system implies a failure of the purpose of the Almighty. The fact is, that Calvinists first chalk out a plan for Almighty God, and then cry out that, on the Arminian scheme, this plan must miscarry. But it does not follow that, therefore, the plan of God must miscarry. Besides, Arminians see no inconsistency in their scheme with the sovereignty of God. Is the dignity of a sovereign impeached by supposing that his subjects may be other than slaves? The people of this country, at least, have long been of opinion, that the only legitimate and rightful sovereign is he who rules over subjects that are free.

The objections to the Calvinistic system, our author says, may be reduced to two: 1. "It is conceived to be inconsistent with the nature of man, as a free moral agent. 2. It is conceived to represent the Almighty in a light inconsistent with his moral attributes; as partial, unjust, insincere." (Pp. 101, 102.) These objections, of course, the learned Principal undertakes to remove. The attempt is conducted with much apparent metaphysical acuteness, in our judgment, without any degree of success.

The first objection, he says, proceeds on that definition of liberty, illustrated by Whitby, Clarke, and King, by which it is called "Liberty of indifference," or the "self-determining power." But this objection vanishes, he adds, when we adopt the definition of Edwards and Locke, "the power of acting according to choice." But what do we gain by this definition, if our choice itself be, according to this system, the effect of necessity? The learned Principal, indeed, both here and elsewhere, confounds the doctrine of Calvin with that of the philosophical Necessarians. But the two doctrines, though, as we have said, their consequences with regard to man are precisely the same, are yet distinguished by a clear line of difference. Both annihilate all liberty of choice; but the necessity of the philosophers arises from the nature of things, while that of Calvin is produced by the immediate act of God. On this subject Calvin perpetually expresses himself in terms, of which the sense is so clear, that it can neither be evaded nor explained away. The following passage is full to our purpose. We have quoted it on former occasions; but it cannot be quoted or urged too often. "*Ac voluntatem movet, non qualiter multis seculis traditum est et creditum, UT NOSTRÆ POSTEA SIT ELECTIONIS MOTIONI AUT OBTEMPERARE AUT REFRAGARI, sed illam EFFICACITER AFFICIENDO. Illud ergo toties a Chrysostomo repetitum necesse est, quem trahit volentem trahit.*" (Inst. II. 3. 10.) No stronger words than these can be employed to exclude all idea of freedom of choice. Nay, Calvin held that, in the work of conversion, God not only influences, but actually abolishes the human will, and substitutes another will in its place. For, commenting on Ezek. xxxvi. 26. these are his words: "*Si ergo lapis in carnem transformatur quando nos Deus ad recti studium convertit; ABOLETUR QUICQUID EST PROPRIÆ NOSTRÆ*"

NOSTRÆ VOLUNTATIS: QUOD IN EJUS LOCUM SUCCEEDIT, TOTUM A DEO EST." This is followed, indeed, by a metaphysical distinction, which is, however, of no value: "Voluntatem dico aboleri, non quatenus est voluntas; quia in hominis conversione integrum manet quod primæ est naturæ: creari autem novam dico, non ut voluntas esse incipiat, sed vertatur ex mala in bonam. HOC IN SOLIDUM A DEO FIERI AFFIRMO." (Inst. II. 3. 6.)

It appears, then, with evidence the most complete, that Calvin allows of *no liberty of choice*, and that consequently, the attempt is hopeless to reconcile his system with "the nature of man as a free moral agent." Accordingly, it will not fail to be observed, that the learned Principal has not even attempted to remove this insurmountable objection. Instead of shewing us how *Calvinism* is consistent with human liberty, he has carried us away altogether from Calvinism, and directed our attention to the principles of what is called *philosophical necessity*, which, though a system equally hostile to liberty, is yet a system totally distinct, but the more comfortable and satisfactory of the two. At all events, the two assertions with which the learned Principal concludes his answer to this objection, are worse than gratuitous: "By this efficacy, the Almighty infallibly directs the conduct of the elect; and they attain the liberty of a moral agent."

The second of the above two objections is, if possible, still more formidable than the first. Calvinism certainly represents God as *partial*, since his favours are capriciously bestowed, without any reason but his simple pleasure. It represents him as *unjust*, since he first predestinates men to wickedness (or *prepares* them for misery) and then damns them for that wickedness. It represents him as *insincere*, since he directs his precepts, his promises, his exhortations, and his threatenings, equally to the reprobate as to the elect, though in consequence of his agency, as well as of his eternal decree, the former are totally incapable of being profited by them. All these impious and horrid blasphemies Calvin constantly and loudly maintains. We could easily produce almost innumerable proofs; but those of our readers who have attended to our former examinations, at various times, of the Calvinistic doctrines, are already acquainted with many of these proofs; and by looking into Calvin's works they will find many more. In short, the God of Calvin is equally destitute of justice, of goodness, of veracity, and of mercy.

But let us hear the reasoning of the learned Principal in reply to this objection: "The Almighty," he says, "distributes his favours according to his pleasure: and the grace by which any are saved proceeds from compassion, an exercise of goodness to which none can claim a right." (P. 104.) He who acquiesces in an argument like this, must be easily satisfied. By the irreversible decree of God, the whole human race are sunk into a state which inevitably subjects them to eternal damnation; they are all in themselves on an equal footing, all equally objects of pity and compassion. Of the millions reduced to this state by himself, it pleases God to save a small number

ber, and leaves all the rest to their terrible fate. And this is represented as a proof of *goodness*! If the learned Professor had to describe a man whose conduct was governed by such a principle, he would think that that man could not possibly be painted in colours too black, and would hold up his character to public execration. Yet such a being precisely (with horror we speak it!) is the God of Calvin!

What follows excited our highest astonishment. "The decree of reprobation does not exert any influence upon the minds of men, leading them to sin: the necessity of sinning is not physical, which frees from all blame; but moral, which implies the highest degree of blame." (P. 104.) With regard to the first assertion in this passage, the language is ambiguous: but if the *decree* of reprobation *itself* does not lead men to sin, the *execution* of it does, and does so inevitably. For first, all men, in consequence of the fall (which was also decreed) are, according to Calvin, naturally under a *necessity of sinning*. (Inst. II. 4. 1.) From this necessity the elect are delivered by invincible grace. But the reprobate, beside remaining under their natural necessity of sinning, are CAREFULLY AND INDUSTRIOUSLY PREPARED for that damnation to which by the decree of reprobation they are adjudged. Not only is the necessary grace withheld from them, but the very means of grace are converted to their ruin. That we are not here misrepresenting Calvin, our learned readers will be fully convinced by consulting the extracts quoted from the Institutes, at p. 19, of our XIXth Volume. To these we shall here add only the following, which is equally explicit and luminous with any of them. "Verbum idem dum reprobis destinatur, *etsi non in eorum correctionem, in alium tamen usum valere facit; quo et in præsens conscientiæ testimonio urgeantur, ET IN JUDICIUM DIEM MAGIS REDDANTUR INEXCUSABILES.*" (Inst. II. 5. 5.) Thus these miserable wretches are first, by the eternal decree of God, placed in a situation in which they cannot help themselves. An offer of assistance is then held out to them; but it is only in mockery: for no assistance is really designed them. And lastly, at the day of judgment, they are upbraided and condemned as inexcusable, because they neglected to avail themselves of the offer. Does the learned Principal, in good earnest, conceive such a conduct as this to be quite consistent with *the moral attributes of God*?

With respect to the second of the Principal's assertions, "that the necessity of sinning is not physical but moral," we have here again to contend, not with the Calvinist, but with the philosophical Necessarian. But on this point it is superfluous to enlarge. It is perfectly sufficient to remind our readers, that on Calvin's principles, with which alone we are at present concerned, *necessity of sinning* arises from *the positive decree of God*. It is, therefore, of not the smallest consequence, whether this necessity be physical or moral, considered with respect to the nature of man. It ultimately flows from a physical cause; the will, appointment, or agency of God. The philosophical Necessarian, therefore, would effectually bar every plea for remonstrance, censure,

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or complaint, if he could prove his principle, that in the system of the universe, nothing could possibly have been otherwise than it is. But the Calvinist, while he disclaims that principle, places mankind under the government of a being whose character is the object of horror and of detestation.

"If we ask," says the learned Principal, "why God gave only to some that grace which, although not bound to give to any, he might have given to all, we recur to the antient question concerning the origin of evil." His own solution of the question is this, "that although we cannot explain how evil is subservient to good in the general system, we infer from the existence of the world, that it was not unworthy of God to produce a world such as this." And he adds, that "this philosophical answer to the question concerning the origin of evil, is the answer to the second objection against the Calvinistic system." But the learned author appears to us to be in a mistake. The Calvinistic system, not content with the evil actually in the world, creates an evil infinite in extent and endless in duration, for which it assigns no other reason but an arbitrary, cruel, and capricious decree. "The evil that is in the universe is permitted," Dr. Hill affirms, "to exist upon account of its connection with the good." (P. 106.) We can easily see that good may arise from the punishment of incorrigibly wicked offenders who had power to act otherwise. But we cannot see what good effects can be produced from condemning to a state of eternal misery, innumerable rational creatures, created expressly for the purpose of being damned; and who, therefore, never had the means of escaping damnation. Calvin's doctrine is clear: "*Impios fuisse DESTINATO CREATOS UT PERIRENT.*" (On Rom. ix. 18.) and "*excæcari, NON EOS QUI SUA MALITIA ID MERITI SUNT, SED QUI ANTE MUNDI CREATIONEM REPROBATI SUNT A DEO.*" (On Rom. xi. 7.) The damnation of his reprobate is, therefore, purely gratuitous; for they never were in a state of probation. It is entirely resolved into the good pleasure or glory of God. Dr. Hill says, indeed, that "Arminians are obliged to have recourse to the same answer," to account for the acknowledged inequality in the gifts both of nature and of grace. But the difference is immense: for Arminians hold that a sufficiency of grace is conferred on every man; and that the damnation of any is owing to the abuse of it. This fully vindicates the moral character of God, which, on the principles of Calvin, can never be vindicated. Dr. Hill, we observe, explains to his pupils what Calvinists mean by *the glory of God*; we wish that he had inserted the explanation. But as this is not the case, we earnestly recommend to our readers a sermon of Archbishop Sharpe on the subject, of which the text is, 1 Cor. x. 31. The discourses of this excellent divine are, indeed, inestimable.

(*To be concluded in our next.*)

The Correspondence of the late J. Wilkes with his Friends: Printed from the original MSS.; in which are introduced Memoirs of his Life. By John Almon. 8vo. 5 Vols. Phillips. 1805.

Letters from the Year 1774 to 1796 of J. Wilkes, Esq. addressed to his Daughter, the late Miss Wilkes: With a Collection of his miscellaneous Poems. To which is prefixed a Memoir of the Life of Mr. Wilkes. 12mo. 4 Vols. Longman and Co. Hatchard, London. Constable and Co. Edinburgh. 1804.

“**L**EAVE me, leave me to repose!” was the repeated answer of the northern prophets to Odin, when he pressed her to reveal what she wished not to discover. We are much mistaken, could the subject of the publications now before us speak from the mansions of the dead, if he would not most heartily join in this reiterated response of the “mother of the giant-brood.” But he would call in vain—to book-makers and booksellers nothing is sacred, not even the ashes of the dead. Yet, though he might with the utmost propriety intreat his biographers to leave him to repose, he could not, either with propriety or truth, reproach them, as Horace’s madman did *his* friends, with “*Pol! me occidistis amici;*” for, long before the publication of these nine volumes, to the thinking world there was nothing *equivocal* in the character of J. Wilkes, Esq. If not *fair*, it was at least *clear* and *decided*. We have the pleasure therefore of announcing to the present editors and biographers that they have done him little harm. Their work will be hardly more injurious to his memory than Falstaff’s sword to the carcase of Hotspur. This however is all the consolation we can bestow: it will not, we are afraid, make up for what truth compels us to subjoin, that their nine volumes either contain only things already known to the public, or what is not merely unimportant, but *frivolous*.

The anonymous editor of the letters of J. Wilkes, Esq. from 1774 to 1796, who is also the writer of the Memoir prefixed to these letters, appears to be not quite a *volunteer*, but to have been somehow pressed into the service, from what motives we will not pretend to determine. He does his duty however in a soldier-like manner. To drop the metaphor, the Memoir prefixed to the four volumes, is well written: the writer says with ingenuity, and for the most part with moderation, all that could be said on the subject; but appears to feel that it is “*Labor improbus,*” that he is endeavouring to wash the blackamoor white. We could often make wild work with the conclusions from his premises, were we to enter into an examination of them; but the sentiments and conduct of Mr. Wilkes, which we shall lay before our readers (as exhibited in these letters, and Mr. Almon’s volumes) spare us every trouble of the kind. They speak more forcibly than a thousand arguments.

Mr. Almon, the editor of the five volumes, is of talents more transcendent.

transcendent. He is no puling and unwilling conscript, but a tried and hardy veteran. He dashes through thick and thin. He narrates all the deviations (we are mistaken, he does *not* narrate *all*) of his hero from the rule of right, whether in politics or morals; yet, at the same time, holds him up as a political paragon, and as so pure a moralist, as so much alive to all the decencies and delicacies of female conduct, to the *το κάλλος* of womanhood, as to have been most peculiarly fitted for—A YOUNG “LADY’S PRECEPTOR!” On finishing this sentence, we had our fears that we had expressed ourselves too strongly; hardly conceiving it possible that even Mr. A. could have risked so preposterous a sentiment. We therefore turned again to his work, and found that our only failure was in having given his sentiment with all the feebleness of a copyist. We take shame to ourselves for having fallen so very far short of his original energy; and, to make the best amends we can, we treat the public with his own words, “Mr. Wilkes was, perhaps, *the best lady’s preceptor ever known*.” (Vol. V. p. 286.) With all the humility which conviction of inferiority produces, we beg leave to point out to our readers how far Mr. A. goes beyond us. We had represented him as *only* saying that Mr. W. was peculiarly fitted for a young lady’s preceptor; whereas it appears, to our confusion, that he had said that Mr. W. was not only the best *fitted* for a lady’s preceptor, but *actually* “the best lady’s preceptor ever known.” Once more we humble ourselves before Mr. A. for having given so cold and emaculated a copy of his very warm and vigorous ideas. We know not whether Mr. A. be a married man, neither can we tell whether he have daughters, either in the dull matrimonial way, or in the more liberal and frisky *à la Wilkes* fashion; in which latter mode Mr. A. and the patriot’s anonymous biographer, inform us that the pious endeavours of the patriot and *lady’s preceptor* were rewarded with success: but we most sincerely, most *devoutly* (even should Mr. A. be scandalised at the *latter* term) wish and hope that none of his female plants, whether of the *garden* species, or of the *wilder* varieties, were ever placed (even during his most violent paroxysm of Wilkite adoration) under the parent wing of John Wilkes, Esq. *his* heaven-born LADY’S PRECEPTOR.

But, passing from generals, let us dip a little into the private, and public life of Mr. Wilkes, as given to the world by Mr. A. Without going farther back, we are told that his father was an eminent distiller in St. John’s-square, Clerkenwell, who “lived in a splendid style, and kept a very elegant and sumptuous table for all his friends;” he, moreover, always drove his “*coach and six*, such was his love of external appearance;” and he, finally, did from time to time communicate the blessing of this coach and six to a “Mr. Mead, an eminent dry-salter on London-bridge.” Mrs. Wilkes, our hero’s mother, was a Dissenter; Mead, with his wife and daughter (afterwards Mrs. Wilkes) were also Dissenters; and Mr. Wilkes, though professing to be of the established Church, yet, like the Jews

of old, instead of worshipping at Jerusalem, went sometimes to the *dissenting high-places*: and so we find that the distiller's coach and six "frequently" conveyed the dry-salter and family, as well as himself and family, to the meeting-house in Southwood-lane, at Highgate.

The subject of the present volumes was the favourite son of this distiller, who was so fond of *external appearance*. The aberrations of the son from moral rectitude, seem to have been derived from a double portion of this fondness. To be conspicuous in gay and dissolute society; to be spoken of as a distinguished public character, were his chief objects at his outset in life. These he always kept in view, as the means, after he had spent a large fortune, of obtaining wherewithal to indulge his appetites, and satisfy his passion for external appearance; for he was not a patriot of the Andrew Marvel stamp, who could dine on cold shoulder of mutton, and live in a garret. His first step in life strongly marked this unbounded propensity of trying to acquire at any rate the means of what he thought alone merited the name of enjoyment; we mean the indulgence of every luxurious appetite. He married at twenty-two a woman of thirty-two, a rigid Dissenter, educated in a narrow circle, a person who, he must have been convinced, at the time he led her to the altar, was for him a most unfit mate. In fact he married not the woman, but a large fortune; as he himself tells us fairly in one of his letters, "It was a sacrifice to Plutus. not to Venus. I stumbled at the very threshold of the temple of Hymen:

"The God of Love was not a bidden guest,
Nor present at his own mysterious feast."

Having *thus* obtained "a large fortune," he made haste to enjoy it in *his* sense of enjoyment. A splendid house was hired in a fashionable situation, and Mr. Wilkes rushed into every species of expense and dissipation; and without the smallest attention to a wife of strict principles, of delicacy and sensibility, daily filled his table with "gay bacchanalians, of dissolute manners, and vulgar language," (Vol. I. p. 18.) who were "often coarse, and *almost* obscene;" (Ibid. p. 19.) had he said *altogether* and *grossly* so, he would not have gone beyond the truth. Against this conduct Mrs. Wilkes remonstrated, but remonstrated in vain; Mr. W. could not be brought to stop in his career of dissipation, and a separation took place. The separate maintenance allowed to the lady by her *generous* husband (though by his own confession she had brought him a large fortune, and though his own, by the same confession, was "also that of a gentleman") was only 200*l.* per annum. Small as this annuity was, he afterwards endeavoured to deprive her of it; first, by every gentle and insinuating art; and when these failed, by process of law. In both ways he was defeated, and forced to sit down at the same time with disappointment and disgrace.

Against a report which Mr. A. says was circulated at the time of the separation, he vigorously defends his hero. "An opinion," he
says,

says, "has been circulated that *religion* was the first cause of the disagreement between Mr. and Mrs. Wilkes." (Vol. I. p. 20.) This he proves could not be true. 1st. "Because he was not a likely man to quarrel with a lady on the score of religion." (Ibid.) 2dly. Because "they frequently went to meeting together." (Ibid.) 3dly. Because, "at Aylesbury, he generally went to church twice a day." (Ibid.) 4thly. Because "he subscribed annually for many years twelve guineas to support the civil and religious rights of the Dissenters." (Ibid.) "These facts," he triumphantly adds, "do not evince any bigoted, or obstinate *tenacity* concerning religion." (Ibid.) But Mr. A. might have spared all this accumulation of proof, as we may venture to assert without the risk of a denial, that among all the foibles, faults, and crimes of this bustling demagogue, a *tenacity* concerning religion was never mentioned. Had Mrs. Wilkes been a Mahometan, or a Hindoo, or a Guebre, or an adorer of the excrementious divinity of Thibet, J. Wilkes, with the religious, or irreligious versatility of the Corsican emperor of the French, would have accompanied her to *her* place of worship, and changed his belief, or no belief, as often as she pleased; provided always that the good woman had been disposed quietly to behold her fortune rapidly melt away; to wink at a little drunkenness, and to listen quietly to daily blasphemy and obscenity at her table. This the unreasonable woman was not disposed to do, and so, after all Mr. A.'s proofs to the contrary, we must beg leave to think that *religion* on the side of the wife, and irreligion on that of the husband, were the great causes of disagreement.

Let us now turn to Mr. W.'s first step in *public* life, as given by his friend and biographer Mr. A. He was persuaded by his bottle companions that he had great parliamentary talents; of this it was no hard matter to persuade a man who throughout life seems to have appreciated himself at least at his full value. Following their advice, and in spite of the remonstrances of his father, his mother-in-law, his wife, and all his real friends, he became a candidate for the town of Berwick, where he had no *natural* interest, and where his success, of course, depended *solely* on his *purse*. His address to the electors of Berwick, which he, and his kind friends have preserved, displays that gross, and unblushing impudence of *his* patriotic assertion invariably adhered to by him during his political warfare, to which his conduct, and his motives of action (which last he could not always conceal, and which indeed, among friends, he did not wish or endeavour to conceal) constantly gave the lie. As illustrating his political character, we lay it before our readers.

"Gentlemen, I beg leave to offer myself a candidate to represent you in Parliament. I came here with the utmost pleasure, to make you a tender of my services, from the assurances I had received of your steady attachment to the cause of liberty. I early embarked in the same generous cause, and have always had it nearest to my heart.

"I am thoroughly sensible of the excellence of the constitution of this happy

happy country, and my utmost efforts shall be exerted for the preservation of it. In this, and in every other case, I hope to be your faithful representative; and while I am delivering your sentiments, and discharging my duty to my constituents, I shall have the satisfaction of serving a cause which I have valued beyond every thing.

"If I am so happy as to succeed, I assure you, gentlemen, I shall ever be watchful over the interests of this nation in general; and the good of this corporation shall have my particular attention. It shall always be my favourite study. My warmest endeavours shall be employed for you, and I shall esteem myself happy in every opportunity of doing you a real service.

"Gentlemen, I come here *uncorrupting*, and I promise you I shall ever be *uncorrupted*. As I never will take a bribe, so I will never offer one. I should think myself totally unworthy of the great and important trust I am now soliciting; if I sought to obtain it by the violation of the laws of my country. I hold them to be sacred; and I think the happiness and security of every man depends on the observance of them.

"Gentlemen, I have no private views: my sole ambition is to serve my country, and to contribute to the preservation of the invaluable privileges which this nation enjoys beyond any other in the world. I shall act steadily on these principles; and therefore I hope for the honour of your protection and encouragement, and shall endeavour to convince you of my sincerest regards, and warmest gratitude."

Two passages in this speech are very conspicuous: "Gentlemen, I come here *uncorrupting*, and I promise you I shall ever be *uncorrupted*. As I never will take a bribe, so I will never offer one!—Gentlemen, I have no *private* views, my sole ambition is to serve my country!" With regard to the *truth* of the orator when speaking of bribery, his friend and biographer Mr. A. and not we, shall speak; "notwithstanding Mr. W.'s fine speech about virtue and patriotism, this experiment cost him between 3 and 4000l." (Vol. I. p. 27.) As to his *patriotic motives* to serve his country, we shall have an opportunity as we proceed to examine their purity.

Disappointed at Berwick, he was more successful at Aylesbury; but, as Mr. A. informs us, at the expense of "upwards of 7000l." These bleedings of the purse, all for the sake of his dear country! led him to have dealings with the Jews; and, as "*facilis est descensus avari*," to have soon afterwards dealings with the devil, who no doubt at this time suggested to him the attempt of robbing his wife of the pittance of an annuity which had been granted to her on their separation. The case in Burrows' Reports, which Wilkes's *friendly* biographer cites at length (Vol. I. Pp. 36, 37.) records the infamous transaction, and his legal and merited defeat.

Another Aylesbury election, and his "style of living," we are told, "obliged him to think seriously of obtaining some public situation." The embassy to Constantinople, and the government of Canada, were, at different times, objects of his ambition, in both of these he was disappointed. Nothing now remained for him but *opposition*, that refuge of disappointment and discontent. He became a
Writer

writer against ministry, and managed the controversy with considerable vivacity, but with much coarse and acrimonious personalities. This is not the place to enter into the affair of general warrants, of Wilkes's expulsion from the House of Commons, outlawry, &c. It is enough to say that the present biographer confirms what very few doubted of before, viz. the *insincerity* of Wilkes's patriotism. Amidst his loudest cries for liberty, and exclamations against ministry, he was ever ready to make peace with any ministry on certain conditions. In 1764 he says, in a letter to Mr. Cotes, "If they (the ministry) would send me ambassador to Constantinople, *it is all I should wish*." (Vol. I. p. 62.) In the same letter he adds, "If I stay in Paris" (i. e. if I am neglected by ministry) "I will not be forgot in England; for I will feed the papers from time to time with gall and vinegar against the administration." (Vol. II. p. 54.) In another letter to the same person in 1765, he writes, "I have never yet heard who the present ministry are: I believe the *Scot* is the breath of their nostrils. It depends however upon them whether Mr. Wilkes is their friend or their enemy. If he starts as the latter, he will lash them with scorpion rods, and they are already prepared: I wish however that we may be friends; and I had rather follow the plan that I marked out in my letter from Geneva*." (Vol. II. p. 214.) Here our worthy patriot is ready to be friends with ministry, even should they be the creatures of Bute, provided they will make him an ambassador; but if they will not, though he professes to know nothing of them or of their measures, though they may be honest men, and their measures advantageous to the country, yet he vows he will lash them with scorpion rods! Of such rotten stuff in general is formed the garish cloke of patriotism: but "*Falso et infidiosè libertatis nomen obtenditur ab iis, qui privatim degeneres, in publicum exitiosi, nihil spei nisi per discordias habent.*" That Mr. Wilkes was a patriot of this stamp we think; from what we have already said, is sufficiently evident. We shall produce some farther proofs from both his biographers. The anonymous biographer informs us, (Vol. I. Pp. 21, 22.) "That there is no doubt that Mr. W. when colonel of the Buckinghamshire militia, made a frank acknowledgment of his resolution to take advantage of the times, and make his fortune;" he accordingly "put in his sickle, and crowned his toil with plenty beyond expectation." With this determination, and before he had crowned his toil with plenty, with him the whole of government was a blot, and nothing could be discovered in its measures but imbecillity, injustice and oppression. But when plenty had crowned his labours, when clothed in the alderman's gown, when possessed of a lucrative place, when venison, pipers and dories, French pies, and French game of all sorts decked his board, the *very same* government is by him transubstan-

* He means rather go ambassador to Constantinople.

tiated into all that is parental, wife, and great. For the truth of this statement let us hearken to the patriot himself. When *poor*, J. Wilkes thus describes the state of his country.

"The public securities of this kingdom have fallen so low, that foreign nations begin to lose all opinion of that credit on whose broad basis our commerce arose, and increased to a magnitude, which has raised the admiration and envy of all other states. The public funds in a very few months, in this early dawning of peace, have fallen above fourteen per cent. England appears now in danger of ceasing to be the great mart, the centre, of the commerce and riches of the world, from the fluctuating state of her public credit. That beautiful and wondrous fabric, the work of ages, the pride and glory of Britain, as well as the jealousy of her most powerful neighbours, which has survived two desperate Scottish rebellions, seems at last doomed to fall a sacrifice to the incapacity and treachery of a set of men, formerly the objects of the contempt and ridicule, now of the abhorrence and hatred of their country."

When he had obtained that *wealth* which enabled him fully to enjoy his appetites and passions, J. Wilkes thus chaunts the praises of that government which he had condemned and execrated.

"I am particularly attached to the house of Brunswick. The last eighty years have been the happiest and most prosperous in our annals: during that period the Brunswick family has been on the throne. We are governed by wise and equal laws; the same laws for the poor as for the rich, for every subject of the state. Our persons are safe, our property secure, and our commerce most extensively flourishing; especially during the reign of his present majesty."

Than this never did any *would be* patriot blow more decidedly hot and cold.

We come now to speak of the present publications in a literary view. Do they convey any new information of the smallest importance, or what are their merits as works of mere amusement? The four volumes of the anonymous Editor profess not to reveal any thing new. Beside the Memoir, which precedes the Letters, they contain only the chit-chat correspondence of the father and daughter; of which correspondence it may be truly said that although *every* alderman, and *every* alderman's daughter could not have written so well, yet that, without performing a miracle, even *some* aldermen, and *some* aldermen's daughters might have written much better; and we trust we may venture to assert, that no one of the members of the honourable court would, in letters to his daughter, have gloried in his irreligion, as the quondam member of the Joiners company has done.

We give a few extracts, as we open the volumes at hazard, to confirm what we have said. And first, as a specimen of futility and impiety:

"Sunday, Jan. 10, 1779.

"I beg the favour of you, my dear Polly, to order Francis to put the six letters in the post, by which I shall be sure of not being disappointed next Saturday

Saturday and Sunday. The queen's birth-day being to be kept on the Monday makes this precaution necessary.

"The memorial of the twelve admirals seems to be perfectly absurd, although I hear it much commended. Lord Kelly and Mr. Drax only are of my opinion. I whispered Lord Kelly, who is not a strict believer, that I thought the twelve admirals as great fools as the twelve ———, and as bad writers.

"Be so good to order me giblet-soup and pork griskins for my Sunday's dinner, at five; but I make a point that my dear Polly does not wait dinner for me, as every thing is so uncertain with travellers, and I hear the roads are very heavy. I mean to lie at Marlborough on Saturday, and to leave it on Sunday at day-break; and yet possibly I may not be able to reach Prince's Court before seven or eight at night. I wish for a good fire in my bed-chamber *only*; but please to give orders to have the chimney swept in my cabinet, which I believe has not been done for a twelvemonth.

"Governor Johnstone's favourite is here for her health.

"*Bon soir, ma chere fille.*"

Secondly, We have a specimen of the proper direction he had given to the studies of his daughter, and how well he had made her acquainted with the *Pucelle of Voltaire*, as appears from his supposing her perfectly well read in the story of "sweet Agnes."

"I fear to tire you with royal and plebeian anecdotes on your return. As to myself, I cough less in the morning, and am better, though not ill before. Saturday's heat, and a rough horse, put me in sweet Agnes's condition:

Sur un cheval elle s'en va juchée,
Jambe meurtrie, et la f—écorchée."

Thirdly, Some more impiety dressed in the true aldermanic style

"*South Parade, Bath, Sunday, Dec. 26, 1779.*

"Shall I my dearest Polly, give you an account of yesterday's Christmas dinner? It is so like an alderman to talk the day after of what he had yesterday; yet, perhaps, being a female you may be curious, and therefore I give it: The paschal lamb, with the fry—a *virgin* pullet, stuffed with *pigeon's* eggs—St. Peter's cock, à-la-cocky decky—a large cod's head from the miraculous draught—fricassée of *innocents*—cloven tongues avec de la sauce au St. Esprit—Baptist's head in a charger—calves heads à-la-Golgotha—des saucisses *males* à-la-Madelaine. The dessert consisted of *bonchretien* pears—and the wine was *lachryma Christi*. (the famous wine near Naples, called the *tears of Christ*. An Irishman said, on tasting it, he wished that Christ had wept in Ireland. Was not this a very suitable dinner for the anniversary which was celebrated?"

Fourthly, If our readers have a relish for the silly and insipid, they may read the following:

"*South Parade, Bath, Saturday, Dec. 25, 1779.*

"Mr. Wilkes rose at six, and went through the operations of being shaved and dressed, then comforted himself with a breakfast; and proceeded to Bath, where he arrived before two. Much snow between Reading and Bath. Delighted with the apartments on the South Parade. The drawing-

room

room very spacious, and, being the end house, light. Three windows in front, two on the side. Visited Dr. Wilton, who is, indeed, greatly out of order, and Mr. Cruttwell says in a dangerous way. He was highly pleased with my coming. Cruttwell says that S—— is expected to propose terms to stop the intended publication of certain letters. My cough much better, and little fatigue from the journey. The sharp cold air has produced a most voracious appetite in me, which I hope soon to allay, but not till I have assured my dear daughter, that I wish her all the compliments of this merry season, and that I am her very affectionate father.

Adieu!"

Fifthly, If they wish to know what things are requisite for living (we mean *eating*) well, they will find abundant information in the greater part of the letters of this worthy alderman. If they do not choose to purchase that information at the price of reading his letters, they may judge of his extensive views, and deep practical knowledge in this way, by what he considered as a simple and patriarchal mode of living.

"The important chest of pine-apple rum, beaume de vie, orgeat, &c. &c. is not yet arrived, so that I live in the primitive simplicity of the patriarchal age, on fruits, milk, honey, and a little of the firstlings of the flock, and a trifling morceau de venaison from the field or forest. What an exemplary life for an alderman!"

By several of Mr. Wilkes's letters from Bath, he appears to have been a sort of parasite to that weak and wrong-headed man, known by the name of Mrs. Macauley's Dr. Wilton. Writing to his daughter, after the quarrel and separation of the lady and the doctor, he gives her hopes of eventual advantage to herself from his attentions to the old man, whom, in his heart, he most have despised, and whom, by other letters, it is plain that he *did* despise. "———" (Alfred) House is in great disorder: "Mrs. ———" (Macauley's) woman is arrived, and the doctor, with the aid of a bookseller, is separating all his books from *hers*; and her clothes are looking out by the doctor's *male* servants. I postpone my visits till this scene is closed; but *be it known unto you* that I am still the *first favourite*. If it holds, *tant mieux pour UNE CERTAINE DEMOISELLE*." (Vol. II. Pp. 142, 143.) May we not, therefore, enumerate, among the qualities of this departed great man, that of a pitiful *legacy-hunter*? We had almost forgotten to mention that, in the first volume of the anonymous publication, there are some *things* called *poems*; had the Editor *altogether* forgotten them, he had done well.

We come now to the volumes partly written and partly edited by Mr. Almon. In them we can find nothing to warrant that superiority over the anonymous publication which he claims; rather the contrary, as five volumes of very indifferent matter are worse than four. They contain a "*rudis indigestaque moles*" of every thing which could be scraped together to make up bulk; of a variety of Wilkes's publications, which have been long before the public; of the most insipid of all journals during his tour to Italy; of his already well-known

known cause of quarrel with government, and all its consequences; not, as it ought to have been, in a condensed narrative, but spun out with the most tedious minuteness and tiresome prolixity; of letters to and from various correspondents, of which a few, and only a few, are of any importance; of his correspondence with his daughter, &c. &c.

Of the letters published by the anonymous Editor, Mr. Almon thus speaks in his preface: "The Editor (Mr. A.) has been offered some collections of very trifling letters of Mr. Wilkes; but found that the letters themselves were wholly unworthy of the public eye, and so utterly insignificant and trifling, that it would have been indecorous, both in respect to the deceased and his readers, to have given them a place in this collection."

Here the coarse proverb of the Pot and Kettle forces itself irresistibly upon us. That it is fully applicable in the present case, a few extracts will determine.

"February 11, 1771.

"I am impatient to hear of my dear papa's safe arrival; and I sincerely wish he may not have such weather as we have here, which must make his tour disagreeable, and occasion his getting cold. It was so bad yesterday that I would not go to church; and it continues to freeze very hard, with the prospect of a great deal more snow. I went on Saturday afternoon to pay my respects to our good friends in the Cloisters; whom I found very cheerful, though far from well. I have heard nothing worth communicating.

"I wish you a most agreeable journey; and I beg you to accept the sincere assurance of the most tender love and duty of your grateful daughter,
MARY WILKES."

"Monday Afternoon.

"I am just favoured with my dear papa's letter of yesterday; which, besides the usual pleasure, affords me an agreeable surprise, as I imagined he was on his little excursion.

"The chickens and rabbits have proved very good, and added to the widow's admiration and mine of the judgment in marketing of the donor, equal in poultry to what it is in fish.

"Mr. Reynolds called here this morning, to enquire when you returned; as he wished to know what would be most agreeable to you to be done at a meeting of your friends, intended to take place in a day or two. I pressed him very much to write you all particulars relating to so interesting a transaction, which I hope he will do. I am much edified by my dear papa's going to church; and hope his piety will be rewarded with a good sermon whenever he is so well disposed. He would have nothing to wish, were but the prayers granted of a heart that feels for him every sentiment of duty and affection.

"Ride, in the Isle of Wight, Saturday, Aug. 1.

"My dearest Polly,

"It was so late on Thursday before I reached Cobham, that I thought it most prudent to lie there: but I rose very early yesterday morning, by which I was enabled to reach this place last night; and am now proceeding to Mr. Jolliffe's. I had a navigation of only an hour and a half, in an open boat, to this charming spot.

"Mr.

" Mr. and Mrs. Garrick arrived at Mr. Fitzmaurice's on Wednesday; and pass the next week here, I am told.

" I wish you to send to know how Mrs. Barrel does in her great affliction.

" Bad pens, paper, and ink, at Ride; but good fish and wine. Unluckily, I can give you none of these latter; and can only employ the other to tell my dear daughter that I am well, and always her affectionate father.

Adieu!"

But we must not overload our page with extracts. If our readers are curious to know how many children, pigs, &c. Mr. W.'s landlady at Newhampton had, he himself will inform them. " I am very comfortably lodged here at a good widow's, Mrs. Searwell's, with nine children; eleven pigs, eight geese, three turkeys; one grand-signior cock, with a seraglio of seven hens, who have all separate feather-beds of their own," &c. &c. If the history of Miss Wilkes's drawers, and her father's bookcase, should be objects of curiosity to them, more than one letter in the same volume will satisfy their longing. There, too, they will find nice light reading about Tunbridge ware, wheat-cars, and Miss Wilkes's garters. If they wish to be informed of the plentiful supplies which poured into the alderman's larder, they have only to listen to Miss W.

" Very late last night came a basket from Calais; containing three hares, eight partridges, and four capons. I immediately had all fresh packed for the alderman, except *un animal à quatre pattes, deux perdrix, et un IMPARFAIT*; which, I flatter myself, his worship will forgive my keeping."

We know not whether the ladies of Paris give the name of *imparfait* to a capon, or whether Miss W. chose to give to it this most appropriate appellation, to mark her proficiency in that study (anatomy) to which Mrs. Wolfencroft so lately called the attention of the female sex.

We close these extracts with Letter XIII.

" April 13, 1778.

" *Bonnes nouvelles de Calais! Le froc François du patriote Anglois est retiré du vaisseau du Capitaine Gunston, et doit arriver très incessamment par les soins des Messrs. Minet & Co.*

" I have just received a letter, dear papa, from Mr. Caffieri, with the above intelligence. I hope the coat will now arrive very soon, quite safe; and that sometimes red, sometimes blue, it will on both sides become a Ranelagh waistcoat.

" Mrs. Cox would be much obliged to you to enquire after her picture at Mr. Hoare's. He does not know her by her married name.

" *Recevez, mon cher papa, les hommages les plus tendres et respectueux.*"

This French frock, (or one of the same family,) which appears to be of much importance in the correspondence before us, as it is the subject matter of several letters, we have often seen the alderman bedecked in, to the no small amusement of the beholders.

Such, or similar, are, in general, the subjects of these letters; and we think that Mr. Almon may rest contented, if the public should decide

decide as Palæmon did on the pastoral trial of skill between Menalcas and Damocetas :

“ Et vitulâ tu dignus, et hic.”

These volumes contain, besides, some letters of Mr. Wilkes to his friend Cotes, which confirm that character with which his actions had already sufficiently informed the world. There is likewise a variety of complimentary cards, “ et id genus omne,” to which we must refer our readers, should they have any curiosity to peruse them. We shall only mention a singular one from Dr. Johnson's Boswell, by which it appears that the son of the Earl of Bute, Lord Mountstuart, like a *good Christian*, had forgotten and forgiven all the rancorous invectives against his father, and was to play a friendly *trio* with Boswell and the writer of the North Briton, at the Crown and Anchor. It is, perhaps, also not improper to notice a card from Earl Mansfield, in which he acknowledges the receipt of Mr. Wilkes's edition of Theophrastus. Does the fiery demagogue, by this friendly presentation, mean to unsay all he had written on the character of this illustrious judge, on whom he bestows the appellation of “ the *wretch* who presided in the King's Bench ;” or was it merely that species of attention, originating in vanity, which he, as a man of the world, (not in the best sense of the word,) was ever solicitous to pay, and which he recommended to his daughter to pay to all *distinguished* persons, viz. persons in *high life*, whether worthless or of worth ? To decide on this point seems no difficult matter.

This brings to our recollection a passage in Mr. Almon's preface : “ The Letters to his Daughter, selected by the Editor, contain principles the reverse of those of Lord Chesterfield to his son. One exhibits the fashionable refinements of vice ; the other the pure emanations of virtuous paternal feelings. Now we think that the fact does not support Mr. A. in his assertion. Mr. W. among his other qualities, possessed much vanity, and was fond of the manners and accomplishments of the higher orders, more particularly of *French* manners and accomplishments. These he wished his daughter to be mistress of, and therefore sent her to the dissolute capital of France at an early age. From the manner and matter of many of her letters, the tinge she there received is very perceptible. Mr. W. likewise appears to have been a tender and affectionate father ; indeed so much so, that many of his epistles seem to contain rather the effusions of a lover*, than the sentiments of a parent. More too, he sometimes desires

* Among a variety of his letters in the same strain, there is one, which we cannot at present turn to, in which he speaks of having prepared a bed for her ; which, when her *angelic* body shall be laid in, will be a perfect *paradise*. We never had the pleasure of seeing the lady ; but the public voice has always represented her as, at best, a favourable likeness of her

desires her to go to Church, on what principle we know not, as he had made her familiar with his own *Anti-Christian* sentiments. But the father, who could so repeatedly entertain his daughter with his *infidelity*, who made her the confident of his *illicit amours*, who requires that daughter to get acquainted with Mr. and Mrs. Neckar, though "*proud and ill-bred*," merely because they were "*distinguished*," who writes to her about "*Sauçisses MALES à la Madelaine*," &c. &c. has most certainly not that *pure* parental feeling for which he is praised by his biographer.

It is hardly worth mentioning that Mr. A. among her other qualities, boasts of Miss Wilkes's "*talents in science*." Of this we find no evidence in the volumes before us; and we object to Dr. Hunter, the only voucher he gives. The doctor has written some indifferent popular sermons, and was a professional translator from the French. His chief work in that way was his translation of Lavater; this, luckily for him, passed through other hands before it went to press, it would have otherwise made as pitiful an appearance as his translation of Sonnini. Of his *scientific* powers the public is utterly ignorant. But, had he been an adept in *science*, and thus an adequate voucher of the ladies *science*, in the present case it would have been of no avail, for he has given no testimony on that head. His card (which is inserted in the volumes) is only a complimentary acknowledgment of her "*candid and judicious criticism*" on some prints in Lavater, of which, whatever she may have been, he himself was no judge. The only *scientific* trace of the lady which we can discover in these volumes, is her ascertaining that a *capon* is *un imparfait*!

But enough, perhaps, more than enough, of this publication. We cannot conceive what can induce any one to preserve such letters as have now passed in review before us. Mr. and Miss Wilkes, however, must have thought that they were of importance, otherwise, after perusal, they would, like other useless writings, have been turned into waste-paper. But Wilkes had no small opinion of himself, and, perhaps, thought that his momentary effusions were things not to be lost. His singular flattery of the parts, as well as person of his daughter, might lead her to form the same opinion of her productions: her Paris education would strengthen this idea; and so we have nine volumes which can neither profit nor amuse.

As to the pretence for the publications, viz. that the man who obtained for his country a release from *general warrants*, should not pass

her father. If this be true, the father's compliment was like the old woman's *request* in Prior's "*Ladle*,"—"what should be *great* it turned to *farce*." Does not this warrant a suspicion that the lady's fortune (which he appears to have shared with her throughout life) gave rise, fully as much as parental tenderness, to this apparent fatherly affection, which is all along shewn? That he had need of her pecuniary assistance is evident; for, with all that assistance, and with an ample fortune of his own, his estate, at his death, was found totally inadequate to answer the bequests in his will.

away

away unnoticed, we will only say that we owe this blessing to Wilkes' as we owe the English reformation to the despotism and ungoverned appetites of Henry VIII. That, instead of shewing the sincerity of his patriotism, the editors have, indeed, shewn him to be "*un chevalier sans peur*," with which character he would have been flattered, were he alive; but certainly not "*un chevalier sans reproche*," a character which he, even with his overweening opinion of himself, durst not, in his conscience, aspire to. They have proved, with admirable minuteness and precision, the *real* character of the person to whom they have consecrated their volumes: but, on that subject, our countrymen had been sufficiently informed by convincing evidence, and had made up their minds accordingly: and we are much too dull to discover on what common-sense principle his present *would-be* friends should bring him before the public, after he was *dead*, and his works had followed him. Of one thing we are, however, certain, that could he peruse the voluminous publications which now appear, he would repay the very *friendly* tribute to his memory with any thing but *thanks*.

Sir Richard Hill's Remarks on the Bishop of Lincoln's Charge.

(Concluded from p. 129.)

IT is a striking consequence of the Calvinistic system that it totally destroys the value of language, and renders it impossible for man to depend on the most seemingly clear and express declarations of God himself. If Sir R. Hill could be prevailed with but to *suppose* the doctrine of Universal Redemption true, we would ask him to give his opinion of the terms most proper for conveying it without danger of ambiguity or mistake. Could he point out any more fit for the purpose than such as the following? "As in Adam all die, even so in Christ shall all be made alive." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "He tasted death for every man." If such phrases denote the limited and partial redemption of Calvin, we think it impossible that the opposite doctrine could be signified, by a revelation from heaven, in any words which should totally exclude uncertainty and doubt.

It is very observable, that the learned Baronet, who labours so earnestly, in this publication, to prove the articles and homilies Calvinistic, says nothing of the Liturgy. He probably felt that to reconcile Calvinism with that admirable service was a hopeless attempt. Indeed the falsehood and absurdity of Calvin's divinity are, in no point of view, more forcibly seen than in this, that every liturgy constructed on its principles, nay, every prayer conceived by its votaries, is demonstrable nonsense. Accordingly, the Calvinistic principles are totally useless in practice. No advice, reproof, or religious address of any kind, can be administered, till the wild Necessarian dogmas of

Calvin be completely forgotten or concealed from the mind: and this is acknowledged by Calvinists themselves. "*Dans les exhortations,*" says the celebrated Jurieu, "*il faut necessairement parler à la Pelagienne.*" The confession is curious, not because it expresses the truth (for Jurieu merely intended to insinuate what is notoriously false, that those who are not Calvinists must be Pelagians), but because it directly admits the fact, that by Calvin's tenet of predestination, all exhortation is rendered absurd. In respect and veneration for our excellent liturgy, we will not yield to any man, not even to Sir Richard Hill, who, we think, has acted wisely in abstaining from any attempt to prove it Calvinistic. Yet high as is our respect for the liturgy, our respect for the Scriptures is somewhat higher: and we humbly conceive that our venerable reformers, if they had been placed, by our author, on a footing with the prophets, would have had no just or reasonable cause to complain. Sir R. might, therefore, very safely and consistently have argued, that though the words of the liturgy are, to be sure, completely Anti-Calvinistic, they are, however, merely words of course, which nobody is obliged to regard or believe. The prophets, he says, in their remonstrances to sinners, "*though under the immediate guidance of the Holy Ghost, yet express themselves after the manner of men;*" not as though God's designs could be made void, but to leave the impenitent without excuse. (Pp. 10, 11.) We have already taken some notice of this passage, on which the more we reflect, the more we are shocked by its daring impiety. When our respectable and well-meaning author wrote it, he was, certainly, not aware of the import of his assertion; which, most clearly implies that the expostulations of the prophets, though inspired by the immediate influence of the Holy Ghost, neither had, nor were intended to have, any beneficial effect whatever on the persons to whom they were so solemnly addressed. If the prophets, therefore, as Sir R. says, "*expressed themselves after the manner of men,*" it was after the manner of VILLAINS AND LIARS: for HONEST AND GOOD MEN never speak to deceive. And when it is considered that these prophets were "*under the immediate guidance of the Holy Ghost,*" the inference is inexpressibly horrible. That Sir R. abhors it as much as we do, we are thoroughly convinced. But he must be sensible that it is fairly deduced; and we hope that his prejudices are not so inveterate as to prevent him from *re-examining, at least*, a system which involves him in such abominable consequences.

The Bishop has said that "*the introduction of Calvinism, or rather its prevalence in any considerable degree, was subsequent to the beginning of Elizabeth's days.*" Sir R. contends that "*if ever there was a most flagrant mistake laid before the public eye, this is one.*" (P. 33.) In his preface, indeed, he roundly asserts that "*the articles, for more than a century after they were set forth by authority, were never denied to be thoroughly Calvinistic.*" But the Bishop is right and Sir R. wrong. The assertion of the latter is so totally devoid of foundation that the articles were, in fact, never thought to be "*thoroughly*"

"thoroughly Calvinistic," even by Calvinists themselves. If Sir R.'s state of the case be just, we desire him to give us a rational account of the fabrication of the Lambeth Articles, and of the efforts which were made to obtain their ratification. Were the learned Whitaker and his party such fools as to labour for no purpose? Were all their assertions directed to no other end but to procure the establishment of doctrines which they thought to be already completely established in the articles of the Church? Why did the Calvinists in the reign of Charles I. complain that the Royal Declaration, which merely enjoined them to take the articles in "the *literal* and *grammatical* sense," restrained them from preaching the "saving doctrines," that is, the Calvinistic doctrines; "*of God's free grace in election and predestination?*" (See Anti-Jac. Rev. XVII. PP. 345—347. XVIII. PP. 177, 179, 180.) Was it because they believed the articles, when taken in the *literal* and *grammatical* sense, to be "*thoroughly Calvinistic?*" He who is, capable of swallowing this, is, surely, capable of swallowing any thing. The truth is, that the Calvinists of those days knew that our original reformers were Anti-Calvinists; and that the articles were never meant to be understood in a Calvinistic sense. They were much too honest to pretend the contrary; and, besides, as they found that the sentiments of Calvin began to prevail, they hoped to have influence sufficient to effect an alteration in the national faith. These were the foundations of all their efforts both under Elizabeth, and afterwards, at the Hampton-court conference, under King James. Our present Calvinists are placed in a very different predicament; and, accordingly, their measures are altogether different. They are sensible that Calvinism is on the decline. They have, of course, no prospect of seeing the Calvinistic doctrines sanctioned by authority. They, therefore, incessantly run us with the clamour that these doctrines are fully and explicitly contained in our present standards. In this conduct, it is true, their good faith is much less to be admired than their ingenuity: for they cannot but know that they give the lie direct, not only to the avowed opinion of their predecessors, but to facts of the most acknowledged notoriety, and to the uniform current of our Ecclesiastical History.

Sir R., however, insists that our original reformers, Cranmer, Jewel, &c. "were established Calvinists, from the beginning of the reign of the blessed young Protestant Monarch, till the hour of their deaths." The first proof of this is derived from a Catechism (attributed to Ponet, Bishop of Winchester), which he calls "one of the most *favoured* morsels of Calvinistic divinity which ever saw the light." (P. 34.); and which, he tells us, he "may probably soon publish, in a small size, and at a small expence." The worthy Baronet, we trust, will not fail to keep his promise. We shall then be better able to judge of this Catechism, which, Sir R. informs us, "Cranmer was busied in recommending and spreading throughout the whole kingdom, the very year after the articles were first ratified by King Edward." It may chance to have the fate of another Catechism, that

of Nowell, which, after having been likewise held up as a "most favourable morsel of Calvinistic divinity," the Bishop of Bangor has shewn not to be Calvinistic. From Ponet's Catechism our author has given us an extract, which certainly contains nothing Calvinistic, but which is in perfect unison with the doctrine of Cranmer's own Homily on Salvation.

But Cranmer, says our author, "during the whole of King Edward's reign, kept up a constant correspondence with Mr. Calvin, by whose advice and assistance the liturgy of the Church of England was revised and altered in many points." (P. 36.) He also asserts that "Cranmer earnestly besought Calvin himself to write often to his Majesty." (P. 37.) Now the fact is, that Cranmer, while he courted the correspondence and assistance of Melancthon, declined those of Calvin, because, says Heylin, "he knew the man;" and that Calvin loudly and peevishly complained that his advice was neglected by the English Reformers. That letters should have passed between him and them, at an early period of the English Reformation, can excite no surprise: for his name was of great celebrity. But that the correspondence did not long subsist is still less surprising: for, besides, that his wild and extravagant dogmas shocked our venerable reformers; the temper of Calvin was so fierce and overbearing, that no man was able to keep on good terms with him. His haughtiness and violence disgusted all who had any connection with him.

The Baronet's next witness is Bishop Jewell, from whose comments on the Epistles to the Thessalonians he quotes some sentences, which appear to be unconnected scraps, collected from various parts of the work, and tacked together at random. Yet even thus, they present no decided doctrine of Calvinism, unless the mention of *God's election*—must necessarily signify *Calvinistic election*. Indeed, that these two phrases are perfectly equivalent, Sir R. every where takes for granted; and accordingly, in the greater number of instances, his whole argument consists in merely begging the question. But the following passage is so very strange, that it must not be passed without particular notice.

"Instead of bringing any more quotations from this truly sound pillar of the Church of England (Bishop Jewell), I shall beg leave to refer your Lordship to his *Apology* for that Church, and to the defence of it in answer to Harding the Jesuit, where you will find *all the Calvinistic points of divinity* ably defended against that artful son of Papistry." (P. 39.)

We have elsewhere said of Jewell's "Apology," that "though it contains an able defence of our doctrines against the Church of Rome, it certainly does not represent them as Calvinistical." (See Anti-Jac. Rev. XVIII. p. 177.) Our readers will observe, that Sir Richard's account of that celebrated work is directly contradictory to ours. This circumstance, at first, gave us some uneasiness: for we could not allow ourselves to suppose that our author would hazard so positive an assertion, without having carefully ascertained the fact. We suspected,

ted, therefore, that we had inadvertently contracted an erroneous impression of the tendency of Jewell's work. In order to satisfy ourselves on the subject, and that we might retract if we found ourselves wrong, we again perused the whole with the greatest attention. The result gives us deep and serious pain. For, though we cannot but be pleased that our statement was correct, yet it grieves us more than we can well express, to be under the necessity of explicitly charging SIR RICHARD HILL with one of the grossest and most impudent attempts to impose upon the public which were ever made by any author. When we find a person of our author's years, rank in life, and reputation for piety, thus throwing all regard to character behind him, in order to advance the interests of Calvinism, what dependence can we have on the faith or veracity of those among the Calvinistic party who have hardly any character to support? Yet Sir R. Hill has most solemnly affirmed a work to be Calvinistic which, to go upon the most favourable supposition, he has evidently never read. With Jewell's answer to Harding we are not acquainted: but, with regard to the original work, the "*Apologia Ecclesiæ Anglicanæ*," we stake our credit with our readers and the public, on the truth of the assertion, that it contains not one Calvinistic sentiment from beginning to end. On the contrary, the only two passages in the book which have any relation to the points in controversy between Calvinists and Anti Calvinists, maintain the doctrine of Universal Redemption in language as perspicuous as was ever used by the most decided Arminian. We shall place the passages before our readers, after observing that we quote from the edition printed, "Ambergæ, typis Michaelis Forsteri, 1606."

"Credimus Jesum Christum, filium unicum æterni Patris, quemadmodum jam olim ante omnia initia decretum fuerat, cum venisset plenitudo temporis, suscepisse carnem et omnem naturam humanam, ex beata illâ et pura virgine, ut indicaret hominibus arcanam et reconditam voluntatem Patris super quæ abdita fuerat a seculis et generationibus: utque in humano corpore perageret mysterium redemptionis nostræ, et peccata nostra et syngrapham illam, quæ erat scripta contra nos, affigeret ad crucem." (P. 33.)

Unquestionably, had Jewell believed that the benefits of our Lord's satisfaction extended to those only whom Calvin and his followers call *the Elect*, he could not have had a more proper opportunity for declaring his belief, yet the other passage to which we have alluded is more strikingly Anti-Calvinistic still.

"Dicimus hominem natum esse in peccato, et in peccato vitam agere: neminem posse vere dicere mundum esse cor suum: justissimum quemque servum esse inutilem: legem Dei perfectam esse, et a nobis requirere perfectam et plenam obedientiam: illi a nobis in hac vita satisfieri non posse ullo modo: neque esse mortalium quemquam qui possit in conspectu Dei propriis viribus justificari. Itaque unicum receptum nostrum et perfugium esse ad misericordiam Patris nostri per Jesum Christum, ut certo animis nostris persuadeamus illum esse propitiationem pro peccatis nostris: ejus sanguine omnes labeas nostras deletas esse: illum pacificasse omnia sanguine crucis

cis suæ: illum unica illa hostia quam semel obtulit in cruce, omnia perfecisse, et ea causa, cum animam ageret, dixisse ' Consummatum est: ' *quasi significare vellet persolutum jam esse pretium PRO PECCATO HUMANI GENERIS.*" (PP. 61, 62.)

Sir Richard Hill may, however, perhaps call this Calvinistic divinity: for we certainly would not engage to define the extent of a Calvinistic understanding. It appears to us deserving of notice, that, though Jewell repeatedly complains, in his "Apology," that the English reformers were styled, by the Papists, *Lutherans* and *Zuinglians*, yet he does not once hint that they were ever accused of being followers of Calvin; nor, indeed, as we formerly observed, does the name of Calvin once occur in his work. This to us is an incontrovertible proof that they were not, at that time, supposed to have adopted Calvin's opinions. On the whole, if we are to judge from the "Apology," the sentiments of Jewell were Anti-Calvinistic: and, as no man possesses a greater share of our purest esteem than the Bishop of Lincoln, we rejoice in the conviction that, when our author delivered the following prediction, he mistook the spirit by which he was inspired. He will bring forward, he says, one testimony out of a thousand which might be adduced in favour of the Calvinistic sentiments of Jewell. "And," adds he, "it shall be such a one as will *certainly* make you wish [that] you had not disturbed the shade of that departed saint; but having done so, when he has delivered his sentiments, you will probably endeavour to remand him back to the regions of peace, with ' *Why shakest thou thy hoary locks at me?*'" (PP. 37, 38.)

We have now to take notice of another very curious piece of management by this pious and conscientious Calvinistic senator. He gives us a long quotation from Strype, in which it is said that, on a certain occasion, "Ridley wrote a Treatise of God's Election and Predestination, and Bradford wrote another upon the same subject, and sent it to those three fathers (Cranmer, Latimer, and Ridley), in Oxford for their approbation; and *theirs being obtained*," continues the historian, "the rest of the eminent divines, in and about London, were ready to sign it also." (P. 41.) Now what would Sir R. have us infer from these facts? 1. That Ridley must have been a Calvinist, *BECAUSE he wrote a Treatise of God's Election and Predestination!* But Ridley's Anti-Calvinism was avowed and notorious. 2. That Bradford was a Calvinist. With our author, on this point, we shall have no dispute. Bradford shall be a Calvinist, if Sir R. pleases: for we care not a feather what opinions this famous Dean of St. Paul's entertained. We are sure that he was a most extravagant enthusiast, if not a downright madman. But, 3. Sir R. would have us conclude that Bradford's treatise actually RECEIVED the full approbation of the venerable Cranmer, Latimer, and Ridley. And, in order that his readers might have no doubts on the subject, he prints the words *theirs being obtained* in capitals. The historian, however, merely means that, PROVIDED the three Bishops approved Bradford's book,

the London Clergy were READY to sign it also. Did Sir R. know nothing of Ridley's answer to Bradford? "Sir, in those matters I am so fearful that I dare not speak farther, yea, almost none otherwise, than as the very text doth (as it were) lead me by the hand." If this be the style of cordial approbation, we shall not be surpris'd, in the least, to hear that the Anti-Jacobin Reviewers approve the divinity of Sir Richard Hill.

Sir Richard next appeals to Dr. Whitaker, who, certainly, very confidently asserts that the Church of England had always embraced Calvin's "opinion of election and reprobation." It is obvious, however, that the testimony of Whitaker is precisely of the same importance as that of Sir Richard Hill, being the testimony of a zealous and confirmed Calvinist in his own cause. The Baronet, indeed, is entitled to the preference; for, as far as we know, he has not, by his conduct, like Whitaker in the case of the Lambeth Articles, given the lie to his own assertions.

Recourse is likewise had to the authority of Bishop Carlton and Dr. Ward, two of those divines who were sent, by King James, to the Synod of Dort. The former wrote an answer to Mountague's famous "Appeal," which our author calls a *sedition* Appeal. But when he shall have recollected that the *imprimatur* to Mountague's book declared that "there was nothing contained in the same but what was agreeable to the public faith, doctrine and discipline, established in the Church of England," he will see the necessity of transferring his epithet of *sedition* from the appeal to the answer. The license by which Mountague's book was published proceeded from the highest authority in the kingdom. That authority pronounces it perfectly agreeable to the doctrine of the Church. Bishop Carlton pronounces it inconsistent with that doctrine. Which are we to believe? But it is worth while to see how Carlton argues.

"The author of the *Appeal*," he says, "pleaded against the Articles of Lambeth, and justified the doctrine of Barret, Baroe, and Thompson, averring the same to be the doctrine of the Church of England. This he doth, not by naming of those men, whose names he knew would bring no honour to his cause, but by laying down and justifying their doctrines, and suggesting that they who maintained the doctrines contained in the Articles of Lambeth, are Calvinists [surely he did these men no wrong by this suggestion] and Puritans; so that those Reverend Archbishops, Whitgift and Hutton, with the Bishops of our Church who then lived, are in his judgment to be rejected as Puritans. The question is, whether of these two positions we must now receive for the doctrines of our Church, that which Barret, Baroe, and Thompson would have brought in, which doctrines were these refused and rejected by our Church; or that doctrine which the Bishops of our Church maintained against these men; which doctrine hath been since, upon divers occasions, approved? If there were no more to be said, I dare put it to the issue before any indifferent judges." (Pr. 46, 47.)

Bishop Carlton, we think, was more bold than wise. *Indifferent judges*, before they decided that he who rejects the Lambeth Articles

rejects the doctrine of the Church of England, would inquire whether the doctrine of both be the same. This identity Bishop Carlton takes for granted: so that his reasoning is a puerile *petitio principii*. But the mere inspection of the Lambeth Articles (See Anti-Jac. Rev. Vol. XV.III. p. 37.) is sufficient to satisfy any person who is but moderately instructed in the principles of the Church of England, that the doctrines which they teach are very different indeed from those of that Church; and their very existence is an irrefragable proof that such was the judgment of those who compiled them. For certainly, as we have repeatedly urged, if the Calvinists of those days had thought, as the Calvinists of these pretend to think, that the Church was wholly and clearly on their side, they would never have laboured so strenuously to establish, by the Lambeth Articles, opinions which could not be more expressly established than they already were. This, in truth, is an argument against the force of which the whole body of our modern Calvinists will struggle in vain.

In our author's quotation from Dr. Ward, we are told that the "Universal Church hath always adhered to St. Augustine *in these points*, &c. The Church of England also," it is added, "from the beginning of the reformation, hath constantly adhered to him." (P. 47.) Sir R.'s &c. is here most impertinent: for, till we know what the points alluded to are, this truncated quotation has no meaning. We know that in many points Augustine departed from the Universal Church; and that the Church of England, which scrupulously adhered to the Universal Church, in many points departed from Augustine. But, whatever rash positions Bishop Carlton and Dr. Ward might be tempted to advance in the heat of controversy, Sir R. knows, or ought to know, that, at the Synod of Dort, they openly maintained universal redemption, and the consistency of grace with the freedom of human action. It is, therefore, impossible that they could have been Calvinists.

In opposition to the Bishop of Lincoln's doctrine, we are presented with a pretty copious extract from a treatise written by his predecessor Bishop Saunderson, intitled *Pax Ecclesie*. The object of this treatise was evidently, as the title imports, to establish peace between the contending parties. Sir R., indeed, says that "it strongly maintains the whole Calvinian system." This assertion is another luminous proof that Sir R. finds Calvinism where almost every other person would find Anti-Calvinism. For Saunderson, in the very passage here quoted, assigns, as one reason of the differences then subsisting, "the HARSHNESS of that opinion which Calvin and Beza are said to have held, and many learned men in our Church are said to have followed, concerning the decrees of Reprobation and Election, &c. &c." Is this the language of a decided Calvinist? He blames the Arminians, indeed, for "seeking to derive envy upon the opposite opinions, by delivering them in terms odious, and of ill and suspicious sound; as viz. *Irresistibility of grace, irrespective decrees*, &c. Whereas," he says, "the sober divines of the opposite party ordina-

rily do not use those terms, nor yet well approve of them, unless understood *cum grano salis*." We must fairly acknowledge, with the good Bishop's leave, that we are apt to call things by their proper names. But it is easy to see that the venerable prelate did not "well approve of" the fore-mentioned *doctrines*, any more than of the *terms*, "unless understood *cum grano salis*." What advantage, therefore, the cause of Calvinism has gained by this appeal to Saunderfon, we do not perceive. But to the Baronet personally it has been of singular service; for it has furnished him with an opportunity of shining in the double capacity of an orator and of a wit. His eloquence is displayed in a warning harangue, which he makes Bishop Saunderfon utter from the grave: it is written in the true Demosthenic style, and begins, "O ye men of Lincoln, &c." But we have not room to insert it. His wit must be allowed to cut with a keen and irresistible edge in the effusion which follows. "Could we suppose a dialogue to take place between the dead and the living, it is to be feared there would not be so much harmony between the two Bishops of Lincoln, as there was between the two Kings of Brentford, who are introduced as both smelling at the same nosegay." (P. 55.)

But our learned author presses into his service the living as well as the dead. He read, he says, with no small satisfaction, the Charge of one truly worthy and honourable prelate, which, it seems, is altogether in his favour. Yet what does this prelate inculcate on his clergy? Why, to preach "*the pure doctrines of the gospel of peace; to insist upon that precious faith which is the gift of God, and is, in truth, the life and spirit of every thing which relates to vital religion.*" There is not, we are certain, a Bishop on the bench, and we trust that there never will be one, who would not heartily join in the same advice. There is here, of consequence, nothing particular. But Sir Richard goes upon the supposition that every Bishop who exhorts his clergy to preach *the doctrines of the gospel*, must mean by these doctrines *the system of Calvin*. The supposition is convenient for Sir R., to be sure: but he cannot be ignorant that it is totally false. Does Sir R. think the Bishop of Lincoln a Calvinist?

Another learned and distinguished prelate, in a Charge delivered in 1800, has also made use of language which our author seems to think entirely in his interest. His Lordship, as Sir R. exultingly observes, "*calls Mr. Calvin the venerable Calvin.*" "He expresses himself," says the Baronet, "in the most candid and Catholic manner upon those very points on which your Lordship has lately opened the sluices of controversy." (P. 57.) It is, surely, singular that our author's assertions should almost uniformly be in flat contradiction to the very authorities which he quotes in support of them. His extract from the Charge alluded to has no relation, even the most remote, to the points controverted by the Bishop of Lincoln. Its author is speaking of the *Episcopal Constitution of the Church*, and of *Church authority* as opposed to schism. In this view, and in this view only, he says, "I know not what hinders, but that the highest supralapsarian Calvinist may

may be as good a churchman as an Arminian." That his observations were not intended to apply to the doctrinal differences between the two parties on other subjects, is plain from the following explanation of his sentiments, which is, indeed, so clear that it cannot be mistaken. "This I know, that *the points of doctrine, in dispute between the Arminians and the Calvinists*, have so little to do with the *points of discipline, in dispute between Churchmen and Schismatics*; that the opinions of St. Austin, which are the basis of Calvinism, have had their strenuous assertors in the Church of Rome herself." The learned prelate's intention becomes still more evident; when he adds, that, "if we would look for warm advocates of *Church-authority in general*, and for able writers in defence of *our own form of Church-government in particular*, such we shall find among those divines of our Church who were called, in their day, *the doctrinal Calvinists*."

The truth of this assertion we shall not controvert; because it is, certainly, not *impossible* for a doctrinal Calvinist to be an Episcopalian: though it is more, we think, than probable that, if the learned prelate's Charge had been composed somewhat later, his language would have been cast in a different model. For in the very next year, our Calvinists, by the mouth of their spokesman Mr. Overton, declared that they allowed of no "Churchmen" but themselves. It is, however, abundantly sufficient for our purpose, that this learned prelate, in the passage produced by Sir Richard Hill, no farther approves of the sentiments of Calvinists, than they favour "Church-authority in general," and "our own form of Church-government in particular." Of the principal disputes between Arminians and Calvinists he gives no opinion, though the Baronet has expressly affirmed the contrary. He says, indeed, that, when he speaks of Calvinism, "he looks only to Calvinism, such as the *venerable Calvin* would himself have owned, not enriched and embellished with the extravagancies of later visionaries." The learned prelate, who is himself a Churchman, a consistent, and, therefore, a HIGH CHURCHMAN, will, perhaps, recollect the observation of Dr. Kipling, "that to compliment Calvin's memory in print, for a preface or dedication only (so critical are the present times), is not altogether harmless." We shall have, at least, we are certain, his Lordship's thanks for our uniform endeavours, in opposition to the disingenuous arts of our present Calvinists, to exhibit Calvinism, *such as it is*, such, in short, as it *was manufactured and owned by the venerable Calvin himself*.

Sir Richard deals greatly in certain flowers of rhetoric very proper for amusing the imagination, and for nothing else. In one place he tells us that the duties of the pastoral office are "neither to be learned at a card table, in a ball-room, a play-house, or a dog-kennel, nor in a circle of jovial bottle-companions." (P. 59.) Will Sir R. be obliging enough to name the persons who have said that they were? In another place he assures us that several of the clergy with whom he has the happiness of being particularly acquainted,

"Men of real grace and true humility, attached by every principle to
out

our excellent constitution both in Church and State, are now held up to public odium, branded with names of reproach equally unjust and ignominious, inasmuch, that who ever ventures too near them is supposed to be in danger of catching the infection of Puritanism, Methodism, Schism, Enthusiasm, Fanaticism, Jacobinism, and almost every other ~~ism~~ that can be thought of." (Pp. 60. 61.)

To this pathetic lamentation we can only answer that, in our opinion, the danger is very great. And Sir R. may say;

"Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli."

Our author assures us that, "at this very moment, some of the most able, pious, laborious ministers in the kingdom are not only shut out of lectureships, but out of the Churches, *merely because they believe our articles according to the original sense of our reformers.*" (P. 59.) This, we think, is an eminent instance of the figure according to which grammarians derive *lucus a non lucendo*. But, if the wicked Arminians endeavour, now and then, to shut these pious ministers out of the Churches, the godly Calvinists are still more indefatigable in bringing them in. It may, perhaps, be not altogether unknown to Sir Richard Hill, that associations have been formed, and contributions raised, for the purpose of buying up as many advowsons as possible, in order that the Church may be properly supplied with abundance of right "evangelical" ministers.

"Your Lordship," says our author, "is too well acquainted with the language of the Confessional, the Independent Whig, and other more recent publications by men of talents and abilities, to render it needful for me to make any observations on the contempt and obloquy, which for some years past have been cast on those called, or rather *miscalled*, the *regular Clergy of the establishment*, for subscribing to articles in a sense directly opposite to their *plain, literal, grammatical meaning.*" (P. 61.)

Yes, Sir, and you and your friends are the principal authors of this obloquy and contempt. You, contrary to common sense and truth, hold up the Articles as Calvinistic; and such writers as those whom you have mentioned, who care as little for Calvinism as for Anti-Calvinism, are happy to take advantage of your misrepresentation, that they may have a pretext for abusing the clergy. But your *still* presuming to urge the ROYAL DECLARATION as a proof of the CALVINISTIC sense of the articles is a pitch of assurance to which we thought even *you* incapable of ascending.

The facetious Baronet has many excellent observations (which we are forced to omit) on the evil consequences of the "flimsy, lax, ambiguous, prevaricating mode of subscription which clerical convenience and ingenuity have discovered." "Let us carry this idea," he observes, "into our code of laws, what confusion would ensue on the interpretation of *wills, legacies, deeds, bonds, releases, &c. &c.* Charming work and amusement would it make for the gentlemen of the long robe!" (P. 63.) This is bad enough, of all conscience, we must

must own; though the learned Baronet, at other times (as we have already remarked), can dispense with the literal meaning of words. But the loose mode of interpretation adopted by the clergy would, if carried into common life, be productive of still more dangerous effects. It would affect not only the *purses*, but the *persons* and *lives* of his Majesty's loyal subjects. On the latter head our author's fears are thus expressed :

"Extend it to physic, and who could know the meaning of *the doctor's medical Latin!* One *apothecary* might send the patient *good wholesome drugs*, suited to his case; another might put a different construction on the physician's prescription, and dose the poor sick man to death, by large quantities of *iphecacuhana* and *laudanum* : both, however, less dangerous than those doses of *spiritual iphecacuhana* and *laudanum*, which are so copiously sent forth from too many subscribing *clerical shops* throughout the kingdom; and which can only serve as *emetics* and *soporifics*, wherever they are administered." (Pp. 63, 64.)

Our readers, we trust, will agree with us that of the foregoing passage the dignity, the justness, and the wit are nearly equal. The following is of a very different kind, and, of course, must be appreciated by a different standard. Of the two, however, it is certainly the more curious.

"The thirty-nine Articles, however, stand firm, as the walls and bulwarks of our Sion; and it is not in the power of all the arts of twisting, torturing, wire-drawing, false-glossing, and subterfuging, which sophistry and duplicity can muster up, to evade the force of them, as they stand in their own original simple dress, in the Book of Common Prayer. From this book, however (I mean from those copies of it that have been printed since Archbishop Laud's time), care has been taken to expunge many strong morsels of Calvinism, which are still to be found in the old folio editions of that excellent form of sound words, which was revised, corrected, and altered, some things left out, and others inserted, by the particular advice and aid of Mr. John Calvin, as Mr. Strype informs us. Among those strong and savoury morsels, I reckon the Confession of Faith, one prayer in the burial service, and another at the end of the reading Psalms." (P. 67.)

On the first sentence of this extract we shall make no remarks. It is mere common place, to which every reader will affix the sense which, by his previous prejudices, he is disposed to admit. But the other two sentences greatly surprized us, and we seriously regret that Sir R. has left us completely in the dark, with regard both to the "Confession of Faith," and to the "prayers" which he mentions. That they are *strong and savoury morsels of Calvinism* we are very willing to believe; for in Calvinism Sir R. is undoubtedly an epicure. But, although by the confession, we may expose our ignorance, we are forced to own, that we never heard of these savoury morsels, having never had the good fortune to meet with a copy of the editions in which they are contained. In Wheatly, who has the reputation of an accurate and well-informed writer, no intimation is found, that these

these savoury morsels ever constituted part of the Book of Common Prayer. Sir R.'s language, however, is, we will not say *intended*, but certainly *calculated* to lead the reader to suppose that Archbishop Laud was guilty of the crime of falsifying the Book of Common Prayer, and that the fraud has been continued by the wicked Arminians ever since. But we can partly conceive how the matter stands. Sir R. has seen a copy of the Prayer Book containing these precious morsels of Calvinism. It is evident, *a priori*, either that such copy must belong to an edition clandestinely printed, and purposely interpolated by Calvinistic influence; or that the morsels which Sir R. so highly values were simply *bound up* with the Prayer Book. Which of these two suppositions is the fact, we must wait for farther information to ascertain; but one of them must be true: for no such Prayer Book as Sir R. describes ever was, or could be printed *by authority*. The first supposition is not very inconsistent with the known spirit of Calvinists. With respect to the second, we take the liberty to hope that, should our author be pleased to bind up with his Prayer-Book, the *Westminster Confession*, or *Calvin's Institutes*, he will not insist on our acknowledging either the second or third as a part of the first. In this hope we repose, at least for the present, a number of reflections which crowd upon our minds.

It is impossible to conceive a more wayward and unreasonable being, than a man whose mind is thoroughly tinged with the true spirit of Calvinism. In such a man's eyes, whatever an Anti-Calvinist says or does must be wrong in itself, and proceed from bad motives. Our author says, that "the doctrines of the Church of England are sound, spiritual, vital, evangelical, Calvinistical." He adds, that they are "built indeed upon the foundation of the prophets and apostles, Jesus Christ himself being the corner-stone." (P. 68.) He undoubtedly expects this assertion to be believed. Yet observe with what a different measure he metes to himself and to the Bishop of Lincoln. When his Lordship asserts, that the doctrines for which he contends are built upon the same foundation, our author asks, "Is there an heretic upon earth who would not say the same? Search out all the learned Arians and Socinians throughout the land, and you will not find one who will not plead scripture for the ground of his belief; all and each individually will affirm, that his faith is built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone." (P. 50) We mean not to call in question either the truth or the propriety of these profound observations. We should simply like to know what it is which makes so marked a distinction between the Bishop and Sir Richard, that such reflections should be naturally suggested by the affirmation of the one, and not of the other.

But the worthy Baronet sees every expression of his learned antagonist through a medium which at once discolours and distorts it. "I am," says the Bishop, "most ready to allow that many Calvinists have been pious and excellent men, and I am fully satisfied that there are, in these days, many zealous Christians, both among the clergy
and

and the laity, of that persuasion, who would be among the first to deplore any evil which might befall our constitution in church and state." We should say that this passage is moderate and handsome; such as well becomes a Christian Bishop, and a gentleman. Our author talks of it in a very different style. "To what end," he asks, "are such concessions, after the harsh treatment which the maintainers of them (the Calvinistic doctrines) have received from your Lordship's lips and pen? They may, in the weak and scanty minds of some, be looked upon as the effusions of a peaceful spirit of candour and forbearance, as the breathings of pure charity and brotherly love; whilst men of judgment will esteem them only as the mere daubings of a timid tergiversation." (P. 68.) Our author's sentiments, it must be acknowledged, are here very fully and perspicuously expressed; nor are they, we conceive, in the smallest danger of being looked upon either by men of weak and scanty minds, or by men of judgment, as the effusions of a peaceful spirit of candour and forbearance, or as the breathings of pure charity and brotherly love. We were once pretty intimately acquainted with a lady whose Calvinism was of the sublimest cast, inasmuch that she openly professed her conviction, that her husband, the most benevolent of men, and a dignitary of the Church of England, because he did not believe in Calvin's reprobation, would infallibly be damned. When this charitable lady was put in mind that she had no right to judge so harshly of the state of those who differed from her, she constantly replied in this elegant phrase, "*I hate the stinking cant of candour.*" The worthy Baronet seems to be of a congenial spirit. In one point, however, we can hardly agree with him. The seeming moderation of the Bishop is ascribed by him, to timidity. His Lordship, we think, has never discovered, and we are confident that he never will discover, timidity in asserting the truth. But of whom does our author suppose the Bishop afraid? If the worthy Baronet has not lately read the amusing and instructive fable of a fly, proudly perched on a chariot, and rapidly driven along a dusty road, he may, perhaps, peruse it again with advantage.

However strongly Sir R. like our former female acquaintance, may "*bate the stinking cant of candour,*" he has evidently no aversion to cant of another kind. "Should your Lordship," he says, "feel any degree of uneasiness on the perusal of this epistle, you have many comforters at hand, whilst I myself can boast of but few: I have, however, the comfort of my own conscience, in knowing that I have acted with a single eye to God's glory, and not without earnest prayer for his direction." (P. 69.) This is, certainly a very curious passage in several respects. For first, although it is extremely obvious that it must be very desirable for his Lordship, should he be disturbed by our author's publication, to have many comforters; we are somewhat at a loss to conceive the reason why Sir R. complains that he himself can boast of but few. His good nature, we presume, makes him sympathise so deeply with the pain which he supposes his pamphlet

phlet to have inflicted on the Bishop's mind, that he stands in need of a multitude of comforters to console him for having wounded his brother's peace. But whatever occasion our author may have for many comforters, and however few, in comparison with the Bishop, he may have at hand, he hints, in polite and gentle terms, that he has such comforters as his Lordship cannot have. How, indeed, can an Anti-Calvinist have "the comfort of his own conscience," who can never be allowed to act "with a single eye to God's glory," and who consequently must be supposed to act "without earnest prayer for his direction?" Shall this construction of our author's words be deemed unfair? Then we say that his language in this place has no meaning. But, we beg our author's pardon; it may be only an expression of that "humility of mind which," Mr. Overton says, "so highly becomes the character of Christians in their best estate." Yet our first interpretation seems in perfect unison with the charitable tendency of the following plain passage.

"Your Lordship very properly recommends zeal to your clergy, and more properly still, a zeal according to knowledge, without which it is more apt to exert itself against what is truly praiseworthy, and to become a *zeal persecuting the Church*, than in favour of the doctrines which are according to godliness; and hence we shall sometimes find that a *few of the regular clergy*, are quite alert, and all alive, when storming the *evangelical citadel, or the ramparts of Calvinism*, though they appear tame and quiet enough when reading over the *dirty, old, dog-eared ditty, which comes in turn out of the old family bundle*. The reason is plain enough: in the one case the heart is earnest in the business; in the other the lips only are engaged." (P. 70.)

The learned Baronet, not satisfied with what he had done in the body of his pamphlet, has added a postscript of seventeen pages, on which we can afford to bestow but a few short remarks. The first recurs again to the attributes of God, which he repeats, "the Calvinist dares not measure by the *crooked line of his own darkened understanding*; but makes *carnal reason* know its own place, and submit to divine faith." By way of puzzling the Bishop, our author begs him to solve the question, "why God ever permitted sin to enter into the world?" He urges the conduct of the Children of Israel, who, in consequence of a divine command, spoiled the Egyptians; and the case of the forty-two young infants, who were torn in pieces by two she-bears, in consequence of being cursed by the prophet Elifha. Whatever, on these points, may be the Bishop's opinion, it is plain that Sir R. in order to secure his favourite Calvinism, would willingly sacrifice to atheists and infidels both natural Religion and Revelation. Perhaps his question might be properly enough answered by another: "Why did God create any *free and accountable beings*?" And with regard to our author's particular cases, if he can really see no difference between these and that of God's condemning to eternal torments the greater part of mankind, for no other reason but that he chooses to do so; then we think that Sir R. is in a very fair way to
"live

"live and die," (as he says, "his heart's desire and prayer is,")
 "the rankest Enthusiast, Calvinist, and Methodist that ever existed."
 (P. 72.)

Our author next resumes the Bishop's affirmation, that "much remains to be done by men themselves, before they can have any share in the benefits of their Redeemer's blood." This doctrine Sir R. cannot yet understand; and his reasoning with regard to it is truly admirable.

"How any man," he says, "can or will do all this MUCH in a state of nature, we are not told. Should your Lordship reply, that the persons you mean have already a *true and lively faith in Christ*, are already partakers of the *grace of Christ*, and the *inspiration of his Spirit*; then, my Lord, I must subjoin, [Mark, reader, the consequence,] that they are indeed justified believers, and such as are undoubtedly in a state of salvation, and *now have their share in the benefits of their Redeemer's blood*; consequently, instead of MUCH, *nothing* remains to be done by themselves, to procure what they are already possessed of, and that freely, without money and without price, unless your Lordship can make it appear, that possessing, and not possessing, are one and the same thing." (Pp. 77 and 78.)

It is curious to observe with what marked antipathy Calvinists always speak of *sincerity*. This antipathy is as strongly expressed by our author, as it was by Mr. Overton. Thus he tells us, that by the law of grace or the gospel dispensation, "*sincerity of endeavour on our part is totally excluded*;" and that "*what is obtained by the sincerity of our own endeavours can never be reckoned of grace, but of debt*." "If by the *law of the Gospel*," he afterwards adds, "be meant a new remedial law, suited to our present fallen state, and which mitigates the rigour of the moral law of works, *accepting sincerity instead of perfection*, I must declare, without hesitation, that neither Scripture nor the Church of England know any thing of such a law, or such a dispensation." (Pp. 78, 79.) This doctrine, we know, has the sanction of great names, such as those of Mr. Overton, Mr. Wilberforce, and Sir Richard Hill. But had it the sanction of an angel from Heaven, it would equally continue to be what it is, a glaring and palpable contradiction. Our readers may see our sentiments with regard to it, Vol. XV. Pp. 382—384; and we must, *without hesitation*, repeat, that "it is founded in a most shameful misconception of the very nature of the Christian dispensation."

When the Bishop speaks of "the redemption purchased by the blood of Christ," Sir R. says, that his Lordship might as well talk of an *atoned atonement*, or a *salvation saved*. His reason is, that "not redemption, but the persons redeemed, were the objects of Christ's purchase." (P. 80.) This criticism is by much too refined and deep for us to meddle with. But the Baronet's observations on his Lordship's assertion that, throughout our Common Prayer, "good works are never represented as unnecessary to salvation," deserve to be inserted as a *strong and savoury morsel* of Calvinism. We shall insert them, however, without any comment, having frequently, on former oc-

cations, made our readers acquainted with our opinion of their value.

"And pray, my Lord, who ever said they were so? I am sure no Calvinist, or *evangelical preacher* whatever, would affirm any such thing. That they have no part in procuring the pardon of sin and acceptance with God, (*which is by faith only as apprehending the righteousness of Christ*) every faithful minister will constantly maintain; but that good works are the necessary fruits and evidences of lively faith, every sound divine will not only admit, but will earnestly contend for them in that view." (Pr. 80, 81.)

Our last quotation from our author's publication shall be a pretty long one; exhibiting, at large, his attachment to the constitution of that Church of which he professes himself so zealous a member.

"Your Lordship laments the growth of sectaries, and that many leave the communion of the established Church. But, if dissenting congregations increase, as they certainly do, the true cause often is, that those who are become their ministers, could not get ordination in the Church of England, because they had not regularly taken their degrees at the University, though in other respects by no means deficient in learning or abilities, and well qualified by distinguishing gifts of grace and divine knowledge. And are not such men as eminently fitted to preach the gospel of peace to a plain country congregation, as those who are adepts in logic, mathematics and algebra, or in all the abstruse points of philosophy? But they have not attended the divinity lectures. If *divinity lectures* were always lectures in divinity, [the Baronet is witty!] there might be some weight in this objection; but, in general, what are modern divinity lectures, but so many pompous, dry, bad sermons, without *spiritual savour*, or *unction*, and often without that name, which is above every name, being once mentioned? In short, *divinity lectures* (by courtesy so called), have nothing *divine* about them." [Bright wit again!]

"It very frequently happens that, when a young man is piously disposed, and earnestly wishes to get into the Church, the poverty of his parents cannot afford him a University education; he devotes himself to his studies, and makes progress in the common branches of learning; he applies for orders, and brings testimonials of his sound faith and exemplary moral conduct; but he is rejected, as not being Bachelor or Master of Arts. Add to this defect, he perhaps lies under the suspicion of Methodism; or of being tainted with Calvinistic principles, in proof of which he is known to attend those who are *miscalled* EVANGELICAL PREACHERS; or he is an enthusiast, has been heard to talk of *inward feelings*, and of the *love of God shed abroad in the heart*; or he is singular, precise, and *righteous overmuch*; to crown all, he *depreciates good works*, and he is held up as an enemy both to Church and State."

"Under all this load of obloquy, what can a poor, injured, persecuted young man do? He prefers, and loves the established Church, and he trusts that he is *called by God*, or, as the Ordination Office has it, that he is *inwardly moved by the Holy Ghost*, to take upon him the work of the ministry. Must he then *bury his talent in the earth*, or *bide it in a napkin*? He dares not do so; he still waits in hopes of episcopal ordination, but it cannot be obtained. Remonstrance is of no avail. He is excluded. By what law? By the law of reason [carnal reason] or justice? Nay, but by the law of power,

power. He is invited to take charge of a congregation among the Dissenters; becomes a minister in that line, and draws many after him from the Church to the Meeting, who never return from the Meeting to the Church again." (Pr. 86—89.)

That dissent and schism are too common in the land, is a fact which must be equally acknowledged and deplored. But how is it to be accounted for? Not by the misconduct of our spiritual governors; but first, by the vitiated appetite of the people, who prefer poisoned nonsense to wholesome doctrine; and principally, by the countenance and encouragement of such Churchmen as Sir R. Hill, who tell the people that it is of no importance, provided they hear what is good, whether they hear it in the Meeting House, or in the Church. But the Bishops, according to Sir R. Hill, are persecuting tyrants, who exclude from the Church young men of the most "*distinguishing gifts of grace and divine knowledge.*" Their Lordships, it would seem, are no proper judges of the qualifications of these pious young men. When such candidates, therefore, apply to them for orders, might it not be eligible to have a board appointed, consisting partly of Calvinistic "True Churchmen," and partly of avowed Dissenters, in order to ascertain their *gifts and graces*? Of this Board Sir R. might be constituted president. The Bishops would then be in no danger of incurring, in this respect at least, the guilt of persecution, since they would have nothing to do but to lay their hands on such *men of inward feelings* as the Board had approved. There might, indeed, be some danger that the Church should be filled with ignorant blockheads and wild fanatics; but there would be plenty of "spiritual savour and unction." Besides, after all, what advantage can divines receive from what is foolishly *miscalled* a learned education, since in our Universities, the "*divinity lectures,*" we are positively assured, "*have nothing divine about them?*"

But, when a hopeful young man of such "*divine gifts and knowledge,*" is refused by the Bishops, "*what can he do?*" We answer, *without hesitation*, let him betake himself to some useful occupation, by the exercise of which he may benefit the State, instead of disturbing and disgracing the Church. But, subjoins our author, "*he dares not do so.*" He is not, however deficient in boldness; for he dares to be guilty, not only of schism, but of impudent and sacrilegious intrusion in the sacred office. He first takes upon him, without any authority, that character, which even our Saviour himself would not assume till he was regularly commissioned; and this usurped character he afterwards makes use in labouring, to the whole extent of his abilities, to rend and tear in pieces the body of Christ. Thus acts Sir Richard Hill's "*young man of grace,*" who trusts that he is "*inwardly moved by the Holy Ghost, to take upon him the work of the ministry;*" and he acts with Sir Richard's full approbation! Were our author but half as well read as he pretends, in the writings of the excellent Bishop Jewell, he could not be ignorant how widely he has, in this, as in many other respects, departed from the primitive principles of the Reformed Church

Church of England. These principles, as they relate to the present subject, are shortly and perspicuously stated by Jewell in his Apology. We shall copy the passage in which they are contained, and leave Sir Richard Hill to meditate, at his leisure, on the striking opposition between them and his own.

"Ministrum legitime vocari oportere, et rectè atque ordine præfici Ecclesiæ Dei: neminem autem ad sacrum ministerium pro suo arbitrio et libidine, posse se intrudere. Quo major nobis ab istis fit injuria, quibus nihil sæpius in ore est quam apud nos nihil ordine, nihil decenter, omnia confuse ac perturbatè fieri: omnes apud nos esse sacerdotes, omnes esse doctores, omnes esse interpretes." (Apol. P. 40.)

Harvest Home, consisting of supplementary Gleanings, original Dramas, and Poëms; Contributions of literary Friends, and select Re-publications, including Sympathy, a Poem, revised, corrected, and enlarged, from the Eighth Edition. By Mr. Pratt. 3 vols. 8vo. about 1648 pages. Phillips. 1805.

BEFORE we enter upon this work, we have to make one observation on the class of writings to which, till examined, it may appear to belong. We have peremptorily given our opinion hostile to all compilations and book-making. From this general proscription we do not know of any exceptions we can admit, besides collections for the reading of children and school-boys; and extracts from moral, pious, and loyal treatises simplified to the comprehension of the low and ignorant. All assemblages of excerpts and quotations intended for the perusal of persons of education, we consider as mere waste of paper and print. Having made these general remarks on compilations, we with great pleasure declare that there is much less of quotation and extract in this publication than the title would lead a reader to anticipate; and that the greater part, whether the production of Mr. Pratt or his friends, is original.

Our author commences with supplementary gleanings. He takes his station in Hampshire, and gives a very lively and agreeable description of the county, the city of Winchester, and the several towns, the scenery, and manners of the country. In all the works of Mr. Pratt there prevails a spirit of ardent and delicate benevolence, which speaks to the heart as strongly as his sensible observations speak to the head. Highly as we prize this valuable quality, we cannot help observing, that in Mr. Pratt it sometimes operates to excess, and induces him to bestow praises upon books, and upon individuals, which cannot be allowed to the alleged extent, by the rigid and impartial justice of either literary or moral criticism. *Nil admirari* was a maxim of one of the soundest judges and ablest estimators of either literary or moral criticism; and when received with limitations, which the good sense of Horace evidently meant, was certainly

one of the most salutary precepts which he delivered. We regret that the benignity of Mr. Pratt's heart repeatedly leads him to exhibit authors of very ordinary talents and very inferior literary reputation, as persons of genius; and that he exalts respectable but common moral characters into a degree of perfection which is rarely attained by human nature.

There is a very clear and concise outline of the progress of the maritime towns of Hampshire in shipping, about the fourteenth and fifteenth centuries. There are several amusing anecdotes about different kings of England. We perfectly agree with Mr. Pratt's estimation of William Rufus; but not altogether in his opinion of William the Conqueror. Our author's general judgment upon that sovereign seems to be too much founded on his afforesting great tracts of land; whereas that was not the sole ground which William left for appreciating his conduct. Neither do we altogether agree with his view and estimate of the conduct of Henry the Second in submitting, for political reasons, to the mandates of the Church; we do not with Mr. Pratt judge that submission mean, but, on the contrary, the sacrifice of a wise and magnanimous mind to the necessity of the times; and therein we agree with Mr. Hume who has not considered the subject without attention.

In his account of Winchester, the author confers a just tribute of applause on Dr. Warton. Much of this was well known before; however, it is a pleasing part of the selection. Mr. Mant's poem, which our author very highly praises, appears to us the production of a good classical scholar, well acquainted with versification and poetical history; but we cannot say we discovered in it those marks of genius which have struck the more delicate apprehension of Mr. Pratt. It is too much loaded with the verbiage of epithet. Swift did all he could to bring sounding expletives into disrepute; but they still prevail as much as if he had not written about *Cupid's purple pinions*. Our gleaner conducts us to Rumsey; and there gives a very high character of the late Lady Palmerston. We next are brought to the New Forest; and here the exquisite taste of Mr. Pratt finds such ample subject for operation, that we accompany him with very great pleasure. But this pleasure arises from the works of Mr. Pratt himself, and not from extracts from Mr. Gilpin, or any other writer. The writings of Mr. Gilpin we read with satisfaction, but not at *second hand*. This forest contains many rough and irregular characters; but we are happy to find that there are in the same neighbourhood many persons of great virtues; and one family, the Earl and Countess of Shaftsbury and Lady Barbara, and a venerable relative, who resides chiefly in London, *by the author's account*, possess such virtues as would reflect a lustre not only on the forest of Hampshire, but on the garden of Eden.

Our author made these remarks in 1799; in 1804 he revisited the same scene, and continued his observations on the forest. From Hampshire he proceeded to Warwickshire, and took a station
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very different from the forest. His view of Birmingham is very amusing, interesting, and instructive. The information respecting the town displays great industry of enquiry, the observations of a discriminating head, and a respectable knowledge of the nature and value of the objects which he exhibits. His reflections shew a mind in several points not incompetent to the commercial, political, and moral appreciation of the circumstances which he is describing. When he comes to Warwick castle he presents a copy of verses, which convey an happy allusion to Guy Earl of Warwick and the Danish giant. Towards the end of the first volume, our author introduces an account of British *charities*; and though we do not exactly perceive the train of the associations, by which this subject is introduced, and though we knew the list of the most important institutions very well before, we again, with much satisfaction, re-echo Infant Asylum, Magdalen Hospital, Marine Society, Middlesex Hospital, and many other names which can never be repeated, without exciting the grandest ideas of British benevolence. We should think the critic, that would object to the repetition of such a catalogue, merely because it is very well known, equally fastidious, as a critic who should object to the sound of such inspiring names as Crecy, Poitiers, and Agincourt and Blenheim, and many other scenes of glorious victories by land, or our sea warfare from the Armada to the Nile; or that would object to the introduction, even unexpected, of such names as Bacon and Newton, Shakespeare or Milton. The one class of names equally attests the national benevolence, as the first of the other two reflects on the national courage, warlike talents, and power; and the third on national genius and wisdom. Enemies, therefore, though we be to compilation, we cannot object to such passages, especially in a work which does not profess to pursue unity of design, or of object.

The second volume consists of three productions in a dramatic form; the first is entitled *HAIL FELLOW WELL MET*, in five acts; its object is to shew the absurdity, insanity, and destructiveness of the levelling system, which was inculcated by the French revolution. The time to which this work refers, is the close of the year 1792, a few weeks before France declared war against Britain. The author informs us that it is the general opinion of his friends, that there could not be a more seasonable time for the publication than the present. From this general opinion we doubt not there will be numerous dissenters who will assert that Mr. Pratt attacks doctrines that are no longer of any consequence or efficiency; we, however, are of a quite contrary opinion, and think that the insubordination, profligacy, and impiety of jacobinism, are now fully as prevalent as in 1792. They do not, indeed, now operate in clubs, but in the general transactions of society. Servants are much less obedient to their masters. Journeymen ardently form combinations for commanding those whom their station in society morally and politically obliges them to obey. The lower classes in general, such as mechanics, retail tradesmen, or shopkeepers, are much less respectful to their superiors, the gentry and nobility.

There is an approach to a confusion of ranks and distinctions. Evils so alarming to any regular and well-constituted government deserve to be exposed; and from Mr. Pratt they have received a very fair and severe exposure, which displays a moral and political reflection, if not extremely deep, at least just, and, indeed, obvious; and the sharpness of sarcastic powers directed to the very best purpose of ridicule. The scene is chiefly at Havre de Grace, but near the close is very happily changed for the new forest of Hampshire. The following are the outlines of the fable:

Sir John Aircastle, a gentleman of the county of Hants, in the beginning of the French revolution, swallowed every assertion, idea, and chimera, of the votaries of that change, either in France or England, as truth and Gospel. He inculcated the same on his servants, who readily enough learned a lesson that raised them to equality with their master. An old widow sister, who had lived many years without a second offer, became very much discontented with the constitution, under which men do not value the charms of old and ugly women as much as young and beautiful. The brother and the abominating England, set out to the blessed land of France, there the baronet and his sister endeavoured to reduce themselves and their servants to a perfect equality, and for that purpose to assimilate both to the *sans culottes*. When the play opens, they had made very great progress in effecting their scheme. Sir John had incurred great expence in the execution of this project, and was represented, by the friendly deception of some old church and king neighbours and relations, as having ruined his estate, unless he would immediately return to England. Of his servants, two untainted Englishmen were faithful to the master. One of these used every effort to allure Sir John to leave France, by representing the iniquity of the passing transactions, and the happiness he might still enjoy in his native island. The other, by quoting to him his new doctrines, tried the same end. Steps had been purposely taken by his friends to seize the rent and moveables of his estate. A generous old farmer concerned for his landlord, whom, before his infection, all had loved and revered, and still remembered with grateful and melancholy kindness, came over in a fishing-smack to offer the savings of a frugal and industrious life to relieve the wants of Sir John, and to exhort him to return to his own country. Meanwhile various circumstances tended to increase the influence of such friends. An entertainment was given, at which was to begin the attendance of the master, and wife, and daughter, on the servants of the kitchen. The *fete*, as usual with *sans culottes* entertainment, produced among the revolutionists a scene of drunkenness and uproar, attended by the grossest insolence both to Sir John and the ladies. Two or three church and king gentlemen, relations of Sir John, and one suitor to his daughter, perceiving the baronet enraged by the conduct of the servants, widened the breach, and at length prevailed on him to agree to a flight, of which they had prepared the means. An English ship having been wrecked on the coast, had gone to the bottom. Twelve sailors had escaped and reached
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the French shore in the long boat, and landed near Sir John's house, where they were joyfully recognised by the adherents of their country, who were all sober, and not seen by the sans culottes, who were all drunk. Sir John's house being out of town, he and his friends hurried, unobserved, to the shore; these were no sooner embarked, than, most fortunate to tell, a favourable breeze immediately blew up and conveyed them to England, where Sir John and his loyal and patriotic friends and adherents enjoyed comfort and happiness, while the sans culotte servants were left in France to enjoy the blessings of equality and regicide.

The purpose of this fable, every friend of order, civilization, virtue, and the British constitution, must approve. It clearly shews that men are much happier by adhering to the lessons of experience, than by following the wild visions of revolution. This truth, to be sure, is *not new*, but one which is always worthy of being inculcated on the lower classes. We exhort the noblemen, gentlemen, and others, who keep footmen, grooms, and butlers, to circulate this play among those classes, unless it should have the good fortune to reach them without any such auxiliary efforts. Distributed among the humble ranks, it will certainly do most important benefit, while persons of taste and literary talents must, on the whole, be pleased with the execution. The plot, to be sure, at least the escape part, is somewhat marvellous; that a ship should be wrecked on a coast of the channel has no marvel, that just as many should be saved, as with Sir John's adherents could work and defend without overloading the boat, was a nicely-balanced incident. That the wind, which is supposed to have blown on a lee-shore when the boat was stranded, should change to the land side at the very instant they embark, was a circumstance bespeaking the peculiar gift of Providence, often exercised in protecting the righteous. We should therefore deem it extremely illiberal to make any critical cavils upon the *probability* of all these coincidences. We do think that the situation of Miss Aircastle, her parents, the loyal and patriotic friends, adherents, and gallant British sailors, were such as to admit of an author to *stretch a point* in saving them; and if such means of rescue may appear doubtful to probability, they all *might have happened*. We, therefore, on the whole, approve of the plot. The characters are well drawn, well diversified, and well adapted to the respective and general purposes. The sentiments, language, and manners of the revolutionists, are sufficiently characteristic. The sentiments of the loyal and patriotic friends of England, in the various gradations, are worthy of Englishmen, and manifest the conceptions, which at once just and grand, our author entertains of the land, people and king of Britain. The account of the progress of the frenzy told by Lady Aircastle to a friend, illustrates at once the advance of revolution, and exhibits a fair and favourable specimen of the composition. Sir Thomas Steady asked her ladyship to what lengths the jacobinical fit was gone in Sir John Aircastle and his servants, to which she answers:

Lady Aircastle. "Almost to our ruin; I'm ashamed to tell you how far. He (Sir John Aircastle) invited his servants over from England; and, on the evening of their arrival, addressed them thus: 'I have sent for you here to take off your fetters, to make you free men and free women, to share with you my house and fortune, and to partake the charm and benefits of this land of liberty. Henceforth you are my brothers, equal in rank and pretensions; I can atone for the tyranny of the past, only by the freedom you will enjoy in future. This is the last moment of your servitude.'

Sir Thomas. "How did they take this?

Lady Aircastle. "At first they seemed at a loss to understand it; some thought he meant therein a reproach for neglect, and took this for a bantering way to chide and dismiss them; others thought that he was gone out of his senses. Not one entered into his idea, in the spirit of gravity with which it was broached; for though they had heard that the French were committing all manner of excesses about liberty, their notions were so confined, their fears and hate so strong of the French themselves, that the greatest instance, perhaps, they could possibly give of their attachment to their master and the family, was trusting themselves in this country; and, indeed, one of them (your favourite, and whose fidelity is still uncorrupted, true Ned the butler, the honest fellow who has just left the room) represented that he had been the instigator of the servants undertaking the voyage, thinking the good family had got into some hobble in France, and might be rescued out of the jaws of the French *parlez vous*, by their joint efforts, else he should not have invited them to come over, for that he neither liked the country nor the people; and that so far from living amongst them, or becoming one of their gang, he would die as he was born; a true British subject.

Sir Thomas. "I always remarked in that fellow one of those minds and understandings, which preclude the necessity of education, to give either grace or energy to virtue. But my poor friend, how ended this folly?

Lady Aircastle. "The liberty allowed them of being useless, notwithstanding these assurances, sat awkward upon them a long time; they could not easily forget that they had been educated to industry, that they had long served one of the best of masters; or that they had derived their happiness, no less than their livelihood, as a virtuous effect of those honest causes. Some of them mechanically pursued the business of the day; till, in the end, the influence of surrounding examples, the habit of seeing honest servitude exchanged for rapacious indolence, or active seductive wickedness, and the frequent instances of violated virtue, of murdered innocence, and every other abomination against decency, nature, religion, and the laws, and all these again sanctioned by their infatuated master, who, although a prisoner in his gouty chair, refused the least service, and even received the help he was obliged to accept, from Ned and the steward, thanklessly, all this, I say, obliterated, by degrees, the sense of what they should be, the memory of what they had been, and reconciled them at last to the madness of the times. They are now almost as distracted, as worthless as Sir John wishes them to be.

Sir Thomas. "And this is the boasted freedom for which so much treasure has been purloined! so much guiltless blood shed! for which the blameless ruler of the realm was martyred, and his hapless family destroyed!!! Honest people are constrained to hide their affections, and their most honourable attachments, in holes and corners; and all the virtues of
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the land have been forced to emigrate; while under the specious names of patriotism, heroism, and republicanism, with the majestic sovereignty of the people, assassination, murder, sacrilege, and every other crime, go free, nay, are rewarded. In the French revolution, my lady, the proverb is falsified: "A good beginning" has there degenerated in progress, and must be accursed in the end. Let us hasten then, my friend, to the country where integrity may assert itself, and where only turpitude need to shun the day."

From both the quotations and remarks we have made, we doubt not that our loyal and patriotic readers will all join with us in praising the object and principles of the work; we also think, with certain limitations and exceptions, that it will be received by literary readers as a good dramatic tale. In that view we think well of it on the whole; and we declare it a really satisfactory proof that the genius of Mr. Pratt is still undiminished, and perfectly competent to efforts of originality, as such would we always wish to receive from the pen of Mr. Pratt.

The next continuous piece that we encounter, is by no means original in subject, though new in plan; it is an attempt to dramatise the famous NUT BROWN MAID OF PRIOR. We must candidly tell the author, that when a work of distinguished and admired genius comes from some eminent pen in a specific form or shape, it is by no means safe for another to try to change that form and shape. If any man were to propose to new model Pope's *Essay on Criticism*, or *Gulliver's Travels*, we should not think the attempt prudent or practicable; both have amused, delighted, and instructed the world for near a century as they are; and we doubt if any changes would make them please and instruct more than in the present arrangement. The same may be said of *Henry and Emma*. Prior rendered the alleged difficulties of Henry, and the united disinterestedness, generosity, and magnanimity of Emma, so strikingly picturesque and impressively pathetic, that no other disposition could improve the same tale. The production displays taste, fancy, and ingenuity; but the reader enters into neither, as applicable to the story of Henry and Emma; and, in fact, this dramatic effusion contains scarcely any of the exquisite dialogue between the youth and the maid which Prior so admirably winds into the final development.

The next performance is an extremely well-contrasted picture of excessive heat and excessive coldness of affection. The compared subjects are, an emaciated lord, and a furious Welsh baronet. Their interference, situation, and circumstances, very fully illustrate these opposites.

With this performance, intitled *Fire and Frost*, the second volume concludes.

The third volume is devoted to poetry; many of the pieces are pretty, and some of them pathetic; but the volume contains, like a part of the first that we mentioned, a great deal too much of the panegyric, much of which the world knows very well to be exaggerated, and will not take, on Mr. Pratt's word, when contrary to fact and established

established opinion; and, if they do not know the particulars, they will wait for examination. For our parts, though Mr. Pratt, in his notes to the poem of the Physician, introduces, in verbose lists, almost half the practitioners in town, and would make them all great men, we do not think they all are or can be great men. In every profession, learned as well as unlearned, the professional character is mediocrity; and the same may be said of authors. It is vain to set a man down for a genius, merely because he has scraped materials for transmuting even into useful books.

The Poet's Cottage is dedicated to Dr. Mavor, to whom the author seems to be indebted for friendly efforts, which the warm heart of Mr. Pratt has received with ardent gratitude. Two or three poems follow on several sons of that gentleman. The verses are pretty; but, as we do not know the youths in question, we can be no judges of the applicability. Verses to pictures in Warwick castle praise the paintings of that mansion as through the expression superior to the works of Raphael and Titian. Another poem appearing to be the production of Dr. Mavor, intitled the Counsels of Affection, displays taste, virtuous and religious sentiments, and is presented in good versification. Some of the other poems that follow, seem to turn on personal circumstances, and some benefits received by the author. Various short effusions follow, and bring us to the event of a chancery suit. Mr. Anstey, we are afraid, has so much exhausted the law as a subject of wit and satire, that we do not soon expect future competitors who will raise such amusement and entertainment as proceeded from John a Gudgeon and John Gull. The Modern Hercules is a production of ingenuity, sense, and reflection, in correct and fluent verse. In a few lines are contained a handsome well-turned compliment to Mr. Phillips the bookseller. A Soliloquy on Hampton Court, introduces an allusion to the celebrated story of Wolsey. On Dr. Thornton's Botany we have never delivered any critical opinion, and therefore shall not at present declare our acquiescence with, or dissent from, the author's panegyric. A poem, intitled Edward and Matilda, is a pretty enough description, but deficient in simplicity. The Ploughman so Stout, of Mr. Pye, meets us with great pleasure. We hail the vigour of genius which successfully exposed the absurdity of German wonders; the playfulness of humour which invented at once so laughable and so probable a tale, and preserving the imitation throughout, marked the striking contrast of improbability and probability between the fate of Alonzo and Roger. After this production of Mr. Pye, are introduced some pretty and pathetic poems by his daughter, who appears to have inherited the family genius. There follow several poems from Dr. Mavor, which are good composition and verse, and abound in just moral reflections. From the poems which Dr. Mavor both receives and writes, we are led to believe he is a worthy and benevolent man. There is a poor, vulgar, contemptible joke about a Caledonian louse, of which any respectable Scotchman would rather be the subject than the author. It is, besides, a most bungling perversion

perversion of Sancho Pancho's experiment in the boat on the Ebro. There is a most extravagant and fulsome eulogium on the Earl of Moira; certainly a benevolent, gallant, and accomplished nobleman, but certainly not superior in talents to our leading politicians, and to the highest much inferior. The following poems are so short, that they require or admit no character. The poems of M. Dallas are well composed, and in good verse. In a great number of others, our author adheres to similar shortness of effusion. There is a decent essay on Horace's idea of a country estate. It is impossible to follow, in detail, such a multiplicity of pieces; we shall therefore observe, in general, that the writers, without exhibiting in those cursory essays, either fancy, or force, or the tenderness of pathos, write English verse with fluency and accuracy. John and Dame, or England versus Buonaparté, is very well adapted to its object, and likely to produce much good to the lower orders in the same way that benefit was effected by Thomas Bull to his brother John Bull, in a famous tract written in November 1792. The last poem is upon Sympathy, which we really have only looked over without much analysis or estimate. Perhaps it may some time come directly before us, when it shall have critical justice. On the whole, in these three volumes of Mr. Pratt, by far the best is the second; and of that the drama upon equality. The second volume evinces lively genius directed to the highest purpose. The first abounds in important knowledge and judicious reflection. The third, being a collection from such a number of hands, can have no appropriate character; and we think that bestowing the due praise on various parts of the third, yet, on the whole, both in ability and interest, it is much inferior to the first and second. But taking the production all in all, in its three volumes, we declare, that after charging the defects there appears to us to remain a great balance of excellencies in the Harvest Home of Mr. Pratt; that it is worthy of its author, and abounds in pleasure and amusement, which are not rarely accompanied by utility and instruction.

Catholic Emancipation. 8vo. Pp. 59. Price 1s. 6d. Stockdale. 1805.

THIS is a very able and valuable pamphlet. The question of which it treats is, undoubtedly, one of the most important which the peculiar circumstances of the times present for the consideration of the enlightened patriot and statesman. It is not a question of slight or temporary moment, which may be decided either way without much inconvenience; but of transcendent magnitude, and of permanent interest, the determination of which must affect the very fundamental principles of our venerable constitution, both in Church and State. The Roman Catholics of Ireland, it must be allowed, have, within the present reign, and especially during the latter years of it, experienced singular tenderness and favour. They are

are not, however, yet, it appears, contented; and nothing, it would seem, will satisfy them but a total abolition of those salutary restraints which the wisdom of our ancestors thought indispensibly necessary to protect the stability of our Protestant establishments. We, for our part, take no delight in reviving unpleasant recollections, which, we heartily wish, could be buried in everlasting oblivion. But when the claims and pretensions of any set of men are not only constant and clamorous, but boundless, the most charitable and good-natured disposition may be permitted to inquire on what grounds such men expect to have their claims and pretensions acceded to. What, then, have the Roman Catholics of Ireland done to merit a farther extension of their privileges? Have they been, lately, distinguished by gratitude for the favours which they have already received, by affection for their Protestant brethren, by attachment to their country, and by loyalty to their Sovereign? Their best friends will hardly venture to advance such a plea in their behalf. It is natural, however, for themselves, perhaps, to urge their demands for what they are pleased to call *Emancipation*, a name under which they tacitly include the whole political power of the kingdom, together with the legal establishment of their religion, if not a complete dissolution of their connection with the British empire. But that a party should be found in the Imperial parliament who declare themselves not only willing but forward to comply with these demands, may well excite a surprize. That the bench of bishops, the appointed guardians of our Protestant Church, should exhibit even a SINGLE individual of this description, must excite astonishment. But we are not greatly alarmed on the subject. There yet remains in this country, among persons of every denomination, a sufficient portion of native good sense, of patriotic concern for the prosperity of the empire, of enlightened zeal for the interests of the Protestant faith, and even of regard for the Irish Catholics themselves, to prevent the success of a measure which is pregnant with the most mischievous and blasting effects. The most exalted and venerable Personage in the nation is known to be decidedly against it. The great minister now at the head of his Majesty's councils, whatever may have been, at a former period, his sentiments with regard to it, must see it, at present, we are fully persuaded, in its proper light; and he is not a man to be frightened or bullied into any measure which does not meet with his entire and deliberate approbation. Mr. Pitt has abundance of reason to know that he possesses, what he so well deserves, the *confidence of the country*; a confidence of which no *petty indiscretion or trivial miscarriage* will ever deprive him. But he will, we feel confident, not censure us for reminding him, that **THE SAFETY OF THE UNITED PROTESTANT CHURCH OF ENGLAND AND IRELAND IS AN OBJECT OF PARAMOUNT AND ESSENTIAL IMPORTANCE**, an attack upon which must overset any minister, and might even endanger the throne. The temperate and sensible publication before us commences thus:

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"As the measure of Catholic Emancipation (if we may believe public reports,) is to be brought forward during the present session of Parliament, it would be criminal in the friends of the present establishment in Church and State any longer to preserve a prudential silence, and, by so doing, to enable misrepresentation, and the intrigues of party, to prevail over truth and the constitution."

"I shall not attempt to urge, to its supporters, the danger of agitating such a question in the present state of the empire, or anticipate the immediate consequences [which] the discussion may have upon the tranquillity of Ireland; nor shall I advert to the *well-known scruples* of a most exalted Personage upon the subject, because I am fully aware what little effect considerations of delicacy or [of] policy can have upon the conduct of men, if they can be supposed to have the noble design in view of embarrassing the King's government, and of alienating the minds of his Catholic subjects in Ireland."

"But there are, no doubt, many who have escaped the vortex of party, and refused blindly to submit their understandings, upon so important a subject, to the sole guidance of others. To such honest and conscientious men the following pages are most humbly submitted." (Pp. 5, 6.)

The pamphlet is divided into four sections, in the first of which the author states his precise ideas of Catholic Emancipation, and of the mode by which, in his opinion, it is to be effected. Catholic Emancipation he conceives to be "a dispensation of those who profess the Roman Catholic religion from the necessity of taking the oaths of supremacy and abjuration, and of making and subscribing the declaration annexed to them." It includes, he thinks, "an exclusive privilege, to men of that communion, to sit and vote in the two Houses of Parliament, and to fill the highest offices of the empire, without taking those TEST OATHS, which every *Protestant*, in England and Ireland, is now obliged to swear before he can become a senator, or fill any of the higher employments under the government." (P. 7.)

It is known to all that, in 1793, an act was passed in the Irish Parliament, which, at that time, was universally understood to have emancipated the Irish Catholics, by rendering them eligible to *every office*, whether civil or military, those only excepted which are expressly specified. By this act they cannot sit or vote in either house of Parliament, nor can they hold or exercise the following trusts: those of Lord Lieutenant, or other chief governor; Chancellor or Keeper; Treasurer; Chancellor of the Exchequer; Judges; Master of the Rolls; Secretary of State; Privy Seal; Teller of the Exchequer, or Auditor General; Lieutenant-governor, or Custos Rotulorum of counties; Secretary to the Lord Lieutenant, or other chief governor; Privy Counsellor; Law Officers of the Crown; Masters in Chancery; Provost or Fellow of Trinity college; Postmaster-general; Master, and Lieutenant-general of the ordnance; Commander in chief; General on the staff; Sheriffs and sub-sheriffs of counties; and officers in corporations. From these employments every person is excluded, "UNLESS," says the act, "*he shall have*

have taken, made and subscribed the oaths and declarations, and performed the several requisites, which by every law heretofore made, and now of force, are required to enable any person to sit and vote, or to hold, exercise, and enjoy the said offices respectively."

The *Emancipation* of the Irish Catholics, our author conceives, will be accomplished by a repeal of this clause; which will give them a dispensation from the necessity of taking the oaths, and of making and subscribing the declaration contained in the Irish act 2d Anne, chap. 14. The *English* Catholics must also be emancipated by repealing all the disabling statutes still in force against them. Our author is aware, he says, that other oaths will be framed for the Catholics. But the oaths of supremacy and abjuration, those bulwarks of our present constitution in Church and State, must be dispensed with, if any emancipation be seriously intended. Observe, then, the gross absurdity that will follow, unless the oath of supremacy be abolished altogether: "Every Protestant will be obliged to swear, what none of them attempt to deny, that the King is the supreme head of the Church as well as of the State; while every Roman Catholic in the empire will be *legalized* in his denial of the King's ecclesiastical supremacy, and exempted from all the pains and penalties of a *præmunire*, to which every Protestant will be still left liable." (P. 11.)

"By our present constitution," says the author, "the Church and State are so inseparably connected, that, I apprehend, it would be impossible to separate them without destroying both. Indeed it has been doubted whether it be in the power of Parliament to repeal the acts of supremacy, any more than it could the Great Charter. Even Queen Mary (bigot and tyrant as she was) did not venture to do it, but granted *dispensations* from the oaths enjoined by them." (Pp. 13, 14.)

It was owing to their sense of the mutual dependance of the Church and State upon each other, that, at the revolution, our ancestors carefully excluded Roman Catholics from political power, by framing the present oaths with such precision of language, that no ingenuity could evade them. Our ancestors "well knew," continues this writer, "that sincere Roman Catholics must prefer their own faith to the reformed; and, believing it to be the nature of man to wish to bring over others to his own opinions in religion and politics, they were aware that the use that Roman Catholics would make of power, would be to set up their establishment on the ruins of protestantism. They had been taught, by woeful experience, that a prince of that persuasion, of moral conduct in other respects, and of no very mean abilities, could be induced to *break his coronation oath*, at the instigation of his bigotry and his father confessor; and, as they preferred liberty and the reformed religion to popery and arbitrary government, they determined, as far as in them lay, to take care that those who, in after times, were to make laws for, and to govern their descendents, should first give a pledge of their attachment to the Church

Church and the State, by a conformity to those principles of religion which they conceived to be the only security for their liberties in this world, and the most rational mode of attaining felicity hereafter." (Pp. 14, 15.)

It was on this principle that they framed the present oaths of supremacy and abjuration, and the declaration annexed, as SOLEMN TESTS, to be required of all those who were to be entrusted with the making of laws, or with the administration of the government. With these tests the English advocates of the Irish Catholics will venture to advise his Majesty and the two Houses of Parliament *to dispense*. They will venture to propose that to George III. which cost James II. his crown: and to guard against which the present royal family was originally called to the throne of these realms.

The evil, however, will not stop here. The complete *emancipation* of the Protestant Dissenters is necessarily connected with that of the Catholics. For, with what face can those privileges be refused to the former, which are granted to the latter? "When," as our author observes, "the repealers of statutes and dispensers with oaths, have removed every impediment to political power which stands in the way of the Catholic friends in both countries—surely they will not stop there. Upon what pretence of policy or justice will they suffer the test and corporation laws to exist in force? What have the Dissenters lately done to render them unworthy of the notice of these philosophical innovators? Surely, some liberal-minded man will rise in Parliament, and move for leave to bring in a bill to repeal the act of 13 Charles II. stat. 2. cap. 1. commonly called the Corporation Act: the 25 Car. II. cap. 2. commonly called the Test Act: that clause of 7 and 8 Will. III. cap. 34. which provides that no Quaker shall have any office or place of profit under the government: 5 Geo. I. cap. 4. and that part of 19 Geo. III. which relates to endowed schools and colleges." (Pp. 16, 17.)

To such philosophical innovators, and philanthropic dispensers with oaths which form the barriers of our present constitution, our author, with great propriety, recommends the following admirable reflections by Dr. South.

"Some, indeed, account it the very spirit of policy and prudence, where men refuse to come up to a law, *to make the law come down to them*, and, for their so doing, have this infallible recompence, that they are not at all the more loved, but much the less feared, and, which is a sure consequence of it, accordingly *respected*. But, believe it, it is a resolute tenacious adherence to well-chosen principles, that adds glory to greatness, and makes the face of a governor shine in the eyes of those who see and examine his actions. *Disobedience, if complied with, is infinitely encroaching, and, having gained one degree of liberty upon indulgence, will demand another upon claim.*" (Pp. 17, 18.)

The truth of this maxim was never more completely illustrated than in the conduct of the Roman Catholics of these kingdoms. The second section of this pamphlet proves, from our history, the impossibility

impossibility that Roman Catholics and Protestants can agree together in the administration of political power. The ascendancy of one party *must* be established by the downfall of the other. Queen Mary had re-established the mass, dropt her title of head of the Church, and restored the Catholic bishops and clergy. But her two first parliaments prevented the full success of her designs. They were, therefore, dissolved; and, by the zeal of the Catholics, the influence of Spanish gold, the power of prerogative, and the intrigues of courtiers, a compliant House of Commons was returned. This parliament repealed all the statutes enacted in prejudice of the Church of Rome; enabled the Queen to dispense with the statute of *previsors*, and to receive a legate from the pope, who received the kingdom again into the bosom of that Church; and, finally, they revived all the former sanguinary laws against heretics. "Instantly," says Hume, "the rage of religious persecution was let loose, and England was filled with scenes of horror, which have ever since rendered the Catholic religion the object of general detestation, and which prove that no human depravity can equal revenge and cruelty, covered with the mantle of religion."

During the reign of Elizabeth, Papists were excluded from political power by the oath of supremacy, enacted in her second year. She appeared, however, much less disposed to treat her Catholic subjects with rigour, than anxious to keep a strict watch over the Puritans. Yet the plots and conspiracies against her life and government, fomented by the Catholic clergy, were almost innumerable both in England and in Ireland. The people were taught, by their priests, and particularly by the Jesuits, to believe that to deprive an heretical queen of her crown and life would be meritorious in the sight of God. It was the knowledge of this implicit belief which covered the seas with the Spanish *Armada*. "And a conviction," our author pertinently observes, "of the existence of similar opinions, at this moment, among the mass of the common people in Ireland, may now determine Bonaparte [Buonaparté], 'the beloved son in Christ of his present holiness,' to bend all his forces against that part of the empire, with the hope of success, by means of the assistance of the same pious agency." (P. 22.)

The Catholics had formed high expectations from the accession of James I. who, they flattered themselves, had derived from his mother a cordial attachment to the Church of Rome. But though James enforced no rigorous measures against the Catholics, whom he even preferred, to places of trust and profit, they were disappointed in their views of complete ascendancy. They, therefore, hatched the Gunpowder Plot: "an event," as Hume very justly describes it, "one of the most memorable which history has conveyed to posterity, and containing at once a singular proof of the strength and weakness of the human mind; its widest departure from morals, and most steady attachment to religious prejudices."

Our author pursues his historical deduction through the reigns of the

the three last princes of the house of Stuart; but the events are so well and so generally known that we do not think it necessary to accompany him. The proceedings, however, of James II. in Ireland, in which kingdom he entirely threw off the mask, form so striking an illustration of our author's argument, that they must not be suppressed. James invested the Catholics with the whole power of the state. He gave the Irish a Catholic lord lieutenant, with a Catholic commander of the forces, and a Catholic chancellor. The army was immediately filled with Catholic officers, and the courts with Catholic judges. Catholic sheriffs were appointed for every county and city of the kingdom; and a House of Commons was returned in which there were but *six Protestant members*. "This House of Commons repealed the acts of *settlement and explanation*, under which all the Protestant landed property was then and is still held; *attainted by name two thousand four hundred and sixty-one Protestants of rank and consequence*; and, not very long after, this House of Commons repealed the act of Henry VIII. which annexes Ireland to the crown of Great Britain."

"In England," continues our author, "the opposition which James met with from his Protestant parliament, and the odium which his *dispensing with oaths and tests* had excited against him, produced an universal confederacy among his Protestant subjects; and this unhappy prince, abandoned by his nobles and abhorred by his people, deserted by his army and forsaken by his own family, was forced to abdicate the throne of his ancestors—which WILLIAM and the ancestor of the present royal family were invited to occupy, WITH THE EXPRESS STIPULATION THAT THEY WOULD UPHOLD THE PROTESTANT RELIGION, AND MAINTAIN THE FUNDAMENTAL LAWS OF THIS KINGDOM." The inference which our author draws from his historical deduction is too well founded to admit of contradiction; and it suggests the most important practical lesson to those whose prospects are yet in reversion. "A KING OF ENGLAND, IF HE WOULD REIGN IN THE HEARTS OF HIS PEOPLE, MUST SUPPORT THE CONSTITUTION IN CHURCH AS WELL AS IN STATE." (P. 32.)

Our author proceeds, in his third section, to state some of those acknowledged doctrines of the Romish Church, which render men of that communion so hostile to every other religious establishment. The first is the doctrine of implicit faith in the Church, and of blind submission to her decisions. This tenet subjects the ignorant laity to the despotic power of their priests, of whom they are the ready tools for the most immoral purposes. "A Spanish grandee having complained to the father confessor of a queen of Spain that he did not pay him the respect due to his rank and nobility: 'It is not I,' replied the priest, 'who owe respect to you, but you to me, who have every day your God in my hand, and your Queen at my feet.'" (P. 34.)

The second is the doctrine of exclusive salvation, which generates in every sincere Roman Catholic, a restless zeal for making profelytes, because he looks on all without the pale of his Church as in the high

and certain road to damnation. The influence of this principle the author illustrates by the well-known story of the late Lord Dunboyne. "In Butler's Catechism, the one at this day taught to the Irish Roman Catholics, and in the 11th lesson on *the true Church*, it is said, 'there is no other true Church but the Roman Catholic'—and, 'no one can be saved out of it.' (P. 35.)

The third tenet to which our author adverts is *the supremacy of the Pope*. In Roman Catholic states this tenet is not so dangerous. But, in Protestant states, it puts the Catholic clergy beyond the controul of the established government. Both bishops and priests derive their authority from the Pope, and, at their consecration or ordination, take an oath to obey his commands; which oath directly leads them to attempt the overthrow of every different religion. Hence the acknowledged doctrines of the Romish Church, *that no faith is to be kept with heretics; that oaths to an heretical state are not binding; that it is not only lawful, but an imperious duty, to oppose heretical princes; and overturn heretical governments; and that all decrees of general councils, approved and confirmed by the Pope, are to be received as unerring and infallible rules of both faith and morals.*

"I shall here," says our ingenious author, "be told that the English and Irish Roman Catholics have renounced their doctrines; but I deny the fact. The leading lay Roman Catholics of England and Ireland did, I grant, renounce the most objectionable of these tenets of their faith. But I do insist that there never has been any solemn, universal, renunciation of these opinions by the Roman Catholic clergy of England and Ireland. *They could not renounce them without ceasing to be Roman Catholics.*" "But so far have this class of men (whose powerful influence over their flocks, particularly in Ireland, will not be denied,) been from renouncing these doctrines, that, when the leading lay Catholics of England, with Lords Stourton and Petre at their head, upon their application to parliament in 1791, drew up a *declaration* of their principles, and a *protestation* against the most obnoxious and dangerous doctrines of their faith, and framed an oath, which they were ready to take as a solemn declaration of the *modern* faith of Catholics; the *Vicars Apostolic* of England, viz. Charles bishop of Rama, William bishop of Acanthus, and John bishop of Centuria, addressed an exhortation 'to all the clergy and laity of their respective districts,' condemning the oath, and the whole proceedings. "We declare," say these fathers, "that the assembly of the Catholic committee has no right or authority to determine on the lawfulness of oaths, declarations, or other instruments whatsoever concerning doctrinal matters; but that this authority resides in the bishops, they being, by divine institution, the spiritual governors in the Church of Christ, and the guardians of religion. . . . *We condemn, in the fullest manner, THE ATTEMPT of offering to parliament an oath including doctrinal matters.*" (Pp. 37—40.)

In confirmation of his reasoning our able author puts a case which comes directly to the point. "Suppose," he says, "thirty or forty noblemen and gentlemen induced, for a political purpose, to sign a declaration against every one of *the Thirty-nine Articles*; would it
thence

thence be inferred that the whole body of the Protestant clergy, and every other member of the Church of England, had consented to abjure these articles of our faith? And, moreover, if our archbishops and bishops had made a solemn protestation against this proceeding, would any person of common sense insist that the declaration of these thirty or forty noblemen and gentlemen was to be considered as the unanimous opinion of all the Protestants of England? The Roman Catholic lords and gentlemen of England, who formed the Catholic committee in 1791, (I speak of them with great respect,) were men who, soaring above the prejudices of their early education, *became Catholics upon ceasing to be Papists.*" (Pp. 40, 41.)

Undoubtedly, while the Church of Rome adheres to her claim of infallibility, no tenet which she has ever embraced can be afterwards relinquished. Accordingly Mr. Plowden ingenuously owns "that, if any one says or pretends to insinuate, that the modern Catholics, who are the late object of the bounty of Parliament, *differ in one iota from their ancestors*, he either deceives himself, or he wishes to deceive others. *Semper eadem* is more emphatically descriptive of our religion than of our jurisprudence." Dr. Troy, the present popish archbishop of Dublin, has *expressly declared*, in a pastoral letter 1793, "*that the religious opinions of the Roman Catholics are unchangeable; that the Church of Rome is infallible in her doctrinal decisions and canons on points of faith and morals; and that, therefore, Catholics are obliged to adhere implicitly to such decrees and canons of the Church, assembled in general councils, and confirmed by the Pope, as rules of faith.*"

"I am informed," says our author, "that there are, at this moment, in Ireland 2300 Roman Catholic ecclesiastics, perfectly independent of the government, most of them men educated in a foreign country, acknowledging and obeying a foreign jurisdiction, looking up to a foreign power for their advancement, and depending upon voluntary contribution for their bread; attached to the government under which they live by no bonds of interest, duty, or affection to society; by none of those endearing ties which controul ordinary men in their conduct, and which even check those of the most daring minds in their projects of unlawful ambition, by the dread lest their failure should entail reproach and poverty upon their children and dependents."

"Such has been the condition of the Roman Catholic clergy of Ireland since the days of Elizabeth; and the consequence has been, that such numbers of them have openly appeared in, or secretly abetted, every conspiracy and rebellion which *has* [have] afflicted Ireland from that day, down to the eventful times in which we live." (Pp. 43—45.)

Our author's last section is intended to prove that "Catholic emancipation will produce Catholic ascendancy in Ireland;" and he has proved it completely. The representatives of Ireland in the Imperial Parliament (12 or 13 excepted) are all returned by a popular election. The majority of the electors, (with the exception of

the four great Protestant counties of Armagh, Antrim, Londonderry, and Down), are Roman Catholics; of whom a large proportion consists of forty shilling freeholders of the lowest order of the people. While Roman Catholics are excluded from Parliament, these electors will vote, in general, with the persons on whom they chiefly depend: for all Protestant candidates are, in their eyes, equal. But when, by a repeal of the present oaths, or a dispensation from taking them, Roman Catholic candidates shall be entitled to offer themselves, it is folly to suppose that the electors will not choose them.

"We know, by experience, that, in the last Irish Parliament which sat in the reign of James II. Roman Catholics were returned for every county and city in the kingdom, *excepting three*; and, whenever they shall be again *emancipated*, it is a fair presumption that the great majority of the representatives of Ireland will be Roman Catholics; unless we are to conclude that the concession of this privilege in their favour will deprive them of all desire to reap the fruits of it, and that *Catholic emancipation* will work the miracle of extinguishing those great and ruling passions of the human mind—ambition, and the lust of power." (Pr. 48, 49.)

An act of parliament was passed, on the restoration, for the *settlement* of Ireland. Some doubts having arisen on the construction of this act, another was passed, about three years after, which is usually called the *Act of Explanation*. By this last act the then lord lieutenant was empowered to make rules for the better regulating of all cities, walled towns, and corporations, and for electing their magistrates and officers. These rules, when enrolled in the chancery, were to be as binding in law as if made by act of parliament. Accordingly a set of NEW RULES AND REGULATIONS, as they were called, were drawn up by the Duke of Ormond and the Privy Council, which were then declared, and have since continued, to form the constitution of all the corporations of Ireland.

By these *rules and regulations* no person can hold the office of a mayor, or any other office in corporations, who shall not previously have taken the oaths of supremacy and allegiance, beside the oaths usually taken on admission to such offices. Though, therefore, since the passing of the Irish act 33 Geo. III. c. 21, Roman Catholics can vote as *freholders* at elections, they cannot vote as *freemen* either for a member of parliament, or for a magistrate or other officer in a corporation, without taking the same oaths as their Protestant fellow-subjects. And as one of these oaths is the oath of supremacy which they refuse to take, the corporations have continued Protestant, and contributed to counterbalance, by their influence, the weight of the Roman Catholics in the kingdom.

"But whenever," says our author, "the present constitution of the corporation of Ireland shall be violated by a *dispensation* from the oath of supremacy in favour of the Roman Catholics, immediately the Roman Catholics, by their numbers, wealth, and influence in the several corporate towns and cities of Ireland, will overbear the Protestant minority, by
crowding

crowding into the corporations, and out-voting the Protestants; and, as upon every annual election for city-officers, members of guilds, &c. &c. &c. they will naturally support the candidate of their own religion and party, the Protestants of Ireland will soon be ousted from all the corporations, and Roman Catholic mayors, sheriffs, common-councilmen, &c. &c. &c. in future be elected for those towns. . . . What a scene of mutual strife, jealousy, and religious animosity will arise in the mean time! . . . Will the collision of parties and interests that must take place, during the struggle for power, calm the religious animosities of either party? . . . Are such to be the fruits of this great measure for *tranquillizing Ireland*? **TRANQUILIZING IRELAND!!!**" (Pp. 54—56.)

We copy entire our authors impressive recapitulatory conclusion; and we call upon every one of our readers, by the duty which he owes to his King and Country, to weigh it with the most serious deliberation.

"The Irish Roman Catholics, since the Irish act 33 Geo. III. enjoy an equal share of *civil liberty* with their Protestant fellow-subjects, and are exempted from all those disabilities to which their Roman Catholic brethren in England are still liable.

"Parliament cannot, in justice or policy, admit Roman Catholics to a full share of *the political powers of the state*, and continue to subject the whole body of *the Dissenters* to the disabilities [which] they at present lie under. Neither *Roman Catholics* nor *Dissenters* can obtain the same political power as *the Church of England men*, except by *the repeal* of the present tests, oaths, and laws, or by a *dispensation* from the necessity of taking them to qualify for the higher employments of the state."

"The repeal of, or a *dispensation* from, these tests, oaths, and laws, is a direct violation of the principles of the Revolution in 1688, and a subversion of our *present* constitution, which our Monarch, at his coronation, has sworn to uphold and preserve."

"Roman Catholics and Protestants have never yet agreed, either in England or Ireland, in administering together the powers of government; nor is it possible that they ever can agree together, from the nature of the principles and doctrines of the Church of Rome, and the mutual jealousy [which] they entertain of each other."

"These doctrines and principles of the Church of Rome have never been disclaimed by the great body of the Roman Catholics of England and Ireland; and that they flourish in full vigour, at this day, in one part of the empire, the events of the Irish rebellion in 1798, and the daily occurrences which take place in Ireland, unequivocally prove."

"The power of the court of Rome is, at this day, as implicitly acknowledged in Ireland, as at any former period of the history of that country; nor will the re-establishment of the order of the Jesuits weaken the authority of the Pope. *Neither has the coronation of the French Usurper by his Holiness lessened the sanctimonious respect entertained for his dignity, by the mass of the Roman Catholics of Ireland.*"

"Catholic emancipation will put the Roman Catholics of Ireland in complete possession of political ascendancy, and entirely subvert the Protestant or English interest in that kingdom."

"Finally, let us never forget that our wise ancestors (even without the awful example of the French revolution before their eyes) were cautious

how they tried innovations in government. Let us keep in mind that they never indulged the theoretical hope of gaining over a discontented party, in the state, by timidly yielding to their claims; and never were guilty of disgusting their tried and firm supporters, by hazardous experiments to conciliate their opponents. But, by manfully meeting the dangers with which they were constantly surrounded, they secured the confidence of their friends, and, while they appalled their adversaries, extorted their respect."

"If, in the inscrutable decrees of Providence, it be ordained that the venerable fabric of the constitution which our ancestors have raised must, at length, fall, let us, at least, have the consolation to reflect that we ourselves have not, by shaking the pillars, accelerated its destruction." (Pp. 57—59.)

POLITICS.

A few Remarks on a Pamphlet, published by some Individuals, supposed to be connected with the late Board of Admiralty, entitled "Observations on the concise Statement of Facts, privately circulated by Sir Home Popham," &c. In which the Calumnies of those Writers are examined and exposed; together with Strictures on the Reports of the Navy and Victualling Boards; on some Proceedings of the late Admiralty, not generally promulgated; Hints on the Effects of the late Experiments against the Enemy's Flotilla, &c. By Æschines. 8vo. Pp. 60. 2s. Sold by all the Booksellers. 1805.

IN a preliminary advertisement the author tells us that he has been reduced to the necessity of leaving his pamphlet in a mutilated state, from the apprehensions which the Printers have entertained, since some late trials for libels. And, to say the truth, these apprehensions are not ill-founded; for there certainly has been a manifest determination on the part of some *Whigs*, of the late ministry to impose unusual restrictions on the Press—such restrictions as would render it highly dangerous to discuss, with freedom, the public characters of public men. We admit, that there is a great deal of prudence and of policy in such determination; for unquestionably there is no public character likely to be so much injured by that free investigation which leads to a full exposure of defects, as the one with whom originated the hopeful project of silencing discussion by prosecutions. Having no inclination, however, to become the object of such prosecutions ourselves, we shall be very brief in our account of the remarks before us. Of the tract to which they profess to be an answer we know nothing but from the extracts which are here given from it. As far as we can judge from them, the strong censures of Æschines are eminently just; and the treatment which Sir Home Popham has experienced is most tyrannical and unjust. Of that treatment, the following fact, the only one which we can venture to quote, is no bad specimen.

"It appears, by a letter from Colonel Harness, published by order of Marquis Wellesley, that, from the excellent state of the Romney's boats, and the spirited assistance of her crew, upwards of four hundred troops were saved from the Calcutta, which was wrecked in the Red Sea; but how must the feelings of the British public be shocked, when they learn that it was the intention of the late Board, to make this gallant officer pay for the boat, by which these brave fellows were preserved, because she

was not conformable to the establishment of the navy! and the same advantage was intended to be taken of him, with respect to any improvements he had made in the sails and rigging!"

If this be a fact, it is "a damning fact" indeed. But we dare not proceed; though an admirable proof of the capacity of the late admiralty for *reforming abuses* is presented in P. 47; which we would fain lay before our readers; we must refer them, however, to the tract itself, the author of which has more spirit than prudence, and is a *very bold man* indeed!

Thoughts on Coalitions, with a Reference to the present State of Parties. 8vo. Pp. 116. Ginger. 1805.

THE author of this tract, which is written with considerable ability, and with an equal portion of spirit and of temper, takes a very full, and a very just, view of the principle and nature of political coalitions, in general; and of that coalition which has recently taken place between what has been called the *new* and the *old* opposition, in particular. He draws also a very proper distinction, between *reconciliation* and *coalition*, applying the former as characteristic of the union between Mr. Pitt and Lord Sidmouth, and the latter as descriptive of the junction between Mr. Fox and Lord Grenville. In the course of this discussion a view is taken of the political principles and conduct of Mr. Fox, as forcibly delineated, at various times, in Mr. Cobbett's Political Register; and that delineation is contrasted with some subsequent eulogies of Mr. Fox, in that same publication. Of the author's manner, and mode of argument, the following passage will suffice as a specimen.

"It was on December 4, 1802 (*about two years ago*) that Mr. Cobbett, in a letter subscribed with his own name, reminds Mr. Fox of the transactions of that day. After many expostulations, of different sorts, we come to this passage: 'Where, I pray you, Sir, shall I look for a proof of your dislike to the rebels, the traitors, the regicides, and the would-be regicides of England and Ireland? Shall I find it in your *loathsome calumnies of the house of Stuart*, in your miserable attempt to defend the characters of Russel and Sidney, in your testimony at Maidstone, or in your silence at the time of the mutiny in the fleet? Where, where, Sir, shall I find, in all the cumbrous volumes of harangues, which you have uttered during the last ten years of treasons and conspiracies against the throne and life of your Sovereign, where shall I find one single sentence or phrase expressive of your abhorrence of these diabolical machinations? Will you refer me to your speech at the Shakespeare tavern on the 10th of October 1801? 'The peace is glorious to France and to THE FIRST CONSUL, and I rejoice at it. We have not gained the object of the war, and I like the peace *so much the better*. France has set an example which will be highly useful to all the nations of the earth, and, above all, to GREAT BRITAIN. I fear that, from the nature of the contest in which you have been engaged, you may have contracted principles of admiration for unlimited monarchy, but the peace, followed up by a good understanding between the two countries, will do them away. I hope we shall return to the *temper* which we were in when we CASHIERED one King, and elected another.'— 'These words were, if we believe Mr. Cobbett, spoken in October 1801, and repeated by him in December 1802; not a twelvemonth before the coalition between Mr. Fox and

Mr. Windham, and less than five months before that coalition was called for in the Political Register!!"

"Here it so happens that I am able to fortify Mr. Cobbett with the authority of another branch of the party. On the 3d of November, Lord Temple expressed himself to this effect in the House of Commons: 'He who should declare his pleasure at the peace, because it was glorious to the enemy, was NOT THE CONNECTION THAT HE SHOULD COURT; it was a sentiment which could not dignify the patriot or the Englishman. HE SHOULD SHRIKE FROM IT WITH ABHORRENCE. The man who employed it SHOULD BE CAREFULLY AVOIDED; and his principles guarded against.'

"Within one year, 'one little year,' after this spirited declaration, was his Lordship closely connected with the man who had done this!"

At the close of his comments on this strange inconsistency, in respect of Mr. Fox, the author reduces Mr. Cobbett to a dilemma, from which he will find, we suspect, considerable difficulty in extricating himself. He there quotes Mr. Windham's very just remark on Mr. Fox's speech of May 4th, 1803, on the renewal of the war. "He had not words to express, in terms sufficiently strong, the wickedness of that honourable member's speech. He had made himself a pander to the lowest and basest passions of the lowest and vilest of mankind."

But, in a note to line 100, of these thoughts, he imputes the memorable expression, "Perish our commerce, and live our constitution," to Mr. Windham, whereas it was uttered by Mr. George Hardinge. We were rather surprized at such a mistake in a writer who seems to be so close a political observer, and so generally accurate in his statements and remarks.

Letter to a learned Lord upon the absolute Necessity of placing the literal Discussion of Political Subjects (those of Members of Parliament excepted) under an IMPRIMATUR; and exposing the Profligacy, Temerity, and dangerous Tendency of that pest to the English Nation—a professed Political Scribbler. By Diogenes. 8vo. Pp. 72. 3s. Egerton, Hatchard, and Ginger. 1805.

An Analytical Review of various Libels, Public, Private, Seditious, and Treasonable; published by Cotin since the Publication of those of which he was convicted in June last, selected from his Weekly Pamphlet. By Diogenes. Pp. 142. 2s. Egerton, &c. 1805.

THESE being parts of the same publication, which is yet unfinished, we have classed them together. As to the notable project for placing an imprimatur on the literary productions of Englishmen, we trust we shall never live to see it realized. The policy of prevention, indeed, in matters of general police, is a most wise policy which our government and our laws most sedulously encourage and promote. But the law of libels is, and most properly, in our estimation, specially excepted from the general application of this rule, though unquestionably the press has become a most powerful political engine, infinitely more powerful, and infinitely more formidable, than it ever was at any previous period of which history takes cognizance; though to that, principally, we ascribe the subversion of the throne and of the altar, and the eradication of all religious and moral principle from the minds of the people in France; though, in some parts of the last fifteen years, it has been devoted to the same purpose in this country; and though we feel that its licentiousness will prove more de-

structive

frustrative of its freedom, than any other operative cause, yet still there is a legal remedy for the suppression of this evil, which, properly applied, would scarcely fail to remove it; and till its inefficacy be proved by repeated failures, which is not likely to be the case, we trust no encroachment whatever will be made on the freedom of the press, as existing in these happy realms, subject to fixed and adequate restrictions. There is not, indeed, the smallest reason whatever for supposing that prosecutions for libels, when supported by legal proof, will fail to produce the desired effect. And very little attention must that man have paid to the proceedings of our courts of justice during the last three years, who can maintain that there exists the least ground for such a supposition. Nay, we will go farther, without the dread of contradiction from any lawyer in the land, we will assert, that if the law of libels were to be rigidly enforced, and carried to its utmost legal extent, as defined by all writers of note upon the subject, and as clearly laid down and applied by the most learned and most able of our judges, at different periods, and on different occasions, it would be impossible, without a certainty of incurring punishment, to enter upon any political discussions whatever, except on general principles; or upon any discussions of a personal nature. The moderation and good sense of the government and of the public, have happily proved an efficient corrective of the severity of the law; and, we hope, that we shall never witness an attempt to supply any other corrective. The freedom of the press is a gift too precious, a privilege too valuable, a right too sacred, to be trifled with on any account; and we are indebted to it for blessings of too great magnitude, to allow it to be subjected to the capricious and fantastical speculations of every idle innovator. Blackstone has so well expressed our notions on this subject, that we shall transcribe the passage.

"The liberty of the press is essential to the nature of a free state; but this consists in laying no *previous* restraints upon publications, and not in freedom for censure from criminal matter when published. Every freeman has an undoubted right to lay what sentiments he pleases before the public: to forbid this, is to destroy the freedom of the press; but if he publishes what is improper, mischievous, or illegal, he must take the consequence of his own temerity. To subject the press to the restrictive power of a licenser, as was formerly done, both before and since the revolution, is to subject all freedom of sentiment to the prejudices of one man, and make him the arbitrary and infallible judge of all controverted points in learning, religion, and government. But to punish (as the law does at present) any dangerous or offensive writings, which, when published, shall, on a fair and impartial trial, be adjudged of a pernicious tendency, is necessary for the preservation of peace and good order; of government and religion, the only solid foundations of civil liberty. Thus the will of individuals is still left free; the abuse only of that will is the object of legal punishment. Neither is any restraint truly laid upon freedom of thought or inquiry. Liberty of private sentiment is still left; the disseminating, or making public, of bad sentiments, destructive of the ends of society, is the crime which society corrects *."

Upon what principle this writer could think of excepting *members of par-*

liament from the operation of an imprimatur, we really cannot conjecture. Freedom of *speech*, to a greater extent than is allowed to any other description of subjects, it is certainly necessary for the wisest purposes of civil policy, that they should enjoy; but why they should be allowed to monopolize the freedom of the *press*, it is scarcely possible, we think, for any rational being to imagine.

These tracts, especially the first, are copiously interlarded with scraps of Greek, Latin, Italian, and French, and display a wonderful waste of learning, such as it is. We shall not attempt to analyse them, for much as we differ from the object of the author's attacks, in his *present* political principles and opinions, such as they appear at least, in his publications, we cannot but strongly reprobate such assaults upon him as these. To convict an author of inconsistency, contradiction, and abandonment of principle, by fair argument and plain proof, and to draw even strong deductions from facts previously established, (such as are drawn by the judicious author of the "Thoughts" reviewed in the preceding article,) is to do no more than that which every public writer has a legitimate right to do, and to which every author is fairly exposed. But to say that a man deserves to be hanged, that he is a villain, and that he does not teach his children to say their prayers; and to consign him at once to the devil, is to deal forth the most malignant abuse, which nothing could justify, and which, even were it as true, as in the present instance it is false, instead of serving must injure the cause of truth. To return quotation for quotation: Non tali auxilio, nec defensoribus istius, tempus eget. Whatever the present politics of the individual in question may be, his character as a parent and a husband has been established beyond confusion on the most respectable authority, in a court of justice. Besides, what right has any man to meddle with the private character, or domestic concerns of a public writer? Any such *inquisitorial* attempt we shall ever condemn as intolerable, by whomever, or against whomever, it may be directed. The writings of a man are fair objects of attack; and arguments are fair weapons to use. But his private conduct, and the management of his family, are no fit subjects for public inquiry or discussion; and abuse is not the weapon of a man. There are other points, too, on which we differ, *to toto caelo*, from Diogenes; for instance, he abuses his opponent for inserting a letter, in his publication, in praise of what he is pleased to denominate "the horrid barbarous traffic of human flesh;" that is, the slave-trade. Now, though we are of opinion that the discussions on this trade (which in our younger days, before our judgment was ripened, and without a proper investigation of the subject, we, also, hastily and inconsiderately condemned) have been productive of much good, by bringing about many proper and salutary regulations in the conduct of it; yet, on the other hand, they have certainly done harm, by instilling false hopes into the minds of the negroes in the West Indies; and, farther, we think it no difficult matter to defend the trade, on the ground not merely of *policy*, but of *humanity*. Again, he abuses his opponent for attacking "the memory of the great Washington," and declares that the memory of the dead ought to be respected. According to this logic, the memory of Robespierre, and of every other regicide, should be respected! Away with the Pagan maxim, "*de mortuis nil nisi bonum.*" which would deprive history of half its use and advantages, and let us substitute a more Christian maxim in its place: "*De mortuis nil nisi verum.*" Has this writer forgotten, too, that the great Washington was a great rebel? Or is the historian to be deemed a libeller who marks the rebel with his re-
pro-

probation? Forbid it loyalty, forbid it truth! Let it not be supposed, however, that we approve the *application* of the passage in which this censure of Washington is contained; on the contrary, we freely concur with the writer in the *Morning Post*, against whom it is levelled.

In respect of the alleged libel upon our countrywomen, adverted to in p. 136 of the second tract, we certainly so far agree with the writer of it, as to think the epithets "*foul, unnatural, and detestable*," fairly applicable to such women as marry *black* men; and, for our part, we heartily wish (for reasons too long to detail here) that no black man was suffered to settle in this country. We do not like to see the fair persons of our countrywomen so horribly profaned, nor a mongrel race established in our native land. Providence evidently designed them for a different climate; and there, in the name of decency, let them remain. The remarks of the writer in question, are certainly too general, because, thank Heaven! the practice is not so common as he appears to think it is; and they may also be considered as too strong, though it is very natural for a man who feels strongly, *on such a subject*, to speak strongly.

As to the denial of Diogenes that this writer rendered no services to his country in America, it is a denial in the teeth of fact; unquestionably he *did* render very important and essential services, not only to his native land in particular, but to the cause of religious and moral order in general; and, whatever opposition there may be between his present sentiments and our own, we shall never suffer any prejudice to render us ungrateful or unjust; and certainly every real friend to his country must acknowledge, with unfeigned gratitude, the services in question, which were performed under very critical and trying circumstances.

We shall pursue this investigation no farther; but, while we admit that Diogenes has certainly exhibited some contradictions in his opponent, and quoted some passages which are open to censure, he has completely failed in his attempt to establish the most serious and weighty of all his charges. In the passage adduced in support of the charge of *treason*, it would puzzle the most acute inquirer to discover even the slightest indication of a treasonable sentiment. In conclusion, we cannot but express our surprize that, in quoting the adage of the Pot and the Kettle, he should not have taken special care to preclude the possibility of its application to himself.

A Letter from a Gentleman at Berlin to his Friend in London occasioned by the Seizure of Sir George Rumbold; containing a succinct View of the Life and Conduct of Macbeth, and a Translation of "Sketches from the Life of Oliver Cromwell," which have been just published at Berlin by Kotzebue; together with a short Comparison of the Characters of Macbeth and Cromwell with that of Buonaparté, and a summary Application of the History of those Regicides to the Events of the present Day. 8vo. Pp. 32. Budd. 1805.

THIS is a very interesting little tract, exhibiting several striking analogies between the usurpers and assassins of past times, and the great usurper and assassin, *par excellence*, of the present day. It also contains many pertinent and judicious observations. The concluding remarks addressed to princes and statesmen, are particularly forcible, and highly deserving their most serious attention.

A Review of the Papers on the War with Spain. By Allan Macleod, Esq. 8vo. Pp. 96. 2s. 6d. Ginger. 1805.

MR. MACLEOD here enters, with the spirit of a Briton, into a manly and

and able justification of our government, in resenting the aggressive conduct of the court of Madrid; and demonstrates the consequent war with Spain to be both just and necessary. He truly considers the Spanish monarch in the degraded light of a tributary, or rather, vassal, of France; and his dominions as a province of the new Gallic empire. Throughout the discussion he preserves the same temper and spirit, and his production is equally creditable to his feelings as a man, and to his principles as a patriot.

An Appeal from the Passions to the Sense of the Country upon Buonaparte's Invasion. 8vo. Pr. 18. Stockdale. 1803.

THIS sensible little tract, which has so long escaped our notice, contains much useful advice as to the means of defending our island against the threatened invasion of the Corsican ruffian. The author, who displays in all his sentiments and language, the true spirit of a Briton, pays some just compliments to Mr. Pitt and Lord Melville; but seems to think that the patriotic ardour of the former of these statesmen, had led him in his eager wish to crush our enemies upon our own shores, to pay too little attention to the necessary means to prevent them from setting foot on the British soil. He will see, however, with pleasure, that the measure which he so strongly recommends, of increasing our disposable force, has been adopted by Mr. Pitt, since he became minister. And certain it is, that nothing can be more dangerous than to revive at this period the antiquated prejudice, which it has been too much the fashion to encourage, against a standing army. For, in the new state of things which has arisen in Europe, without a formidable army of this description, we shall run great risk of losing not merely our liberty, but our independence.

The style of this pamphlet is entitled to as much praise as its matter; and both combine to reflect honour on the head and heart of its author.

POETRY.

The Horrors of Seduction, with other Poems. 12mo. Pr. 142. 6s. Longman and Co. 1805.

WE have perused these Poems with a mixed sensation of pleasure and concern; of pleasure excited by the uniformly good sentiments which pervade them; by the love of religion, morals, and virtue, which is displayed in almost every page; of concern occasioned by the want, which the author deplures in his preface, of a literary friend, whose advice might have been highly useful to him in the correction of errors, and in the suggestion of improvements. The first poem, entitled *The Horrors of Seduction*, is the longest of the whole, (indeed the others are all sonnets or short ballads,) yet not sufficiently long to embrace all the topics which naturally and necessarily arise out of the subject; than which not one can be found better adapted for the display of poetical genius and skill. The seducer is, indeed, traced through his vicious career to his death-bed; but we lose sight of the object seduced at the moment when we feel most interested about her fate. The author has manifested some taste in the selection of his imagery, and has shewn himself not destitute of genius, but he wants judgment, not merely to prune luxuriant expressions, but to amplify where the

the subject requires amplification. His language too is not always correct; and in some places, grammar is sacrificed to rhyme. Ex. Gr.

“ While playful Love, with look and mien benign,
Around the nymph his slender nets entwine. (entwine)

“ Lo! her tearful eyes,
Her home, the fane of happiness, arise. (arise)

“ He warmly pleads her stay, with piteous whine
And mournful look, where dumb affection shine. (shines)

In P. 64, v. 69, *drenched* is used instead of *drain*, by which the sense of the line is not only totally altered, but the poet is made to say the very reverse of what he means. We had also noted several defective verses; but we shall pursue no farther the painful task of pointing out defects in composition, where the intention of the writer is so manifestly good, and his sentiments and principles are so uniformly excellent. The smaller pieces in this volume, which occupy one half of it, are much more correct than the larger poem.

A Version of the Psalms of David, attempted in metre. By Joseph Cottle.
12mo. Pr. 300. Longman and Co. 1805.

MR. COTTLE's *first* version of the Psalms was noticed in the 12th volume of our Review, p. 299; and it is with great pleasure we perceive, that the present is, in all respects, an *improved* version, and free from those defects which were visible in the former. From the correct and ingenious observations in his preface, it is evident that he entertains very just conceptions of the serious and most difficult task which he has undertaken to perform. Speaking of Dr. Watts's production, he truly remarks; “ His mind was most amply impregnated with genius and piety. Without piety, genius may please the imagination, but will never affect the heart; and without genius, piety will please those only who consider the language and mode in which thoughts are conveyed as of little consequence. Dr. Watts, however, possessed a genius which conferred dignity on piety, and a piety which ennobled genius.” It is but justice to add, that both these requisites, without which no man should attempt to write sacred poetry, are possessed, in an eminent degree, by Mr. Cottle.

Of the nature of the *version* before us, the only version properly so called, produced by Mr. C. (for his former production was not, in fact, a version of the Psalms) a just idea may be formed from the author's account of his own plan.

“ Parallelisms, those remarkable features in Hebrew poetry, so peculiarly pointed out by BISHOP LOWTH, I have cautiously endeavoured to preserve; whilst, on some few occasions, I have taken the liberty to subjoin to the Psalm a professed paraphrase, and on others, to enlarge on a verse which expressed a striking and important sentiment. This is somewhat deviating from what might be expected in a regular version, yet is, perhaps, the more entitled to toleration, as it is adding *to*, rather than subtracting *from*, the Psalms, and which, if displeasing to the reader, may generally be passed over without injury to the sense. I have, however, on these occasions, guarded against the introduction of any ideas which might not fairly be inferred from the text. These brief enlargements,

or paraphrases, will readily be distinguished, by a reference to the figures in the margin, which are made to correspond with the verses in the Psalms.

That the author should have failed, in several instances, in imparting to his imitation the force and dignity of the original, is less to be wondered at, than that he should have succeeded, in so many, when the difficulty of the task, arising from the extreme grandeur and sublimity of the inspired psalmist, is properly considered.

The Bettyad, a Poem: descriptive of the Progress of the Young Roscius in London. By G. M. Woodward, Author of *Excentric Excursions through England and Wales*. With a Caricature Plate. 2s. 6d. 4to. Pp. 19. Allen. 1805.

TO enable our readers to form an opinion respecting the merits of this poem, which may be considered as a history of the first night's performance of that wonderful boy, Master William Henry West Betty; we think it sufficient to quote the following passage.

"Next day, the Sunday prints so grave,
All other subjects careful we,
From critics lash to free him;
Recorder!—Messenger!—Review!—
All give young Betty honour's due:—
Th' OBSERVER *did not see him!*

"Then comes the Chronicle, and Post;
The Herald, Times, and all the host,
Prepare their inquisition;
Then critic ink begins to flow;
And Printer's Devils, in a row,
Are put in requisition!

"Still incense all to Betty raise,
E'en wand'ring Syrens chaunt his praise,
And hail the wond'rous creature:
In ev'ry corner portraits strike,
And strange to say, not two alike,
Yet all pourtray'd from Nature!"

DIVINITY.

A Discourse on the Inspiration of the Scriptures. By the Rev. Richard King, M. A. Rector of Worthin, Salop; and formerly Fellow of New College, Oxford. 8vo. Pp. 32. Hatchard. 1805.

A VERY able discourse, exhibiting a brief summary of the principal arguments in proof of the inspiration of the Scriptures. It is a clear, perspicuous, and forcible exhibition, well-calculated to impress the minds of those who have paid but little attention to this important subject.

The Case of Hezekiah, considered as a Ground of Consolation, and a Motive to Union, in Prayer, at the present alarming State of the King's Health, and of the British Empire: In a Sermon preached at Woburn Chapel, on Sunday, February 26, 1804. By the Rev. G. A. Thomas, L. L. D. Minister of the said Chapel, Prebendary of Lichfield, and Rector of Wickham, Hants. 8vo. Pp. 24. 1s. Rivington's. 1804.

THIS very worthy and respectable clergyman has, since the publication of this discourse, paid the debt of Nature, which all human beings must pay; snatched, in the prime of life, from his family and friends, by whom his loss is most deeply, and most justly, deplored. This sermon, therefore, may be considered as his last legacy, to his Sovereign and his Country. It was preached, at a period of great national alarm, when his Majesty was afflicted with a dreadful illness, when his ministers were on the point of resignation, his councils at a stand, and his kingdom threatened with destruction by an implacable foe. The efficacy of prayer for averting such a dreadful calamity, as that with which this country was then menaced, is shewn from the example of Hezekiah, when labouring under a mortal disease, and rescued from death by the interposing hand of the Almighty. The striking analogy between the characters of the two princes is placed in a strong point of view, and very properly urged as a ground of hope, that the *end* of their affliction would be the same.

From the virtues of the King the preacher naturally passes to the duty of allegiance, on which he makes the following just remarks.

"Far from desiring to make a religious discourse the vehicle of politics, I cannot help observing, that experience, recent and melancholy experience, must have convinced every unprejudiced mind, that any legitimate and lawfully-constituted government is preferable to anarchy, which generally gives birth to the most arbitrary usurpation of dominion, in self appointed governors; and the most abject submission and degradation of the deluded people. In these points (more truly practical than speculative) a single text of Scripture, fairly interpreted with the context, carries with it more conviction, than volumes of metaphysical reveries. 'Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.' (Rom. xiii. 12.) The fair interpretation of which text, I think, is this: they who resist governors ruling conformably to the existing laws, resist the authority of God; and they who thus oppose his wise and beneficial appointment, for the public welfare, shall receive condemnation, not only from the ruling power, whom they resist, but also from the Supreme Governor, whose ordinance they so impiously violate. For the rectitude of this interpretation, I may appeal to those stubborn witnesses, HISTORY and EXPERIENCE.

Certainly this is not too *rigid* an interpretation of the text.—In support of his own opinion, Dr. Thomas gives the following apposite passage from Lord Bacon.

"Allegiance is of greater extent and dimension than laws, or kingdoms, and cannot exist by the laws merely; because it began before laws, it continueth after laws, and it is in vigour when laws are suspended, and have not their force—on politics.

The Character and final Perseverance of the Righteous. A Sermon preached at St. Margaret's Chapel, Westminster, on Sunday December 16, 1804. On Occasion of the Death of Mrs. Henrietta Stemler; who departed this Life December 6, 1804; aged fifty-five Years: With some interesting Particulars of her Life and Death. By John Davies, M. A. Minister of St. Margaret's Chapel; and late Fellow of Trinity College, Cambridge. 8vo. Pp. 40. Hatchard. 1805.

THE lady whose merits form the subject of this sermon, was an instructress of youth, in the city of Westminster. In early life she appears to have been a follower of John Wesley, from whose doctrines her mind received a tincture of melancholy and mistrust that rendered her, at times, uncomfortable to the end of her days. At least, so we understand the preacher to mean. He tells us too, that he is not able to inform us; "nor," adds he "do I think she herself knew from what precise period of her life her religious experience is to be dated." We always thought that this said experience formed so remarkable an epoch in the life of a Methodist, and was attended with such extraordinary circumstances, as to make the most powerful, and even indelible, impression on the mind. But, be this as it may, the last days of Mrs. Stemler, of which a narrative is here given, prove her to have been a sincere and pious Christian, who built her faith and her hopes on the only solid foundation of all faith and of all hopes.

A Sermon, preached at the Parish Church of Trinity, in the Minories, on Wednesday, October the 19th, 1803. Being the Day appointed for a public Fast. By Henry Fly, D. D. F. R. S. and S. A. Minister of the said Parish.

THIS Fast-sermon must be classed among the best of that description of discourses, which, to the honour of our clergy be it said, have been more numerous and able, than on any former occasion of a similar nature. Dr. Fly deduces from the history of Hezekiah and the fate of Sennacherib grounds of consolation and rules of conduct for the people of this country, which is now threatened, and by much the same kind of foe, with the same fate with which Judah was menaced in those days. By the Lord was Judah delivered, and without the Lord Great Britain cannot be saved. The precept is plain as it is forcible, and the inference infallible. If our Jerusalem fall, it will not be the fault of Hezekiah, but of his people. The style and argument of this sermon are such as might be expected from an elegant scholar and a sound divine.

An Address from a Country Minister to his Parishioners, on the Subject of the Cow-Pox, or Vaccine Inoculation. By Thomas Alston Warren, B. D. Fellow of St. John's College, Oxford, and Curate of Flamstead, and Kensworth, Herts. 12mo. Pp. 22. 4d. or 25 for 6s. Rivingtons. 1803.

THE inhabitants of these parishes, with the cure of whose souls Mr. Warren is entrusted, having imbibed some strong prejudices against inoculation for the cow-pock, composed this address for the laudable purpose of removing them. And it is very well calculated to produce the desired effect.

Three plain Reasons for the Practice of Infant Baptism. By Edward Pearson, B.D. Rector of Rempstone, Nottinghamshire. 12mo. Pr. 38. 6d. Ingram, Nottingham. Hatchard, London.

WE are happy to find that this zealous and sensible member of the established Church pursues the excellent plan of publishing small tracts, on important points connected with the duties of Christianity, for the information and instruction not only of his own parishioners, but of the public at large. It is a plan, most laudable in itself, and most beneficial in its consequences; and, from the manner in which Mr. Pearson has hitherto conducted it, it must be highly conducive to the removal of errors, and to the establishment of Christian faith. The first of these tracts was noticed in our last, in terms of commendation, inadequate to its merit. The second, now before us, is entitled to an equal portion of praise. The three plain reasons here, assigned for the practice of infant baptism are, 1. Because infant-baptism among Christians is correspondent to infant-circumcision among the Jews. 2. Because it is highly probable, that infant-baptism has been practised by the generality of Christians ever since the days of the Apostles. 3. Because, *supposing* the practice of infant-baptism to be an error, it is an error on the safer side. These reasons are ably supported by arguments, derived from Scripture, which cannot, we think, be resisted by any man who sits down to read them, with a mind open to conviction, whatever his previous opinions may be.

In support of one branch of his argument, Mr. Pearson quotes a passage from St. Cyprian, which he very properly recommends, on another account, to the attention of Calvinists.

"The Holy Ghost," says St. Cyprian, "is given to all in equal measures, through the divine indulgence and benignity, without any regard to their bulk or growth. For, as God accepteth no man's person, so neither doth he respect the age of any one; since he approves himself the Father of all, and opens to all alike the attainment of his heavenly grace." *Epist.* 64. On which Mr. P. observes, in a note; "This passage of St. Cyprian is equally strong against the opposers of infant-baptism, and against the espousers of the Calvinistic doctrine of *election and reprobation*; and let it be remembered, that this passage was written so early as the year 253."—We leave this pill for Messrs. Overton and Co. to swallow and digest.

A Sermon to Farmers. By the Rev. John Riland, M.A. Rector of Sutton-Coldfield, Warwickshire. Jones, Birmingham. Richardsons, Royal Exchange.

THIS veteran in what is called the *Evangelical School*, has been long known to possess the bathos above most of his fellows of the same persuasion. When Tom Payne had raised a ferment about the Rights of Man, this divine published a threepenny pamphlet upon the Rights of God; and the dull insipidity of the performance corresponded with the degrading absurdity of the title. To the sermon before us is prefixed a grateful dedication to an old farmer, for having assisted the author, with some others, in the delicate and arduous business of compounding for tithes.

"By this benevolent scheme" (says he) "I am pleasingly compelled, indulging to gratitude, to subscribe myself your affectionate and indebted John Riland."

To conciliate attention, he tells his friends the farmers, that they are reputed the least religious, and he is afraid that the accusation is quite true. He advises them to say, "God speed the plough; observes that the weather is uncertain, that all the elements are at the beck of the God of seasons;" and expatiates upon this idea in a string of *truifms*. He reminds them that they have homework, when they have no outwork; and this homework is the care of their souls.

They are not to sell too dear. Live and let live. They must sell to the poor in *batches*. If they sell dear, the sellers may laugh, but the buyers will weep. He requests them not to labour on a Sunday, and then concludes with the necessity of caring most of all for the fowl. "You read," says he, "of one fool in Luke xii. do not make more! Listen to me then with both your ears (one would suppose the whole body had rather more than two ears amongst them all) whilst I with warm earnestness, &c." At last he has the modesty to let Mr. Hervey speak for him, and wretched indeed must be that orator, who does not speak better for him than he can speak for himself. Such is his wide extended fame in the midland counties, that many in the course of his long labours have been induced to hear and see him in the pulpit on account of his oddity; and the uniform report has been, that he is a *driv'ler*, and a *florw*. Of his pen we may wish with the poet,

Jupiter, ut pereat positum rubigine telum!

The Influence of Christianity on the Military and Moral Character of a Soldier. A Sermon, preached before a Detachment of the Second West York Militia, at Whithburn, in the County of Durham, on Sunday, November, 25, 1804. By the Rev. J. Symons, B. D. Rector. 8vo. Pp. 43. Rivingtons. 1805.

"AND the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely, and be content with your wages."—*Luke* iii. 14. A text more appropriate to the subject than this, perhaps, could not well be selected.

We have perused this sermon with great satisfaction. It is a dispassionate, perspicuous discourse, extremely well adapted to the habits and understandings of such a congregation as that to which it was delivered. The reverend author successfully combats the opinion, that war is unlawful; and enlarges with much effect on the advantages which are to be derived by a soldier, as well in his public, as in his private character, from a due attention to the doctrines of Christianity. We can confidently recommend the sermon to the attention of such military officers as may feel interested in the morals and discipline of their *corps*.

MISCELLANIES.

Second Report of the Committee for managing the patriotic Fund, established at Lloyd's Coffee-house, 20th July, 1803. 8vo. Pp. 188.

IT is impossible for any one, having the feelings of a Briton, to read this truly patriotic volume without a w of satisfaction, and a si-
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mus of honest pride. It contains a memorable example of the liberality of the age, and many glorious instances of British valour successfully exerted against the enemies of the country. The following is a summary of the receipts and expenditure of this admirable fund.

"The total amount of the subscriptions is 158,343l. 5s. 10d. and 21,200l. three per cent. consols. The amount of the dividends received on government securities is 13,004l. The amount paid and voted is 19,434l. 1s. 6d.; exclusive of 407l. per annum granted for the lives of the respective parties, and estimated at about 6000l."

We are happy to find that the contributions to this fund have been so ample, as to be greatly more than adequate to meet all the calls upon it, and as to render it unnecessary to tax the generosity of the public any farther, at present.

A Narrative, exposing a Variety of Facts and irregular Transactions in one of the Departments of Foreign Corps, during the late War. By James Poole, several Years a regimental Inspector, and since Deputy Inspector-General in that Department. 8vo. 3s. Parsons. 1804.

An Answer to a Pamphlet of Mr. James Poole, entitled, A Narrative, &c. &c. By Mr. Gardiner. 8vo. 3s. Evans. 1804.

A Reply to Mr. Richard Gardiner's Answer to a Narrative, exposing irregular Transactions, &c. &c. 8vo. 2s. 6d. Egerton. 1805.

THE transactions to which these pamphlets refer are of much too serious a nature to be decided, or even discussed, in a court of criticism. To the commander in chief and to the secretary at war, as the proper judges in such a cause, we consign them, with an assurance that they will be found highly deserving their most serious attention.

A Letter addressed to the Right Honourable Lord Hobart, his Majesty's late principal Secretary of State for the Colonial Department. By Colonel Thomas Picton, late Governor and Captain-General of the Island of Trinidad, and Brigadier-General commanding the Troops on that Island. 8vo. 2s. Lloyd.

A Refutation of the Pamphlet which Colonel Picton lately addressed to Lord Hobart. By Col. Fullarton, F. R. S. 4to. 2s. 6d. Stockdale.

WHO can decide when colonels, and commissioners, disagree?—Certainly not critics. Besides, *ad hoc* sub judice lis est. The Privy Council has taken cognizance of the unhappy disputes between these gentlemen, and it would be indecorous in us to give an opinion on the subject, previous to its decision. We can only lament, therefore, the existence of the difference, and the personal asperity to which it has given rise.

Observations on the West India Dock Salaries, in a Letter addressed to Randle Jackson, Esq. Barrister at Law. 8vo. Pp. 16. Stockdale.

THE object of this writer is to expose the directors of the West India docks for the acceptance of stipends or salaries, for the discharge of their duty. Considering that these situations are mostly filled by merchants, and men of opulence, we confess it appears to us that there are good grounds

grounds for his censures. The majority of proprietors, however, it seems, entertained a different opinion, by voting such salaries.

An Essay of [on] the Impolicy of a Bounty on the Exportation of Grain; and of the Principles which ought to regulate the Commerce of Grain, divided under the following Heads: Of the History of the Corn-Laws; Influence of the Population on the Corn-Trade; Effects of the Bounty on the Rent of Lands; Effects of the Bounty on the Profits of the Farmer; Effects of the Bounty on the Value of Silver; Exportation and Importation; Landlords, Farmers, and Corn-Dealers. 8vo. Pp. 70. 2s. 6d. Baldwins, London. Anderson, Edinburgh. 1804.

THE author has here opened to himself a wide field of discussion; but he does not range at large in it, without method or without a guide; but pursues, with steady step, a straight path, clearing before him the thorns and thistles which obstruct his course. There is scarcely a subject of more difficulty, or one on which a greater variety of opinions obtains, than the corn-trade; and the public are certainly much indebted to any intelligent man who, having directed his attention to it, communicates the result of his observations and inquiries. Such a man is the writer of this tract, who condemns the bill for granting a bounty on the exportation of grain, and indeed all measures, either of a restrictive nature, or otherwise, which have for their object an interference with, or regulation of, the corn trade. It is a matter of vast importance, and presents considerable difficulties, in whatever point of view it is considered. The advocates, however, for either system, for a free and for a restricted trade, may derive much advantage and information, from the perusal of this essay, in which the subject is discussed with ability and temper.

The Spectator in Miniature: being a Collection of the principal Religious, Moral, Humorous, Satirical, and Critical Essays, contained in that celebrated Publication. Compressed into Two Volumes. By the Rev. F. Prevost, and F. W. Blagdon, Esq. 24mo. Pp. 700. 2s. 6d. Suttaby. 1804.

THESE ingenious and industrious literary *provveditori*, who supply wholesome food for every mind, have selected such essays, from the *Spectator*, as relate to subjects of permanent interest; omitting only such of the papers as were limited to objects of a temporary nature. The lives of Addison and Steele, with their portraits, are prefixed, one to each volume. In an appropriate preface the editors express a wish, in which every friend to virtue will join them, "that some eloquent essayist, some modern *Spectator* may rise, to ridicule the contemptible follies of the day, to check the growing profligacy of manners, and to stop the alarming progress of zealous fanaticism: and that, instead of contradictory, absurd, and idle reports of news-writers, the *daily press*, by presenting short and moral essays, may again be turned into a vehicle of wisdom and virtue; and applied to make men good and wise, rather than prejudiced and talkative politicians."

These gentlemen proclaim their intention, in case this their first essay should meet with adequate support, to follow it up with abridged editions, on a similar plan, of other celebrated periodical publications. And when we consider the quantity of matter (for the type is very small) and the low-
ness of the price, we think it can scarcely fail of success.

Golight

REVIEWERS REVIEWED.

Goliath's serio-comic Appeal from the British Critic to the Anti-Jacobins, in which are contained some Strictures upon the Principles and Conduct of the People called Quakers.

TO THE MOST LEARNED, THE MOST LOYAL, AND MOST ORTHODOX,
MY LORDS * ANTI-JACOBINS, IN THEIR HIGH-COURT OF CRITICISM
MOST ILLUSTRIOUSLY ASSEMBLED,

This serio-comic appeal is humbly presented, and submitted to their candid consideration, the author nothing doubting that their Lordships final decree will be to the glory of the appelland, and the confusion and *trembling* of all the enemies of Goliath slain.

— Ridentem dicere verum

Quid vetat! HOR.

Men' moveat Cimex Pantilius? HOR.

Qui tremulum non odit, amet tua Critica Brito. VIRG.

MY LORDS,

PERMIT me to trespass a few moments upon your time, while I call your attention to a humble literary performance, in the shape of a fast-day sermon. The title of this discourse, my Lords, is *Goliath slain*, and the *Pharisees put to flight*: a loyal and patriotic title, my Lords, and of good omen, which we all hope and trust, will one day be fulfilled. My Lords, I presume, a copy of this discourse, in homely rural typography, was presented to your right honourable bench, according to the particular instructions of the author; but probably its outward appearance (which I own was rather suspicious) might strike you with the idea that it came from some schism shop, which, I knew, would be no recommendation to your Lordships; and so it might be thrown aside, among the other neglected lumber of your court, of the last year. Such as it is, my Lords, I hereby acknowledge it as one of the few literary sins which I have to answer for. I had flattered myself that it was but a peccadillo; but Mr. British Critic, of November last, tells me it is the greatest offence that ever was committed in "any English pulpit," and "advises me, on many accounts," (without naming any,) never to commit the like again, at least in the article of "printing." In the plenitude of his episcopal authority, he forbears to silence me in the pulpit. The preaching part, it seems, if "I will insist upon preaching," is still left at my own option, for which I am very thankful, and shall not fail to govern myself according to the indulgence granted me, as often as I am in the humour for it. So far all is well: but pray, my Lords, what right had Mr. British to lay me under any restraint as to "printing?" Who gave him the authority of non-imprimatur? And what business had he to intrude his Brito Critical advice upon me unasked? My Lords, saving your presence, this was a piece of very great impertinence, for which I must take leave to criticise a little with Mr. British; and not only so, but to console

* The Anti-Jacobins being judges *en dernier resort*, (for who shall review the Reviewing Reviewers?) have a right to be addressed as peers of the realm of—CRITICISM.

with him; for since he hath thought fit to be the wanton and unprovoked aggressor, I must let him see that I can be "sorry" as well as he. Yes, my Lords, I am "sorry," very "sorry," that any critic professing himself *British*, should be so "deficient in judgment," as to cavil at a discourse which was very well received by a genteel congregation, which was very handsomely spoken of by several very sensible and intelligent reviewers in *private life*, and which hath been honoured with the *public testimony** of better judges than himself. This British critic, my Lords, is no more qualified to criticize a fast-day sermon, than I am to teach a Rigadoon. He is a fellow, my Lords, of no critical "mark or likelihood;" neither analysis nor synthesis in him. *He is not up to a quotation*, neither beginning, middle, nor end, in his brain, consequently an *infinite* blockhead. In short, my Lords, this British critic was formed for nothing but d——n.†

But hold, if I go on at this rate, I may subject myself to an action of damages for breaking up the British *ferme*, and tending all their customers to your Lordships court. I should be sorry that this poor wretch of a scribbler should starve for want of bread. He might not find so ready a market for any more of his *bad* criticisms, and I shrewdly suspect that he has no talent for writing any thing that is good.

My Lords, I had been given to understand that this British court was a court of loyalty and orthodoxy, holding a sort of concurrent jurisdiction with that of your Lordships; but from some late symptoms I am inclined to suspect that there is something "rotten in the state of Denmark." Probably they may not have a sufficient *fund* of orthodoxy to carry on business, and so these British critics are reduced to the necessity of occasionally admitting a heterodox quarter-partner to keep their heads above water, and to save the *ferme* from—What shall I say? God forbid that this should ever be the case with your Lordships.

My Lords, I am very sensible that this sermon of mine is very far from a *chef d'œuvre*; but whatever its demerits may be, I could not help exposing them. As to the preaching part, my Lords, I had a *call*. Do not frown, my Lords, I repeat the word, I had a *call*, that is to say, by the *post*. And I may venture to add, that I had also a *call* to "print;" not by the *post*, my Lords, but from the *inward motion of the spirit*. I see, by your whispering, my Lords, that you do not like me the better for this *inward motion of the spirit*. You seem to regard me as one of those *evangelical preachers*, whose sermons, I know, are not to your taste. But if you will be pleased to exercise a little judicial patience, I will explain myself. It was an *inward call* of the *Quaker-spirit*, my Lords. What! (your Lordships seem to say) a Quaker moved by the spirit to print a *fast-day sermon* preached in the *steeple-house*? Pardon me, my Lords, you misconceive me; I meant only to say, that I had a *call* of my *own spirit*, or my own *self-will*, which I take to be the true *Quaker spirit*. Yes, my Lords, I confess I felt this spirit stirring within me, and urging me to "print" in vindication of my character, from the aspersions of gainlayers and blasphemers of every denomination; and more particularly of a queer set of people among us, in whose outward deportment there is *much sleekness*, but in whose inward parts there is said to be *little truth*. By what strange policy, my Lords, was it enacted that a set of

* Vide Orthodox Churchman's Review for February 1804.

† In the theatrical sense. Theologically speaking, *per yodas*.

men notorious, and even proverbial for *inattention to facts*, should enjoy the exclusive privilege of credit upon their *bare words*? You know, my Lords, there were no members from *Ireland* in either house to make any such motion. But let that pass; the thing is done; and the wisdom of parliament must not be called in question.

If ever you have met with any of these people in your travels, my Lords, the following portrait may help to call them to your remembrance:

In bodily conformation they are supposed to be like other men, only with this difference, that their necks and knees are without joints, and their back-bones, *sans vertebrae*, so that they can neither kneel, nor bow, nor bend the body. In the way of salutation, they "kingly do but nod." They are not much addicted to sports of any kind, save that of cudgel-playing with *Priscian**, whose head they break most unmercifully every day, and every hour of the day. They are distinguished by coats of antique cut; and they wear umbrellas of a considerable size; pasted and glued to their heads.

They are very proud of their own *cast*, and have no connection with any other in the way of natural union, some few instances of wanton apostacy excepted; in all which cases the offending parties are severely punished, even with expulsion and loss of their *cast*.

What religion these people are of, it is difficult to say. It hath been asserted that they are Jesuits; and, indeed, in several points, they bear a striking resemblance to the disciples of *Loyola's* school; such as dissimulation, equivocation, mental reservation, and hostility to the ecclesiastical establishment of these realms; and, lastly, in their ready adoption of the Latin maxim *calumniare fortiter, aliquid adhærebit*, which the most ignorant among them know how to translate, at least *practically*.

Others have pronounced them no Christians, which may be the case; though they pretend to more "perfect" Christianity than any of their neighbours. They say they have "no sin," and consequently never pray for pardon. They are above *ordinances*, or rather they never had any ordinances. They want no instruction from the *hiring ministry* of the *steeple-house*, trusting entirely to friend Barclay †, and their own inward lantern and guide-post. "No gabbling over confessions and petitions" is ever heard in their religious assemblies, in which all is still as a mouse. No sound is heard among them but the *horrid sound* of silence, or the still more horrid sound of the *imo ex pectore hum*; save when some gifted brother, or doubly-gifted sister, comes out of Macedonia to help them to a little use of speech. Upon such occasions they are all alive, and cards fly round in all directions to invite their neighbours of every denomination to come and partake of the religious entertainment provided for them, and to see and hear the glorious fruits of the *untinted* spirit, and of a free and no-hiring ministry, whether in the theatre, or the upper room of an inn, or elsewhere; for these people, like the Persian magi of old, seem to attach no particular sanctity to any one place more than another.

But the principal part of their religious worship consists in *silent reveries*, in which they are caught up the Lord knows where, and are so bewildered in the immensity of spiritual space, that they can find no substantial or cer-

* Breaking Priscian's head is a proverbial expression for speaking false grammar.—N. B. This note was not intended for Anti-Jacobin information.

† Vide Barclay *passim*.

tain object for their faith to rest upon. Some of our most eminent divines have pronounced their religion pure deism; but if these learned men will be pleased to re-consider the subject, I think they will see some cause to accede to my definition, viz. that it is *pure nonsense*.

Some good qualities they are observed to set out with, which, however, do not improve under their management; for they have the unhappy talent of converting that which is good in them into evil. Their punctilious abstinence from profane swearing in common conversation is highly commendable; but not sufficient to compensate for their pertinaciously refusing to swear in *judgment, justice, and truth*, and so suffering criminals to escape condign punishment*, by which very serious injury may be done to the community. And still more exceptionable are their wild, visionary, and impracticable notions of Christian peace, which, in times of inevitable war and public danger, render them the dead weight of the community; or rather the *torpedos* of all that come in contact with them, and the *remoras* of the vessel in which all good subjects, with all that is dear to them, are embarked.

Upon this unpardonable conduct of theirs, I took the liberty to expostulate with them pretty roundly, telling them, not in the very words, (lest they should "smile and grin," as Mr. British Critic says,) but in words to the following effect: viz. That in case all hands should be wanting upon deck, they must not expect to be eternally indulged in their idle dreams and nonfensical scruples, lolling in their hammocks, and crying peace, peace. No, no, said I, every thing in its season. Peace is a fine thing, no doubt, but we cannot come at it in a tempest. When the state vessel is in danger of being overset, it is no time to cry peace, peace, but—all hands upon deck; oh! oh!—thee friend Arm-strong take a rope—thee friend Strong-back take a spell at the pump—thee friend Nimble-toe run up aloft, and haul down the top-gallants and main-sail—thee friend Steady stand to the helm, and beware of *back-sliding*. In short, all of ye stand to your tackle, and prove yourselves true British hearts of oak, and sturdy Anti-Gallicans. None of your *shivering ague-fits* now, I beseech you.

In the mean time I called upon them to lug out a fair quota of their mammon of unrighteousness, telling them that it was out of all reason that we *steeple-house* men should bear the whole burthen-like asses, while they, *fly foxes*, were "smiling and grinning" in their sleeves at our simplicity for suffering ourselves to be made the dupes of their hypocrisy and cunning. And, in the warmth of my *declamation* †, I challenged the whole flock of *Mermen*, with their bell-weather at their head, to justify such niggardly, such unmanly, such unpatriotic conduct; and I offered to pluck out those peace-maggots which that quibbling young Scotch Jesuit had planted in their noddles. In vain—as well might you attempt to convert the Jews, as to persuade these incorrigibly pertinacious men to shoulder a musket, or part with a shilling in the cause of God and their country.

Not that I *altogether* failed of success. From two or three of them who had a little more shame than the rest, I extorted upwards of a hundred pounds to purchase flannel waistcoats for the volunteers; so that however Mr. British Critic may despise my sermon, it was not an unprofitable one.

It is true these patriotic donations of my few friends were clogged with

* A late instance of this we have seen at G—— in a cause of forgery.

† By this hangs a little sparring tale.

an awkward sort of proviso; for the jackets to be bought with this sanctified-money were only to be worn in a peaceable and quaker-like manner, and *medicinally* to prevent colds and Rheumatisms. This might have subjected the poor volunteers to the inconvenience of *stripping* in the heat of action, and giving their enemies an advantage in the critical moment. However, willing to run all hazards at such an alarming crisis; I would not have refused a hundred or two more, even with this restriction; but with all my powers of oratory, which are acknowledged to be uncommonly great, and to leave a *strong sensation* behind, *especially on fast-days*, I could not, for the life of me, squeeze a shilling more from this pertinacious and parsimonious tribe of men. Yet small as the sum was, I became very proud of it; because I piqued myself upon a *new discovery in requisitionary finance*, at a time when money was so much wanted for the public service; a discovery which, I hope, will be improveable, and recommend me to the favourable notice of the premier minister of these realms, and procure me a canonry of Windsor, a preferment for which I have a very strong predilection "on many accounts," (as Mr. British says) and of which I with I may not be disappointed. But canon or no canon, Mr. Premier shall have my most fervent prayers, and another fast-day sermon, (if that will do him any good) to support him in his arduous combat with this overgrown gigantic champion of Gath, whom I slew, October 19, 1803, and whose horrendous visage I exhibited before the congregation of the people; at which Mr. British Critic says, he "thinks" they "smiled and grinned." (By the way, my Lords, is not this British Critic an *Irish* critic, with a *cork-screw* in his *thinking* faculty, which *twists* his head to the *left* when it should be to the *right*?) Yes, my Lords, I most sincerely wish that Mr. Premier may be enabled to make as quick dispatch with him, as I have to boast of. Could he but seize some critical occasion to give this horrid monster the knock-down blow, and leave him extended on the plain, he would do an inestimable service to his country, and to all Europe. For such an exploit, however, he must expect neither prayers nor thanks from the Quakers; nor any better treatment than I experienced upon a like occasion. And if ever he should offer himself as a candidate for any borough where they have gotten a strong footing, they will vote against him, one and all; and not only so, but oppose him with all their interest and influence, and all their powers of *calumniate fortiter*, which are very considerable. The spirit will move them to cry *war-man! tax-man! test-man!* and for a moment suspend its hostility to the *steeple-house*, and hoist the flag in triumph over him.*

These are the people, my Lords, of whom I stand in jeopardy every hour. Yes I know they hate me with a most perfect hatred. And for what, my Lords? Even for telling them, in their own blunt way, that they ought to be ashamed of themselves for thus deserting the cause of God and their country. For this plain-spoken truth, my Lords, they are become my most determined enemies; and, being men of long-winded malice, they will never forgive me. Who knows how many more *anonymous letters* and *British criticisms* the spirit of vengeance may furnish them with in their secret and silent councils? Would you have thought, my Lords, that men of a semblance so dove-like, could retain so much gall and bitterness in their

* The Quakers are now as bustling and handy at these things as any other men,

hearts? But appearances, my Lords, are deceitful, especially distant ones. Approach those *apparent* doves, and the deception will vanish. Not an atom more of *innocence* will be found in *them* than in birds of other feather; and of *humility* not near so much. They are too proud to pray and ask pardon for their offences, as hath been already intimated. To own themselves in the wrong, and to ask forgiveness, would be tantamount to *steeple-house confession*, which the great bell-weather of the flock hath taught them to hold in contempt and derision. Thus, however *stiff-rumped* these people may be, they certainly are not *strait-laced*; and, notwithstanding all their ranting against *Peter's great steeple-house*, and the great *hireling minister thereof*, I cannot help suspecting that, in this *spirit* of theirs, there is a spice of something very like popery. They certainly have a *dispensation* for sin, however they came by it. They can lie, cheat, equivocate, break their promise, and betray their trust; they can slander, back-bite, and calumniate; they can deal in works of darkness, corruption, and *rottenness*; and all this without remorse. In all these matters their consciences give them no pain. But when called upon for a little *swearing* and *fighting*, though it were in the cause of *public justice*, and to save a whole nation from destruction and bondage, they are constantly seized with *tender scruples* and *shivering ague-fits*.

But here some shallow-brained British Critic will exclaim, fine Christian doctrine truly! Here is a dragoon-chaplain urging the poor harmless Quakers to swear and fight like troopers. Was ever such language heard from "any English pulpit." This (we think) could hardly fail of setting all his hearers a "smiling and grinning." Whatever the man's "intention might be," we are sorry he should be so deficient in judgment, and that he should so egregiously mistake the very nature of a fast-day, and the "intention of government in appointing it *;" which surely could not be to beat up for recruits of light dragoons to trample our fellow-creatures under foot of men and horses, but to widen the church-doors according to *that excellent prayer* †, &c. and to pray for the prosperity of our enemies, whom we are at all times commanded to *love*; and whom we ought now in gratitude to *caress*, seeing they are so good and so kind as to say, they only wait for the first opportunity of fair wind and weather to pay us a *domiciliary visit*, and help us to repeal the test; that odious and ugly test which still stands as a barrier in the way of our advancement, and confines all the loaves and fishes in the pale of the *steeple-house*.

All this, I know, was *implied* in Mr. British's *Critique*, though nothing more than "smiles and grins," and "deficient in judgment," and "never less adapted, &c. were *expressed*;" and for not speaking out he had his reasons. He was afraid to hazard more, lest the cloven foot of the disloyal secretary should be more prominent than his purpose required.

My Lords, I humbly conceive that the intention of government, "in appointing a fast-day," is not to make *Quakers* of us, but to make our enemies, *Quakers*, i. e. tremblers; and, under this idea, I did not think it improper; after the devotions of the day, to *declaim* a little from "an English

* Anonymous letter sent me, and so much in the style and sentiment of the British criticism, that I have a strong suspicion of their both coming from the same corner.

† In the anonymous letter my sermon was contrasted with that *excellent prayer*, &c. viz. in the service for 1803.

pulpit" upon the necessity of valourous exertion *on our part*; and I was almost tempted to introduce the fable of Hercules and the Waggoner, which the puritanical Mr. British, no doubt, would have said was very "ill adapted to "an English pulpit" on a solemn fast-day, it being a heathenish fable, and consequently unfit for Christians to hear; besides the idea of a huge muscular demi-god in the cloud scolding a lazy-hubbard waggoner for not clapping his shoulder to the wheel, might have set the whole congregation a "smiling and grinning," which certainly is very improper behaviour, and very ill becoming an occasion so serious.

My Lords, in this war-whoop *declamation* of mine from "an English pulpit," I could have no other view than the welfare and safety of my country. Private advantage, with regard to me, was out of the question. What was I to gain by battle and bloodshed more than any other man? My Lords, being but a half-pay chaplain of a disbanded regiment, I was entirely *hors de combat*. I could have shared none of the *rich* booty of a run-away army of beggarly Frenchmen, not so much as a mass-book, my Lords. But why do I say a mass-book? I doubt whether such a curiosity could have been found in the whole army; for you know, my Lords, Frenchmen are now grown too proud to say their prayers, and in this respect resemble our *up-right* Quakers, as also in their rejecting the Church-kalendar, and substituting another of their own invention; so that you see, my Lords, there would have been two points of union and attraction between these two descriptions of people at their very first interview, which, by degrees, might have brought them to a more perfect assimilation, beginning with the discipline of marching, counter-marching, presenting, and firing, and ending with cutting capers *a-la-mode de Paris*. What sort of *dancers* the *Friends* might have made, I am not prepared to say; but I am inclined to think that they would have been found rather awkward in learning that polite accomplishment. Buonaparté, himself in person, could never have brought them to make a good *premiere reverence**, for a certain natural impediment in the vertebræ, as already mentioned.

My Lords; I hope enough hath been said to convince you that I could have no self-interested view in taking upon me the commission of serjeant-ecclesiastic to drill these contumacious religionists. My motive, my Lords, was truly public-spirited and patriotic. Upon a moderate computation I had reckoned upon the possibility of raising a corps of twenty thousand Quakers upon an emergency; none of your Falstaff's ragged recruits, but with good linen and coats upon their backs; only the skirts rather too long. Such a project, my Lords, would have furnished a considerable augmentation of the military force of these realms, at a crisis which so imperiously demanded our utmost exertions.

And, with regard to their religious scruples, I told them I *did* maintain, and now tell them again that I *do* maintain, and that to my dying day I *will* maintain, that it is not only *permitted*, but an indispensable duty of every soul of us, Quakers and all, to fight, and to fight manfully *pro aris et focis*, *toties quoties*, let Buonaparté come on us as often as he will.

This duty of self-defence, individually or nationally speaking, I need not tell your Lordships, is grounded upon the first law of nature, a law never superseded, nor meant to be superseded, neither by the laws of *Moses*, nor

* Very low bow.

the law of Christianity, nor any other law but Quaker law. Upon this ground I might challenge the whole corps, one and indivisible of them. But what avails it to contend with such slippery disputants? In vain may you press them with arguments from the Bible. With *them* the Bible is of no further authority than as it is interpreted by the spirit of Friend Barclay: and even in Barclay we have no sure hold of them; for when Friend Robert does not bear them out at every point, each individual sinks into the labyrinth of *his own private* spirit, where no *steeple-house* man has any clue to follow him. Quo teneam, &c.

My Lords, I presume you have read the *Snake in the Grass*. The author of that book seems to have been a near observer, and to have known them well. From him I learn that those scruples of conscience against handling fire-arms, any otherwise than in the way of mankind, and vending them, are all mere pretence. He declares that they can prime and load, present and fire, as well as the best of us, if they please; and he refers us to chapter and verse in the history of our country, when they fought like heroes. Nay, I do not know but some of them might be of Cromwell's *lobster-corps* of invincibles. So that you see, my Lords, there is a deadly *fighting spirit* in them, when they give their minds to it. And when once their hands are fairly in, they are not satisfied with little matters. We find how lightly they accounted of their favourite leader's little achievements at home, and how eagerly they stimulated him to make the grand tour of Europe a-la-Buonaparte. But as to this fighting business they are rather delicate in their choice. It is not every quarrel that they like. In this affair between George and Napoleon they seem to have been wavering, though there was a time when I very much suspected that they were edging towards the latter. God forgive me if I did them any wrong. But now Friend George being pretty well supported, he may rely on their allegiance while he can keep possession. Yes, my Lords, these men are wise in their generation, always *submitting* to the powers that be, when they cannot help it, and venting all the bile of their *resistance* against the *steeple-house* and a *hiring ministry*, of whom they have many woeful tales to tell about the spoiling of their goods, and other grievous persecutions, at the next annual meeting of *Friends*, when their losses and damages are all repaired out of the common purse; and the names of the sufferers and confessors are honourably mentioned in the uncouth stile and ridiculous records of this queer society.

In these and all other points of wisdom they are inwardly instructed by the *spirit*, which is their infallible oracle in all their enterprizes and pursuits, especially in the ways and means of getting money; in order to which they are inspired to be active, bustling, and diligent in their callings, and to let no day pass without some addition to their store; and, above all, to redouble their diligence on *fast-days**, which are days of *mompoly* to *Friends*, when all the *steeple-house* men have shut up their shops, and gone to pray for the success of his majesty's fleets and armies, for which wicked and bloody-minded prayers they certainly deserve to be punished, and for which *Friends* are authorized by the spirit to steal their custom from them upon all occasions.

There was a time when this spirit of theirs was exceedingly turbulent

* Quære, Is the same contempt of the royal proclamation observable in the metropolis?

and unruly, forcing its way into the *steeple-house* to gainfay and contradict the *hireling minister* in the middle of his oration. Sometimes in its freaks it would take a long pole and break the windows of the ungodly from east to west, and from west to east. But of late years it hath been so still and quiet, that by certain shrewd observers it is suspected of having resigned its dominion to another spirit of a very different character, called the *spirit of trade*, only reserving to itself the occasional right to rant and rail a little against the *hireling ministry*, especially on fast-days, and the annual meetings of Friends*.

From these people, my Lords, from these *quondam* unruly ranters, now metamorphosed into sly and mischievous foxes, I have received injuries which, I fear, can never be repaired. I once thought that Quakers would neither swear nor d—mn; but, from sad experience, I am now convinced of the contrary. Seated on the British Critic bench, (how their broad brims found admittance there, your Lordships shall hear by and by,) they have d—mned me and my sermon to all eternity. Nay, they have not only d—mned the sermon which I have already preached and printed, but all other sermons which I may hereafter preach and print. Is not this d—nn with a witness, my Lords? By which an immense *potentiality* of wealth hath been lost to me; and by which my reputation, as a fast-day preacher, is blasted, ruined, and undone. How can I have the effrontery ever to appear again in any "English pulpit," if any body who has the command of one should be mad enough to afford me another occasion? And to add to the aggravation, this disgrace hath befallen me at a time when there is a fair prospect of removes and vacant dignities, to some of which, in the height of my glory, I might have aspired with meritorious pretension, and so have retired in *otia tuta*, after all my labours, and lucubrations and fast-day preachings, and *giant-killings*, amidst a host of foes, in the tents of Meshech, and the dwellings of Kedar.

But, my Lords, my greatest woe is yet untold. Something more than a twelve-month ago, my Lords, I had the grievous misfortune to lose the finest and fairest turkey-cock that ever mortal eye beheld. It had been reared with the most tender care, and fed at no little cost, and was intended as a Christmas present for a very worthy friend living and dwelling at R—— in S—— (where may he long happily live and dwell) to whom, being under many obligations, I take this public opportunity to acknowledge them; and, at the same time, to call upon him *verbo sacerdotis* (for such he is, my Lords, and I hope not the worse evidence in your Lordships estimation for his sacerdotal character) to witness the truth of what I am going to say. While I was ruminating upon my heavy loss and vexatious disappointments, and wondering what secret enemy of my peace and tranquillity could have had the heart to commit this cruel depredation upon me, I received a letter from my worthy friend as before *specified*, informing me that, on the very morning of the date of his letter, he had held a long consultation with a very sensible and intelligent neighbour of his, an American loyalist, well acquainted with *Philadelphia*, and the *habits* and *capabilities* of that great rendezvous of Quakers, upon the subject of my stolen

* Where I observe the old fanatical and insolent cant of *hireling ministry* is never forgotten, in speaking of a Church the most respectable in Christendom, and the grand bulwark of Protestantism.

turkey, and moreover reporting the following very extraordinary circumstance:

During a short pause in the conversation between my worthy friend and his neighbour, as before *specified*, he (my friend, as above *specified* *) observed a sudden change, it seems, in the countenance of his neighbour, and such an agitation of his whole frame, as portended that something of *loud* importance was to be uttered. Nor was my friend mistaken; for in an instant his neighbour, as before *specified*, started from his seat, thumped upon the table, and, with the voice of a Stentor, exclaimed *supra*! By ——— "B———'s turkey was stolen by the Quakers in revenge for his *Goliath slain*†."

Such a marvellous and instantaneous discovery, you will agree with me, my Lords, could not be *sine afflatu divino*. That my turkey was stolen by the Quakers, no body but an infidel can doubt; and the presumption is very strong, that, after a whole year's Quaker-cramming, the Editor of the British Critic was bribed to insert that wicked libel upon my sermon, and that the mercenary writer of the said libel was rewarded with a drumstick of it.

O blind to the future! that I should rear and feed this beautiful milk-white bird for the Christmas festivity of one of my best and most beloved friends, and that I could not foresee how the nicest parts of it were destined to pamper the luxurious appetite of an inimical British Editor, and that the last fragment of it was doomed to descend into the odious heterodox paunch of a d——n British Critic*.

And now, my Lords, having told you all my grievances, and brought all my complaints into your right honourable court, I appeal to your superior tribunal for redress, as far as it may be within your jurisdiction to grant it. I do not apply to your Lordships to tell me what particular Quaker was moved by the spirit, or deputed from the silent and secret council to commit this petty thievery; or whether the fly fox, whoever he was, did the wicked deed at the hour of twilight, midnight, or cock-crowing; for, though I am sensible that you are *wise men* in your way, I never heard that you were *wise men* in the way of recovering lost turkies, especially when stolen by the Quakers, who never impeach a *friend*.

But though you cannot restore my lost turkey, I hope you *can*, and I trust you *will*, restore me my quondam fast-day fame. My Lords, if you deign to cast an eye upon the Orthodox Churchman's Review for February 1804, and compare it with the British Critic of November last, you will see from what a blaze of glory I have fallen, and under what a rude and dismal eclipse I have now the misfortune to stand.

To this my serio-comic appeal, my Lords, which, I fear, begins to weary your Lordships' patience, will you permit me, in conclusion, to tack one short petition? which is, that you would be pleased to give that heterodox, disloyal, gloomy November, *Cock-skrew critic*, just one glorious Anti-Jacobin flagellation. If you would but for once do this in *your best manner*, my Lords, I think it

* From the frequent repetition of this word *specified*, hangs a secret between my friend and me.

† A literal fact, of which my friend and his neighbour, as before *specified*, are both ready to make affidavit before your Lordships, if required.

‡ Again theatrically speaking.

would make both him and Mr. Editor rue the day that ever they meddled with my sermon, and, perhaps, might leave such a qualm upon their stomachs, as to make them disgorge my turkey back again upon the Quakers.

"Valete, viri doctissimi, et illustrissimi, pergite adversarios Ecclesiæ cohibentes—pergite regis inimicos comprimentes—pergite porrò criticos hosce ineptos, et nefarios castigantes, et in tali negotio diu et valde desiderato, sint vobis omnia felicia et fausta."

J. B.

THE CHRISTIAN OBSERVER.

TO THE EDITOR.

SIR,

I HAVE been greatly delighted and instructed, by your reviews of reviewers, and I have often felt regret that you do not bestow a greater portion of your time and work in the execution of that most excellent part of your plan. It is obvious that you overlook many things worthy of notice, and that you hereby give an advantage to your opponents, which they ought not to possess, and of which I am certain that you are well qualified to deprive them.

It was by mere accident, and at distant intervals, that I met with three numbers of the *Christian Observer*, the editors of which I at once discovered to be earnestly disposed, and seriously determined, to undermine your credit, and to destroy your usefulness, without being over fastidious with respect to the means of accomplishing their object. You certainly do not see that insidious and hypocritical performance regularly. In one of the numbers which I saw many months ago, and to which I cannot now particularly refer, you are not only accused of *inconsistency*, but of something which looks like downright *popery*, and of a serious wish to introduce *popish opinions and tyranny into the Church of England*. The charge of *inconsistency* is of great utility to these *pious* men. It will always produce a certain effect among their ignorant and credulous readers. It is capable of extensive application in the random way in which they are accustomed to throw it out against all their opponents; and it requires no accuracy of detail or reference which would be particularly injurious to their cause. The charge of *popery*, &c. including that of being inimical to *protestant principles*, is also of great importance to them, because popery is so frightful a thing as to be amply calculated to excite indignation, which *indignation, however excited*, renders it altogether unnecessary to enquire whether there is even the slightest ground for the odious accusation.

The second number of this precious work which came under my inspection, is that which contains the review of Dr. Gleig's *Sermons*, to which you have so amply replied in your Appendix to Vol. XVIII. The third number is that for December last, in which I find strictures on that able article by a correspondent who signs ANTI-CALUMNY. From page 746 of this number, it appears that the article, in your Appendix, was also commented upon in the *Observer* for November, p. 699, which I have not seen. Permit me, therefore, to direct your attention to both these numbers. I am persuaded, at the same time, that you would do well to look over the whole work, and to allow no future number to escape you; for, though the writers in the *Christian Observer* profess to be members and firm supporters of the established Church, they endeavour, on all occasions, as far as I can judge from the specimens which I have seen, to represent you as peculiarly inimical

inimical to her doctrines, in which I presume no true son of the Church of England will join them. I think it of real importance, therefore, that these vile insinuations and accusations should at length be stopped, or at least that the authors of them should be exposed to the world in their proper colours. Nor will this, on your part, be a difficult task: it is certainly necessary, and may be useful.

I have no wish to be represented or considered as a calumniator, and I am very certain that I seriously and sincerely detest calumny; but, at the risk of being so represented and considered by your opponents, (of whose good or bad opinion I am equally regardless,) I must say that, from the numbers which I have seen, I am compelled to look upon the *Christian Observers* as the most insidious enemies of the doctrine and discipline of the Church of England, of any writers whose works I have ever perused. That they are Calvinists in doctrine is avowed; *moderate*, indeed, they pretend to be; but *moderate Calvinism*, we are assured by their worthy coadjutors the editors of the *Gospel Magazine*, (see No. for Dec. 1804, p. 458,) is an absurdity totally indefensible; and the writings of the *Christian Observers* prove it to be so. It is, however, true that the shew of moderation, and the constant repetition of the claim to it, are amply calculated to produce their effect on careless readers; and, if Calvinism can be once propagated to any extent under this mask, the doctrine and discipline of the Church of England may, indeed, thereby fall; but it will appear unquestionable to every one who seriously and calmly considers the legitimate consequences of the conduct and principles of these observers, that a *comprehension of protestants* will, to their perfect satisfaction, supply the place of that doctrine which they pervert, and of that discipline which, for their own purposes only, they affect to admire. Thus your *popery*, Mr. Editor, which literally refers to the constitution of the Church, would be effectually got rid of; and the solemn league and covenant might be again established, *comprehending* all who are inimical to episcopacy, and friendly to the doctrines of fatalism. This comprehension of protestants is a favourite measure of the party, and to promote it, the constitution and laws of the Church have already, in numerous instances, been totally disregarded. In this way the good Mr. Simon, while in Scotland, preached in episcopal chapels; in presbyterian kirks; in seceder meetings; in congregational assemblies; in the open air, and wherever he was permitted to descant on CONVERSION and ASSURANCE.

In the few numbers of the *Observer* which I have seen, I have discovered very little ability; but most ample amends are made for want of talents by indefatigable industry; by artful hypocrisy, and by gross and continued misrepresentation. Some of the greatest names, which have adorned the Church of England, have been pressed into the service of the party; and I entertain not a doubt, that if I should survive the present Bishop of Lincoln, and Mr. Daubeny, a very few years, I may find them in like manner appealed to, as supporting the same hopeful cause. This truly primitive and excellent author of the *Essay on the Church* is thus appealed to; and a pretended letter of Charles Leslie is given in one of the three numbers which have fallen in my way, in which that admirable divine is made to support, in the most paltry common-place manner, the impious doctrines of *Calvinistic conversion and assurance*. I say, without hesitation, *pretended*, because most certainly Charles Leslie never entertained and never taught any such doctrines; it does require more than common (i. e. Calvinistic) assurance to

first, such a letter upon the public, without the slightest evidence, as coming from his pen. The same candid men have laboured hard to prove, that our first reformers were Calvinists; and their assertions are so confident, and their appeal to facts so unreserved, that I can easily conceive their efforts to be eminently successful among such as choose not to enquire for themselves.

From the first article in the number for December, (on Justin Martyr,) I presume that these *worthy* Observers are now employed in *proving*, after their manner, that all the *ancient fathers* of the Church were Calvinists. To doubt the fact which they doubtless wish to establish will, I know, be considered as presumptuous hereby in me. I will, however, just venture to suggest, that if they were really possessed of the learning necessary for the enquiry, and of the moderation which they profess, they would, perhaps, find, that no doctrine was ever broached in the Church of Christ, approaching in the most distant manner to Calvinism, till the time of Augustine Bishop of Hippo. They would, perhaps, also find, from the same enquiry conducted with true moderation and impartiality, that this doctrine of Calvinism, which has bred so much mischief in the Church, was really borrowed from the fatalism of Pagan philosophy, and has been supported by the presumptuous reasonings of men vain in their own conceits; and that it has been derived, not from Scripture, but from "science, falsely so called." No man is better qualified, Mr. Editor, to set this matter in its proper light than you are; and I think you cannot perform a greater service to the Church of England in particular, and to the religious world in general, than by directing your attention to this subject, and by exposing the artful means by which these *Christian Observers* labour to mislead the public on the most important of all subjects.

Not having seen their number for November, I know nothing of their comment on the article in your Appendix; but from the *Strictures of ANTI-CALUMNY*, in the number before me, p. 763, and from the notes added to them, it is evident that they have felt the force of your observations, and that though determined, as their manner is on all occasions (for they doubtless think themselves infallible) not to yield, they are unable to refute them. *ANTI-CALUMNY* asserts that the Observers have "convicted you of repeated and glaring inconsistency," and of "frequently inculcating doctrines directly hostile to those of our established formularies." All this is easily understood—you are no Calvinist; and though a friend to unity in the Church, you do not look for it in their system of *comprehension*. But the candid correspondent having thrown out his general charge of *inconsistency*, &c. cautiously waves all particulars. In referring to your defence of *Dr. Gleig's Sermons*, he fills a part of three columns with garbled quotations in the usual and long-approved stile of the party. In your article you support your censure by able reasoning and positive proofs. You exhibit a just and detailed character of the Christian Observer; and no man will call in question the propriety and justice of your reproofs, who calmly considers them in connection with, and as they so clearly result from, the detail and argument into which you have so largely entered. As your critical reproofs are insidiously strung together in the paper before me, from every part of your long article, and totally separated from your argument, which is never once referred to, they are calculated only to mislead; since nothing is more obvious than that that censure may be perfectly just and moderate in its proper place and connection, which, when disjoined from the context, and from the whole sub-

ject to which it refers, may appear harsh and severe. To this unfair "quotation of the *precise words*" of your review, are subjoined the woful wailings of our pious correspondent. "Such (he says) are the frightful and accumulated epithets by which the abominations (of the Christian Observer) are displayed in one single article of the Anti-Jacobin." He then quotes the text: "Blessed are ye when men shall *revile* you," &c. which I hope you are ready to consider as a mark of his own *exceeding* modesty. He next denominates your censure "poison emitted most profusely." "Yet (continues he) the above precious *axungia* extracted from the venomous creature itself, will not only prove a complete specific in your case, but diminish its power of doing further mischief." He at length *quits metaphors*, and assures us that, after having written in such a way of the Christian Observer, you "will absolutely *say any thing*; and he demands "in what class of society persons are to be ranked, who, in differences in matters of common life, should thus exhaust language in expressions of malevolence, assail their antagonists through the medium of such accumulated falsehoods, and disembody such a torrent of unqualified and unmerited abuse?" "Is this behaviour (he adds) to be endured? Is there a cause so deplorable as to need such advocates and the support of such means? Is there a Christian, is there a gentleman, who can countenance such outrageous calumny? Is it possible that, in Great Britain, in the 19th century, such writers should be endured?" Were the solemn league and covenant in force, you may guess, Mr. Editor, how you would be disposed of. This poor man who, in the midst of his deep distress, can derive no aid from argument, would then have it in his power to apply *some strictures* to you, which all your *arguments* would not, in that case, enable you to resist.

In the midst of these lamentations he assures us, without attempting to prove, that *your epithets*, as he calls them, (which he has forcibly and unfairly disjoined from their proper connection, to which he takes especial care never once to refer,) could only justly be applied to persons "*undermining* our holy religion;" to "abettors of the French regicides;" to the "disciples of the infamous Paine;" to the "converts of the absurd and blasphemous Godwin;" or, at any rate, "to those who have arrived at the half-way house of infidelity with Belsham and Geddes's," or to the "extravagant notions of visionary sectaries," &c. Whereas he asserts that the uniform object of the Christian Observer, "is the promotion of the *most pure and undefiled religion and morality*; and "that, in the *precise order*, and by the *very means*, appointed by our superiors;" that they are the "zealous supporters of our civil and religious establishments; that their theology, both in respect to doctrine and ecclesiastical government, is exactly that of the national confession; and that the only real difference between these writers (Christian Observers) and some other loyal subjects and learned ministers of the Church of England, is, that, on some points of faith, the former adhere *more closely* than the latter to the *plain and literal meaning* of the established creed; and, in consequence, inculcate a *more strict* system of religion and morals." I hope, Mr. Editor, you will consider this as at least a decent specimen of *modest assurance*. The pious, candid, modest writer "challenges even malevolence itself *fairly* to prove the contrary" of what he has here asserted in favour of his friends; including, as you will doubtless observe, one of the broadest and vilest calumnies on the great body of the clergy, which malevolence itself ever suffered.

I presume that this modest man and his worthy clients, cannot be entirely ignorant

ignorant of the history of our articles and of our Church; and that though they have at various times laboured hard to mislead the public mind on this subject, they are not themselves completely satisfied of the truth of their positions. They cannot prove even in their own manner, and I hope they dare not openly assert, that *Granmer* and *Ridley*, who framed the articles, were Calvinists, or maintained their darling doctrines of *conversion* and *assurance*. They cannot point out a single period at which the clergy of the Church of England, or even a majority of them, were generally reputed Calvinists; and they may recollect many during which the Calvinists were extremely dissatisfied with the national confession. Were it possible to lead men who so quickly perceive the mote in their brother's eye, to take notice of the beam in their own, they would, perhaps, discover, that the principles which they so obstinately recommend, have bred more mischief in the Church of England, than any other; that the peaceable establishment of the reformation was first disturbed by them; and that the disturbance has been incessantly renewed by them ever since. Whatever may be the artful pretences of its abettors, experience has amply proved that Calvinism, in any shape, as it is inconsistent with the doctrine, is uniformly inimical to the discipline and worship of the established Church. At all events no fact in history is more certain than this, that at no one period have Calvinistic principles been allowed by the majority of our clergy to be the genuine doctrine of our articles, and most decidedly not at present. The Christian Observers have used very harsh and impertinent language in speaking of Dr. Kipling, Mr. Daubeny, &c. but they are not yet entitled to assert that they have confuted them. And the wailings of their correspondent on the subject of the article in your Review, prove to me that he feels the weakness of his cause, but that, unwilling to give it up, he is eager to support it by any prop he can find.

The Church of England has been greatly alarmed by the recent conduct of some violent sectaries and schismatics, both within and out of the Church; and there is so much acknowledged justice in the alarm, that they who prudently wish to support and disseminate the inimical doctrines which have excited it, must, of necessity, for their own credit, in order to lull suspicion, and for the better promotion of their favourite purpose, act cautiously and with dissimulation. Such is the conduct of the Christian Observers; their attachment to the Church is hollow and affected for the very purpose of extending the influence of sectarian prejudice and enthusiasm. Yet these hypocrites betray their holy mother with a kiss; for that their views tend directly to *undermine* our Church, and to leave her without a defence against sectaries in general, and Calvinists in particular, (who have ever been her most pernicious enemies,) is evident (however anxiously they labour to conceal it) from every article of theirs which I have read. There is an article pre-eminently remarkable in this number for December, p. 730, which will amply prove this to every unprejudiced reader. It is from a correspondent who signs *SCRUTATOR*, and is intended to exalt the character of Mr. Baxter, who has always been a peculiar favourite of the party; and who, because he really was episcopally ordained, is uniformly and pertinaciously represented as an ornament of the Church of England; though it is universally known that no man ever more zealously and more scandalously opposed her discipline and worship than he did. *SCRUTATOR* begins by giving evidence to his piety and worth from Bishops *Gauden*, *Strillingfleet*, *Patrick*, &c. &c. Such an appeal, to the most respectable authority,

is a common trick of our Observers; and, as it is always easy to suppress what is not to their purpose, it is a most useful contrivance. The evidence here brought forward may possibly contain the truth so far, but *certainly not the whole truth*, which *whole truth* will, I am very certain, never be allowed to appear in the pages of the Christian Observer. Scrutator next refers to some of Baxter's works, and among others to his *Saint's everlasting rest*. It would have been amusing, and not uninteresting, to his readers, if, under this head, he had informed them that this *worthy Calvinist*, in the editions of that work, which were published during the grand rebellion, *admitted into heaven of his own authority*, several of the most notorious rebels and regicides; and that after the restoration he *cautiously dropped them out again*. Scrutator kindly furnishes us with some extracts from *Baxter's Narrative of his Life and Times*, from which, compared with the general character, principles, and conduct of the man, I think the necessary conclusion is, that he was a vain turbulent man in regular times, and a time-serving hypocrite in times of commotion. It appears at least that he, whose tender conscience could not afterwards allow him to submit to the discipline and worship of the Church, was very much at his ease during the rebellion, and *piously* thought that the parliament meant no harm to Charles, even after they had completely annihilated his authority and turned the kingdom upside down. He and his friends, he says, "were unfeignedly for king and parliament." "We took the true happiness of king and people, Church and state, to be our end; and so we UNDERSTOOD THE COVENANT, engaging both against Papists and Schismatics." Must not the conscience of that man be singularly tender, and his perception of the *literal and grammatical sense* of a solemn deed, particularly quick and exact, who could thus understand the solemn league and covenant? And must not he be considered as wonderfully sincere in his attachment to the Church of England, who had solemnly sworn to extirpate the government, discipline, and worship, by which she has always been distinguished? And in what light are we to look upon writers who support such a character? Are they real friends, or decided, though ardent, enemies of the Church? On this subject, at least, Mr. Baxter was no hypocrite. He openly avowed his dislike of our ecclesiastical polity, of our worship, and of those principles which the great body of our clergy have always maintained to be those of our articles. He considered the constitution and worship of our Church as popish. Let us not, therefore, be deceived by the pretences of the Christian Observers. In spite of their dissimulation, it is obvious that they think on this head as he did. Though they presume that the best way of furthering the great end in view, is to conceal, as much as possible, the cloven foot. It would, however, without all doubt, be more honourable to speak at once; and if the Christian Observers would do so, though I should still reject and oppose their principles, I should feel more respect for them than I can possibly do at present.

The obstinate and unblushing impudence with which the Christian Observers support unfair conclusions from the writings of their opponents, was never more ably or candidly exposed than by Mr. Daubeny, of which a summary account may be seen in his *Guide to the Church*, 2d Edit. Vol. II. p. 374. et seq. Had I been convicted of such unfair dealing, and of such foul prevarication to support it, if I had not had candour enough to acknowledge my fault, I hope I should have had modesty enough never more to meddle with the man who had so clearly convicted me of most egregious injustice. But the restless presumptuous sect of *true Churchmen* is not made

up of blushing materials. In this number for December, they review Mr. *Daubeny's Trial of the Spirits*; and, in the first paragraph of page 757, they obstinately persist in referring to their former misrepresentations, as if nothing had been done to obviate their silly calumnies. Such conduct as this cannot, in my estimation, be marked with too strong a degree of reprobation. They are compelled, however, to bestow some praise, which they take care to qualify as usual, by crying out *inconsistently* with positions elsewhere maintained by the same author. But their own *consistent sectarian spirit* is deeply grieved with numerous passages, and particularly with one criticism of the learned Archdeacon. He has translated the words of St. Paul to the Ephesians; *τας μεθόδους το Διαβόλου*, (which, in the authorized version, are rendered "*wiles of the Devil*," "*methodisms of the Devil*." They are greatly shocked by this translation; it cuts them to the quick; and, besides, it puts them in mind of the Anti-Jacobin, which first made use of the same term; and the very recollection of the Anti-Jacobin Review appears to fill their godly minds with horror. I trust the learned and acute defender of Dr. Gleig will soon furnish them with further matter for lamentation and outcry.

When I first read their review of Dr. Gleig's sermons, I was forcibly struck with the idea that it came from some personal enemy of the Doctor; from some illiberal, envious, and hypocritical Calvinist of the North; and really I think so still. Perhaps, nay, I think, probably the lamentable wailings of ANTI-CALUMNY proceed from the same quarter. But, *indeed*, it would have been well for him and his friends, if they had seriously, calmly, and candidly weighed the defence before they ventured again to commit themselves on the subject. For, if I mistake not greatly, *Edmund-hall*, and all the other halls and colleges, of Calvinistic notoriety, furnish no match for the Anti-Jacobin Reviewer. They may sigh, and cry, and wail, and recriminate, and aid themselves by a hypocritical appeal to this authority and the other, but they are not the men capable of refuting his reasoning.

ANTI-CALUMNY repeats the charge of heresy brought by the Christian reviewer, and he appeals in support of the charge to the feeble and indecisive language of the *British Critic*, in their review of Dr. Gleig's sermons. Now this is a pertinent example of their fallacious mode of appealing to the authority of others. The *British Critic* is a work of high merit, but the article to which they refer is feebly written, and it is obvious that the reviewer, whoever he may have been, entered not even in thought so far into the subject, as to entitle or enable him to judge of its merits. He suspects something which he does not take time either to establish or to refute; but he has so much respect for Dr. Gleig's character and principles (sufficiently as they are known to all men acquainted with the literature of the day), as not to wish to establish a charge of heresy on a doubtful expression. But had this zealous correspondent been acquainted, as he ought to be, and probably is with the *British Critic*, and disposed to refer to the same authority, when it opposes, as when he thinks it agrees with him, he would have seen that the Editors of that excellent and useful work, could with no sort of consistency reject Dr. Gleig's principles, as stated in his sermons; since the very same principles are most ably and luminously, and incontrovertibly established in the review of (the Observer's precious friend) *Overton's book*. See particularly the second part of that masterly review. A. C. further goes on to report, at great length, and with great vehemence, the contrariety of Mr. Cooper's sentiments to those of Dr. Gleig. But all this is really nothing

thing to the purpose, either on the one side or on the other. If the Christian Observer, who reviewed Dr. Gleig's sermons live, as I suspect, in Scotland, and be acquainted with that gentleman's character and other writings, he ought to have known, that he is no heretic; and that he has never supported any heterodox doctrine, unless to dissent from Calvinism be heresy. If he be not acquainted with the Doctor's character in private, and with his other writings, in this case a candid perusal of his sermons would have taught him the same thing. Insulated quotations, even from Scripture, may prove any thing which the quoter pleases: St. Paul may be made to contradict himself, and to oppose the Gospel which he preached. This is a position which I am inclined to hope the Observers will not deny. It is at least certain; that they and their party derive great aid to their cause by faithfully and constantly reducing it to practice. But unless they be really infallible, Dr. G. when candidly interpreted is no heretic, and unless Calvinism be the authoritative, and universally received doctrine of the Church of England, he opposes no fundamental articles of that Church. All men who know Dr. G., know certainly, that unless the interpretation of *John Calvin* have superseded the Gospel, his faith and principles are perfectly sound; and every impartial man who reads his volume of sermons will be convinced of the same. It is perfectly in character, indeed, that notwithstanding the ingenious defence in the Anti-Jacobin Review, the Christian Observers should still hold to their old opinion, because nothing is so obstinate as *sectarian prejudice*; nor is it at all surprising that they reject the aid of *Bishop Bull's works*; for though, perhaps, they dare not yet venture to assert it, they doubtless consider that illustrious prelate as equally heretical with Dr. G. and his defender; and as I am really a friend to unanimity, in this sentiment I heartily agree with them. But what would these restless *wasps* have? I hope my profession of sincerity and honour will be allowed to be of equal value with theirs. With you, Mr. Editor, I am confident it will, and I humbly trust it will be equally so at a higher tribunal than either yours or theirs. In the present case, I am a volunteer, and probably I may be esteemed both by him whom I defend, and by those whom I oppose as but a weak one. But I feel myself fully able and entitled to bear witness to a plain matter of fact. Whether the Doctor will discover who I am I know not: I should rather wish at the present moment that he did not. But certainly, not because I am ashamed of the testimony I am about to give. To high talents or learning I have no pretensions; but neither have the Christian Observers any title to *pretend* to either; so that in this respect we are equal; while even *my modesty*, which has sometimes been considered as excessive, will not permit me to lower my integrity to the humble standard to which their writings have in my estimation lowered theirs. I entertain no principle, affection, or sentiment, which I have any wish, or am under any obligation, to conceal or to represent under any other colour, than as it exists in my own mind. If I have any knowledge of human nature, and I

* The Editor of *Bishop Bramhall's Vindication of himself and the Episcopal Clergy from the Presbyterian Charge of Popery, as managed by Mr. Baxter in his Grotrian religion*, observes, that this good Bishop, "more especially raised the choler, and enraged the zeal of the Geneva faction; that *wasps* sect being according to the humour and spirit of their founder, never able to bear the least affront or contradiction."

have examined it minutely under various forms, I more than suspect that the Christian Observers entertain many principles, affections, and sentiments which they dare not avow; and many which they are obliged to conceal or to represent under other colours to the very verge of falsehood: and I have reason almost to know that there are some of them, or some of their class, in situations which compel them to resort to that concealment which deceives those whom no honest man would deceive; and to that prevarication from the guilt and meanness of which all the *spirit* of Calvinism will not be able to cleanse them, at least in the estimation of honourable and religious men.

Notwithstanding the frequently repeated charge of heresy, I am not ashamed to confess, that I have known Dr. Gleig intimately for many years. I do not always live in Scotland, and he is seldom out of it. But I have often had occasion, to my great comfort and instruction, to pass much time in his society in the most free and unreserved manner, and I flatter myself that I enjoy some portion of his esteem, friendship, and confidence. I have heard him, at various periods, and at distant intervals, talk on all the most important subjects which can occupy the attention of a man and a Christian; and that without premeditation or restraint: Yet heard I him never utter one sentiment, nor attempt to establish one principle, which by any power of fair logic, I could torture into heresy, or consider as opposed to any doctrine of the Gospel, or article of the Church of England. His talents and learning are well known, and justly allowed to be of the highest class, and all men, who know him, know that the Church of England numbers not, among all her sons, a more zealous friend. His talents and his learning have often been employed with equal ability and effect, in defending her doctrines and constitution against false friends and open enemies of various descriptions; and there are few, if any, in the age in which we live, better qualified, and none more cordially disposed to support her principles and polity than he, who is thus idly and wickedly held up to the reprobation of *Christian Observers*. I flatter myself, that I have some practical knowledge of the Church of England; but of all her Clergy whom I know, and I know many—I know not one, and of all those of whom I have heard, I know but few, who deserve better of that Church than Dr. Gleig, and the favours which I think he has conferred upon her, are certainly the more valuable and the more praise-worthy, as they are perfectly gratuitous: they are the effects of conviction, and of the love of truth, and have been conferred with no interested motive, and without the hope of fee or reward.

When we come to state the creed of this eminent writer, we shall indeed have reason to be astonished at the audacity of his Christian accusers. He professes (and I think myself fully entitled to testify the private sincerity of his public profession) firmly to believe the doctrine of the ever blessed Trinity, as stated in our articles and creeds. He teaches that man was created in a state of innocence; and that he was destined to immortality if he had obeyed the positive law to which the Almighty was pleased to subject him. He believes, indeed, that even then, this immortality would have been conferred as a free gift, not as the just reward of human merit, that the grace of God was even then necessary, as it is now; and that though man could forfeit immortality only by one act, it does not necessarily nor certainly follow, that all individual men would have been for ever free from every species of immorality. I know no doctrine of the Gospel or of our Church, which this belief in any respect opposes. But he farther believes,

that Adam and Eve fell; and that by their fall they forfeited immortality, both for themselves and their posterity. The second person of the glorious Trinity was pleased to offer himself a ransom for man, and by the atonement which he made for us, are we restored to that which our first parents forfeited? In purchasing for us *eternal life*, which the Scriptures positively assert to be the *gift of God*, Dr. Gleig excludes all human merit and works in terms the most express and positive. In fitting us for that immortality, which the propitiation of the Son of God alone has procured for us, he considers the grace of God as absolutely and indispensibly necessary; but he also believes, as the Scriptures teach, that we may *RESIST that grace*, and *grieve the Spirit of God*; that we are not mere machines; that the grace of God is offered *unto ALL men*; and that if any perish, they will perish by their own fault. He believes that human works have no merit whatever, in procuring for us that life and immortality, which Jesus Christ has brought to light by his Gospel; but he believes that we must obey the Gospel in order to fit us for the mansions of eternal bliss. He no where denies or doubts that we are weak and inclined to evil; but he positively and firmly believes with the Scriptures, that God's grace is sufficient for us, and since he has promised, with every temptation, to furnish us (if we are willing to be led) with a way to escape, that we may be saved: he concludes, that whoever fails to attain this salvation, will have himself alone to blame. It is therefore of no consequence whatever to us, whether our natural powers be indeed less perfect than those of our first parents, since we are positively assured that the means of salvation are, by the gracious bounty of God, and the atonement of his Son, placed in our own power. I must again own that I know not one doctrine of the Gospel or of the Church, or one just inference from either that is opposed by this creed. I will therefore venture to repeat, that Dr. G. did not mean to oppose the doctrine of original sin; but that he had reason, at the same time; in his view of the subject, to assert that "it is not easy to conceive a question of less importance." While I will presume to add, at the evident risk of a violent cry of inconsistency and heresy, that it is not easy to conceive a more pernicious doctrine than that of original sin, as it is appealed to, explained and asserted by Calvinistic divines. Whoever is at all conversant with the world, must have seen, that all the vices, to which men are liable, are excused or extenuated in some way or other, by an appeal to the original corruption of our nature; and I have known many individuals, and classes of men, especially *enthusiasts* and *true churchmen*, rendered perfectly easy in the habitual breach of known duties (which other men religiously perform), under the conviction, that they are the *unavoidable result of our corrupted and fallen nature*. But, however, this may be, I am inclined to think that the Christian Observers will find it difficult, amidst all the heresies which have been recorded and anathematized in the Church, to find one under which Dr. Gleig may be classed—a man who thus unequivocally believes the whole doctrine of the Gospel. But is he not at variance with our articles? I say no; and will continue to repeat it, unless they can be proved as they never have been, nor can be, to be strictly Calvinistical. When, indeed, his creed is compared with the *pestilent heresy of John Calvin*, as Dr. Dupin terms it, it must by Calvinists be esteemed heretical; but we have heard, that there are diseased eyes, which represent all things as yellow, without affecting the real colour of the objects.

But what right have these insolent unknown censors to erect their own interpretation into authority, and then to assert that Dr. Gleig, because he rejects

rejects it; rejects also the doctrines of the Church of England? I presume Dr. G. has subscribed the articles of the Church, as well as they, and I am inclined to give at least *equal* credit to his integrity. When he subscribed them he had neither temporal honor nor emolument in view; his subscription was perfectly voluntary, and might have been withheld, without any injury whatever, either to his fame or his fortune. Who shall dare then, in such circumstances, to assert, that he prevaricated or sub-scribed that of which he did not believe the *literal grammatical sense and construction*? I wish, with all my heart, that the Christian Observers, with all their fair pretences, may be able to quiet their consciences as easily on this head. They have fortunately informed us, how their *good friend Mr. Baxter UNDERSTOOD the solemn league and covenant*; and it is more than probable that their *literal and grammatical* interpretation of public writings is of a similar cast with his. It is at least obvious and certain, that their subscription to the articles of the Church of England, was not quite so voluntary as that of Dr. G.; and they have probably derived, or hope to derive, temporal advantages, which he neither has nor hopes for. If they would let other men alone, they might enjoy their darling principles for me (however absurd and hurtful I certainly esteem them) in perfect tranquillity. They may be honest men, though they do not appear to me to write as such, and I would willingly indulge the hope for their own sakes, that they are so; but they have subscribed the articles of the Church of England in a sense in which I would not subscribe them for the whole revenue of the Church and of the empire; because I find that (calvinistical) sense neither in Scripture nor in the literal meaning of the articles, nor in the general history and opinions of our Church. If indeed they gave their *conscience no wrench* on the occasion, it will be well for them, and certainly not the worse for me. But I would entreat them to accustom themselves sometimes to the reflection, that Dr. Gleig, and they who think with him, may have subscribed with at least equal integrity; and that though their opinions differ widely from those of the Christian Observers and of John Calvin, it does not follow of course, that they are contrary to the doctrines of *the Gospel and of the Church of England*.

And now, Mr. Editor, I have done with these men, I imagine forever. Chance alone brought the numbers of their Miscellany, on which I have commented, into my hands, and I may probably never see another page of their writing; in which case they will have it in their power to say whatever they please of me, with little danger of any reply. But as their precious time is so much occupied in hunting for heresy on the one hand, and on the other in searching for authorities on which to rest their doctrines, and by means of which to disseminate them more widely, I once thought of furnishing them with an answer ready made to their hands; and which would have had at least one advantage, that I should myself have seen it. But I have not now time, and I presume you would not willingly spare me room for so precious a work; and as they are certainly more accustomed to such labour, they will execute it better than I should. Some of the materials of ANTI-CALUMNY's letter will do tolerably well, but they must be new mixed, and differently arranged. The nouns *inconsistency, calumny, heresy, popery, epithets, abominations, poison, abuse, malevolence, falsehoods*, &c. together with the Latin word *axungia*, which they will probably condescend to translate, may be combined in various ways, and presented to their readers with proper verbs and adjectives, &c. and repeated

peated at least fifty times with equal justice and effect. They may assure their readers, that I am an infidel and a regicide in disguise; or at least they may put it in their power to draw some such conclusion. By quotations from my paper properly strung together, in their best manner, they may exhibit me as a monster of iniquity, perhaps as the grand deceiver. There are passages, in this letter of mine, which even I, though worse than a novice in such works; could so garble as to frighten the *worthy readers* of the *Christian Observer* almost out of their wits. But they will certainly do the business better: after they have made me as black and as frightful as they can, they may insinuate that probably I am Dr. Gleig himself; or if it be necessary to consider us as different persons, they may assert with as much justice, as they have asserted many other things, that we write in concert; that we have combined to overturn the Church and State of England; and that we have exhibited one of our first and grandest efforts towards that object in this our *unmerited* attack on *Christian Observers* and *True Churchmen*. But I will no further attempt to instruct them in that in which they have so much practice, and in which they are so much better able to instruct me, if I were willing to exercise so dirty a trade. There is a virtue or a temper of mind (inferring the most exalted virtue) which Christianity strongly recommends, which it prefers to talents and gifts, and virtue and knowledge of every kind and degree. In Gospel language it is called CHARITY. In that I would gladly instruct them; and such instruction, as it is greatly necessary, would certainly be more important to them than all their other acquirements. But I greatly fear they are not yet disposed to learn its true nature, nor to acquire its genuine practice. I never yet found a downright thorough paced Calvinist who was so disposed, and I have known many of that class in various quarters. Yet I mean them well, when I beg them to reflect what CHARITY really means, and to what it tends, and to believe that it is superior (both with respect to present comfort and future hope) to all the *gifts and knowledge, and convictions, and conversions, and assurances, of Calvinistic theology**.

I ever am, Mr. Editor,

With greatest respect, your's, &c.

ANTIHYPOCRITE,

Martyrdom of King Charles the First,
30th January, 1905.

* Were I to live to see any certain marks of *genuine Christian charity* among these Observers and their friends, both within and without the establishment, I should indeed begin to augur well for the peace of our Zion. A stop would then be put to the growth of that *Pharisaic leaven*, which has been the cause of so much animosity and mischief in our Church and nation, and which is so opposite to the mild and humble and candid spirit of the Gospel. We might thus hope to see that pernicious weed, which is not originally of English growth, at length annihilated or retransplanted to its native climate. But, alas, the simplest species of Calvinism, if any of these can be simple, including, as they all do, more or less, their pretended gifts of the spirit and convictions, conversions and assurances, are sadly opposite to this divine grace; and they are so strongly supported by certain infirmities of our nature, as to require more than human power to eradicate them from any soil in which their growth has been once encouraged.

MISCEL

MISCELLANEOUS.

ANTI-SCIOLUS ON THE REMARKS OF PHOSPHILOS, ON THE BYRSA OF VIRGIL.

Pereant qui ante nos nostra dixerunt,

TO THE EDITOR.

SIR,

I COULD not help observing, though I thought it hardly worth while to trouble you, or your readers, with the remark, that *Phosphilos* might very well have saved himself the labour of his former communication (See Vol. XVIII. p. 436.) as well as the *mistake* of supposing that his was a "*new* illustration of a passage in Virgil's *Georgics* IV. 287," if he had fortunately consulted Martyn's learned and entertaining notes on the subject, wherein the professor has expressly referred to the opinion of Huetius, so nearly similar to that of your correspondent, as far as I understand the latter, that I was a little surprized at his not being aware of it. But his last attempt at classical elucidation (see page 106) is really such a specimen of pedantic and literary trifling, as seems hardly to require the detection and ridicule, which it nevertheless so justly deserves.

Every school-boy, I thought, had known that *Byrsa* was the *citadel* of Carthage, and that most citadels were "*fortified places*;" and, if he were at a loss for the etymology of the word, he might easily have found it, as well as *Phosphilos* himself, in the argument of the IVth Book of the *Æneid*, in the Delphin Virgil, not a *very uncommon* school-book! in the notes of the Variorum edition of Justin, as well as fifty other places, for ought I know; and, to come to a little more plain reading, even in such a very common and useful book as "*Risum Teneatis Amici!*" Ainsworth's Latin and English Dictionary!!! who has literally given us, in less than *three of his short lines*, all the information with which, as a profound discovery of his own, *Phosphilos* has contrived to occupy not less than three of your *closely-printed pages*.

"*Byrsa* (says the well known lexicographer) ad mentem fabulæ, a *Byrsa* corium, cum revera est vocal. Punic. a בצרה *arx* vel castellum." And, after the explanation that is contained in the note of Servius, *in loco*, to which, unfortunately for the critic's etymological fame, our old friend, Ainsworth, again refers us, viz. that *Magalia*, or *Magaria*, is derived from "*Magar*; quod Punica lingua villam sive casam significat." where was the necessity of such an idle parade of Greek and Hebrew learning to prove that these "*villæ*, or "*casæ*, were not the mere "*huts* or temporary dwellings of the Numidians," but "*the habitations of the common citizens of Carthage, the private houses about, or around the citadel in which the bulk of the inhabitants dwelled.*" Whether or not they were afterwards surrounded by an outer wall, appears to be wholly immaterial; but that they gave a name to that part of the city, as we now speak of "*the suburbs*" of a place, we unquestionably have not *first* learned from your correspondent.

So much for the critic's etymological researches. In those which he has made into history and chronology, if not more fortunate, he is at least, it must be confessed, far more *original*; for he recommends "*an assiduous investigation of the Christians, not only posterior to, but contemporary with, the foundation of Carthage.*" But here, Mr. Editor, must certainly be some mis-

take

take, perhaps of the press, as there is in the word "conclusive" just before; and I shall therefore say no more about it, as leading those, who may have erroneously depended on the poet, "much nearer the truth;" and then immediately quotes *Strabo* and *Appian* on the subject. From the former of whom, or rather from Phosphilos's translation, "we gather (he kindly tells us) that *Byrsa* was a lofty *turret*, which had a temple at the top dedicated to *Æsculapius*;" and afterwards, "that this temple in *Byrsa* was the richest and noblest edifice in all Carthage, and that 900 fugitives defended it for some time after *Byrsa* itself was surrounded." Rather a singular idea Phosphilos seems to have conceived of a *turret* with such a temple stuck upon the top of it; or, as he afterwards tells us, shut up in the middle of it. But the word "turret" itself is much such another translation of *oppus*; (I presume not *opbus*;) in *Strabo*, as "Mercury finding *Æneas* building citadels or towers in *Magalia*," is of the passage he has just after quoted from *Virgil*.

Such, Mr. Editor, are the labours and the discoveries of this learned critic, who, to use his own most elegant form of expression, thinks himself "able to stagger, if not to subvert, an etymological explication, bearing no small degree of speciousness and plausibility, a derivation which has been *stabilized* by the greatest number of partizans;" and that, "without bewildering the mind in the mazes of metaphysical subtleties, confounding the understanding by digressive circumlocution, (only that he, in the very next two lines, runs into a digression as formal and unnecessary as it is inconclusive and ridiculous, which he takes as the *first step* towards a regular inquiry, and from which he does not return till he has absolutely divided it into '*firstly* and *secondly*,') or forcing reluctant conviction by blinding reason." Of all which this is a very fair specimen, as his whole letter is more than a sufficient proof. Do, pray Mr. Editor, if you should have reason to think that Phosphilos means to favour you again, at least beg him, while he is throwing so much borrowed light on the learned languages, not so miserably to corrupt and darken his own mother tongue.

ANTI-SCIOLES.

POETRY.

The following Verses were received too late to be added to our Review of Wilkes's Life and Correspondence, and are therefore placed under their appropriate Head.

MR. EDITOR,

AS Mr. Wilkes's friends (God keep me from such friends) have chosen to stir up the ashes of that extinguished volcano, perhaps the Verses I enclose may be considered as no bad accompaniment to your Review of their publications. G.

ODE * to the worthy Voters for JOHN WILKES, Esq. when he stood for the City of London.

HAIL freedom's pillars! firm and strong;
Your darling John demands my song;
Fair Liberty's defender.

* These verses were, during the time of the election, sent to various newspapers, but the publishers were so mob-awed that, as far as the writer recollects, they were never inserted in any.

Hail patriots ! obstinately brave,
Who high on *faction's* turbid wave
Rais'd your *mob-blown* pretender.

Boldly I justify your choice ;
Loud let me raise my willing voice,
And sing your *hero's* praise.
Come Muse from Temple's friendly grove,
Display thy wit, shew all thy love,
And aid my feeble lays.

Hey boys, for *Wilkes and Liberty* !
Let loud huzzas rend earth and sky—
Tremble ye *Laws and Kings* !—
From Jack to Tom the cry rebounds,
For *mob*, when play'd on, loudly sounds,
Like other *empty* things.

Old *Chaos* rears his drouzy head,
Wild *Anarchy* from Poland * fled,
Swears that with us she'll dwell.
The dauntless *weavers*† joyful sing
“ A fig for Parliament and King”—
Noll almost smiles in hell.

Who dares pronounce Wilkes is not fit
In House of Commons high to sit,
A member for the City ?
None sure—to frustrate your intents,
Like member, like constituents,
Wou'd be a wond'rous pity.

'Tis true, *religion* he has none—
Like *patriotism* he'll put it on :
A change of cloaks is pleasant.
Besides, unbiass'd, he may chuse
A good religion, *fit for use*,
For you, who've none at present.

What matchless honesty is his !
They say he never bilk'd a Miss,
(And he's had many scores.)

* Poland at the time was in a state of anarchy.

† The late Duke of Bedford was a favourite with the mob for no discoverable reason. It surely could not be because he fed his oxen and sheep at such an expense, and sold them so dear that none but the *rich* could purchase; and so overloaded them with fat, that, when bought, they were *uneatable*. His grandfather was, at the time alluded to in the verses, the object of popular hatred on equally slender grounds. A mob of Spitalfields weavers attacked his house in Bloomsbury-square, and had not he made his escape, would have sacrificed his grace to that blind rage which is the governing principle of all mobs.

They did their work, receiv'd their pay—
Perhaps his *creditors* will say

“ Wou'd we had *been his wuh—s!*”

In Freedom's glorious cause he fought,
In fields of danger boldly fought

His dear, dear country's good.

Just fail'd to set us by the ears—

Now, mortified, exclaims with tears

“ I did whate'er I cou'd !”

Aye, that you did, good, honest John †

When, peerless, o'er the rest you shone,

And gave your King *the lie*.

But what are laws, and truth, and Kings †

Mean, flimsy, cobweb, *Scotch-gauze* things

To *thy* dear liberty.

Away with * Harley, and the rest !—

They sure can never stand the test

With Liberty's great *martyr* :

Who says, by bold ambition spur'd,

That “ neck or nothing is the word,

The *gallows*, or the *garter* !”

You are the *body*, he the *soul*—

Then chuse him, and, while planets roll,

The *mob* your praise shall roar.

Chuse *only* him, for *he* alone

Can amply fill your *fourfold* throne—

Alone he's more than *four* !

In him your own lov'd virtues join,

In him united brighter shine,

And glorious radiance give.

By all already 'tis decreed

That, chusing *HIM*, you'll chuse indeed

A REPRESENTATIVE !

G.

To JOHN WILKES, *Esq.* on his saying that not only St. Andrew, but his Church
also were inauspicious to him †.

UNGRATEFUL John ! full well you know

To good St. Andrew *all* you owe—

* The honourable Mr. Harley, the late father of the City, was then one of the candidates.

† It is notorious that to an opposition of *personality* to Lord Bute, and to a ridiculous, unjust and acrimonious abuse of Scotland and Scotchmen he owed, after he had been a ruined man, all the future enjoyments of his life.

The

The well-stor'd cellar, splendid board,
The secret luxuries of a lord,
You well-know *where* *.

Yet now, the saint you laugh to scorn,
Treat him as whilom you did *Horne*,
Or *Liberty*, your darling doxie;
Who had, you swore, made you her proxy,
The Lord knows *when*, or *where*.

Friend John! you've run a swinging score—
At last, at death, if not before,
Will come the dreadful *settling day*,
When you the long arrear must pay,
We all know *where*.

EPIGRAMS.

DEAD DUKES.

OLD Briggs on dead dukes had a great deal to say,
As we're pleasantly told it by Madam D'Arblay.
But some dukes there are who, when once dead and rotten,
Charles Fox has shown plainly had best be forgotten.

WORTH AND LEARNING COMPARED.

WHILE still to defend Church and King is your plan,
You will prove, tho' no doctor, an honest good man.
Tho' in genius and learning inferior by far,
You may rank in true loyalty much *above* PAR.

* His biographer, Mr. Almon, attempts to apologize for his having died, we may say, *insolvent*, by telling us that the chamberlainship did not, some years, bring in so much as he expected. But with an *uncertain* income, ought not he to have acted accordingly? The fact is, that of income he never thought; that he never consulted any thing but his passions, and his appetites. He had three establishments, one with his daughter in Grosvenor-square; another with his mistress at Kensington-gore; and a third, a *snuggery* in the Isle of Wight. Besides, he was constantly moving about to every place where the pleasures he sought after were to be found. Is it any wonder then that J. Wilkes died a poor man; though he had not only his own fortune, but that of his daughter at his disposal? To obtain at least a part of the latter seems to have been one of his great objects. For this he gave her a Parisian education, that he might assimilate her way of thinking to his own. For this he forbade her all intimate connexion with her mother; and for this he poured upon her *effusions* of the most ridiculous flattery throughout life.

AMBITION INSATIABLE.

FOREMOST in rank stood Satan, ere his fall;
 Him Premier Duke 'mid angels we might call.
 Ambition's mad excess this case may show;
 Heav'n's first high Seraph deem'd himself too low!

SPELLING CORRECTED.

THE Tyrant was ask'd who Napoleon could be?—
 Some Corsican saint?—"I suppose so," said he.
 But 'twas only false spelling they grounded this folly on;
 Not Napoleon—his proper true name is APOLLYON.

TOM T'WHIG'EM.

TO THE EDITOR.

SIR,

IN printing a little Epigram of mine (p. 446 of your last volume) your printer, by putting the word 'how' with a little letter, has lost the equivoque, and consequently the essence of it. In 1794 the gallant Howe had repeatedly cruised many months without beating the French, for one plain reason, viz. that they dare not give him the meeting. Jacobins, during this time, used to observe facetiously, "Lord, How he goes out! and Lord, How he comes in!" At last, after appealing to the public in the theatre for advice, the enemy ventured out, and the result is well known. Trifling as the lines are, yet, since the mistake has happened, I will thank you to reprint them.

INCOGNITUS.

ON LORD HOWE'S VICTORY, JUNE 1, 1794.

AS traitors so lately exclaimed with a grin,

"Lord, How he goes out! and, Lord, How he comes in!"

We now to the traitors themselves may appeal,

With, "Lord, How did they stare! and, Lord, How did they feel!"

TO CORRESPONDENTS.

POLWHELE's Defence against the Attacks of Mr. Overton and his Friends; which, though long *composed*, has been unavoidably postponed, shall certainly meet with early insertion.

In answer to a Correspondent we observe, that we know of no intended octavo edition of the work to which he refers.

TO OUR READERS.

THE delay in the publication of this Number, which should have appeared on the first day of the present month, has been occasioned by the unjust demands of the Pressmen, with which the Printers and Booksellers very properly refused to comply.

THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For APRIL, 1805.

Poeticæ itaque, propositum aut duplex, aut ex duobus alterum, vulgo statuitur; nimirum aut Prodesse, aut Delectare, aut etiam Utrumque. Mallem equidem Utilitatem solummodo, quasi ultimum ejus finem, statuissem; Delectationem vero, quasi rationem et viam, per quam ad istum finem unice perveniret; ita ut judicaretur prodesse Delectando.

LOWTH PRÆL. PRIMA.

ORIGINAL CRITICISM.

Considerations on the general Conditions of the Christian Covenant, with a View to some important Controversies. By [the Reverend] Joseph Holden Pott, A. M. Archdeacon of St. Alban's. Rivingtons. 1803.

THAT we have not at an earlier period presented our readers with an analysis of a work calculated to lay down fixed principles of truth, to do away misconception on some very important doctrinal points, and to blunt the edge of the controversial sword has been on our part occasioned by a delay, perfectly accidental and unavoidable. Anxious as we are to shew respect to every writer of eminence who submits his opinions to the decision of the public, the Archdeacon of St. Alban's is one of the last persons living, to whom, as a writer, or as a man, we would wish to be thought indifferent, or inattentive.

The object of our author is to collect into one view the conditions of the Christian covenant, REPENTANCE, FAITH, and OBEDIENCE, as they are delivered in the prime proposals of the Gospel—I. By John the Baptist. II. By Our Saviour. III. By the Apostles. Some of the most important of them he recites by way of preliminary to the main doctrine which he would establish, with this unanswerable deduction, "That the several parts and offices of Christian duty, to what grace soever they belong, will have their estimate, and will find their reward in a due proportion, according to their covenanted privilege in Christ Jesus."

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He then proceeds to apply this test to a leading branch of Christian doctrine, and to consider how the maintaining the conditions of the covenant will affect the question of *justification by faith only*. And this he very clearly and accurately distributes into three distinct propositions; in which he investigates the question:

First, "As the term justification by Faith implies the whole method of justification under a covenant of grace, in which the merits of another form the true ground, and only valuable cause, of our acceptance before God."

II. "The next sense in which we are truly said to be justified by Faith, is that in which Faith appears as the leading principle of conduct."

III. "The third sense in which Faith may be said to stand alone, is that in which Faith hath a peculiar office in the work of justification; 'which office,' as our Homily observes, 'no other Christian grace can so properly be said to have.'"

With each of these methods of explaining the scriptural doctrine of justification by faith, he proves that the terms of the Christian covenant are perfectly compatible.

As to the first rule, which confines itself to the vicarious atonement of Christ, and the effect of that atonement as tending to our justification, he says, that

"Those unspeakable advantages are procured for us by another's merits; that they are bestowed only for his sake, and purchased at a price to which we contribute nothing; though the same gifts be coupled with such terms as are inseparable from the nature of a state of trial, and from the moral character of man."

And that "the conditions of the Christian covenant are perfectly compatible with the sole sufficiency of the Redeemer's merits in the work of justification here considered."

He adds, that this is by no means a nice or subtle distinction. Nothing can be more perfectly intelligible than the difference between the CAUSE and the CONDITION of our hope; and attention to this one point solves a question which has exercised the pains of many, and reconciles with ease the supposed discordance between the ends of revealed truth in the mouth of two of its most distinguished witnesses.

"St. Paul aims his reasoning at the Jews, and therefore he lays open the foundation of a new and better covenant than that in which they trusted. St. James addresses Christian converts who admitted the true ground of salvation, but wanted to get rid of the conditions of the Gospel, contending that faith might serve without works of probation."

"He confines his remarks to that which was called in question, the Conditions of the Gospel. He does not, as some would have him, profess to shew, that there is one mode of justification before God, and another before men, concerning which distinction there is not a syllable in his discourse; nor does he intimate, as some also suppose, that good works will follow faith by inevitable consequence. He supposes rather
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from the very ease of those whom he reproves, that men might believe, and stop short in their belief. He therefore proves that obedience must be added to faith, upon the same grounds of choice and trial, with the same voluntary prosecution of the terms of our engagement, and in order to the same end."

Did this acute and luminous statement require any adventitious support, we could with pleasure call in aid the strong and valuable testimony of the truly apostolic Bishop Horne, as delivered in his admirable sermon before the University of Oxford, on James ii. 24, reprinted in the fifth volume of his Sermons. We have, with infinite satisfaction to ourselves, considered the Archdeacon's arguments in the work before us, side by side with those of the learned and excellent prelate; to do justice to the coincidence and harmony of opinion between these eminent men, it would be necessary to transcribe almost the whole of his lordship's elaborate discourse. We content ourselves therefore with referring our readers to the Bishop himself, who has indeed laid down the doctrines inculcated by the Archdeacon of St. Alban's with such pure precision and ability, as might be deemed to supersede all necessity for further discussion, on a point which should seem decided once for all, and for ever. But heresies, (as this venerable writer observes) however defeated, however triumphantly answered, are only silenced for the time. They seem to make their periodical revolutions, in the Church, like comets in the heavens, now disappearing, and now appearing again in their erratic and eccentric courses, to shed a baneful and malignant influence on all around them. "The enemies of religion are awake; let not her friends sleep."

Passing on to the second sense in which Faith is taken for the leading principle of the Christian life, the Archdeacon observes that the misconceptions which generally arise on this subject are encouraged by neglecting "to mark what has been distinctly pointed out, the difference of intent between that which is wrought by our Redeemer, in order to procure acceptance for us by its own worth; and that which is required of the believer in compliance only with the terms upon which such benefit is bestowed. The first is the only meritorious ground or cause of our salvation; the second is truly and properly the condition."

The same test may be applied to those assertions of Scripture which declare so frequently that the grace of God is freely given; and here our author canvasses, with infinite ability, the doctrine of election.

"In order," says he, "to point out more distinctly that their privileges did not follow the claim of merit on the part of any among men, or the order of nature in their families, God frequently preferred the younger to the elder, and declared his purpose before the birth of those who were to be the depositaries of his favour, and the accepted servants of his household. Both these circumstances were manifested in the choice of Jacob, who was preferred to Esau, the younger to the elder, and that when nei-

ther were yet born : but it is clear according to this view, of what nature the privilege was which was extended both to Israel, and his descendants, as a body. It was not the privilege of personal sanctification, it was not an absolute election or determination to eternal life. For the tender of eternal life is always suspended on conditions ; and most certainly the grant of it did not reach to all those who were comprehended in one choice as an elected people, since many of that number lived and died in open trespass."

We recommend the scriptural illustrations from Moses and the prophets in support of the rules thus laid down, to the particular attention of our readers, as forming a body of evidence which no sophistry can weaken, no controversy can overturn.

That there are single texts and passages of scripture which, "if viewed apart, and construed strictly by our idioms, and in the sense which such expressions bear with us, may seem to speak of an arbitrary work of grace, and of rejection without respect to terms or conditions, or to any course of trial and probation," he admits, but he claims that these passages carry that scriptural meaning, by which,

"According to a peculiar form of speech, God is said to do that which cometh to pass even by the use of means which are calculated for another purpose, but which are wilfully perverted from their end by human folly. Such idioms are common in the sacred language, and certainly do not convey the same meaning which the same expressions would carry in our use of such phrases. The merciful Redeemer would never mock the misery of men utterly incapable of profiting with the light."

In the last place he applies the text exhibited in the foregoing instances to the doctrine of ASSURANCE ; by which if no more were meant than the witness of the conscience in not condemning those who examine themselves and their lives by the precepts of the Gospel, such confidence not only leaves room for the conditions of the Christian covenant, but itself completely depends upon them, and is framed with respect to them.

In no part of this work is the Archdeacon more successful, than where he states the danger of referring tokens of spiritual growth to the workings and impressions of the mind, as drawn from particular perceptions. Copious as we have been in our extracts, we cannot resist the desire of submitting the following passage to the judgment of our readers.

"Can any thing be more various than what different persons may require in evidence, when particular perceptions are made the tests of the work and influences of divine grace? If such are the proofs to be demanded, one man may lay the stress upon the joy which he finds in believing ; and may allow no person to be safe who does not possess this glad testimony in his heart. Another may place the whole witness of his hope in tribulation and anxiety of spirit ; refusing to admit any to that privilege who displays a cheerful countenance, or enjoys a contented frame of mind. Such conclusions as these have been often drawn, and have

have been pressed with the most imperious earnestness upon the consciences of men. But it is easy to conceive the consequences which will follow from establishing so vague and fanciful a standard in a matter so important. The best among men have at times complained of an heaviness of spirit which their most earnest efforts have hardly enabled them to shake off. This has been the thorn which some have felt in every age, even amidst our earnest endeavours to pursue the ways of grace and truth, of duty and religion; and amidst the largest evidence of a regular and holy life. How distressful and injurious will it be to such persons, if they shall be told to look for the tokens of their spiritual hope in a lofty confidence; in spiritual joy; in numberless sensations which others, not more sincere, may feel, but which do not fall to their share. This snare has entangled many. Numbers have gone sorrowing through life, beset with fears, and troubled with uneasy doubts, because they could not boast of those perceptions which were never demanded from the first converts to the faith at their admission to the state of grace, and upon which the subsequent examination of the heart was never intended to be placed. On the other hand, many have abounded in a lofty confidence, accompanied with too great mixtures of presumption, when humility would have been much more becoming in their case. Again there are those who, as was before observed, call for tribulation as a test of grace. They are ready to reprove a comfortable hope and a sober prosecution of the ways of duty, as a reprobate security. They will tell those whose lives and habits keep an uniform and even course that their religious services are but empty forms, and that the cheerfulness of their views, and the calmness of their temper are plain tokens of the want of spiritual influences in their hearts, and fearful marks that they have no part or portion in the state of grace.

“Thus when men attempt to draw the evidences of religious dispositions and proficiency from things which have no common standard in the word of God, the effect of such mistaken rules of judgement will be terrible to some, and of no benefit to others: it will tend to fill some with doubts and apprehensions by which their improvement in the ways of duty will be much retarded; and it will beget in others an overweening confidence by which they will become blind to their principal defects.”

The quotations from Bishop Hall are directly in point, and we should be happy to add the opinion of this celebrated father of our Church; but we have already transgressed our customary limits, and must therefore refer the public to the Archdeacon's work for the sentiments of the learned Bishop; sentiments which will not be received with least attention by those who recollect that he was himself a member of the synod of Protestant divines who met at Dordrecht [Dort] in order to carry into effect plans of union, and to adjust controversial points on which Lutherans and Calvinists unhappily differ.

For the same reason we must deny ourselves the pleasure of making extracts from the learned notes and illustrations. Those however, at Pp. 70, 83, 92, and 101, cannot be perused without their making a very considerable impression on the mind of any person who is

aware of the high importance of the subject, and the momentous truths which it involves.

One passage, and only one more, we offer to the consideration of our readers.

“What course can they pursue who dislike the themes of controversy, and particularly disapprove them in the exercise of public teaching, where they serve to engender strife, and to divide mens’ minds? What course can they take who love and esteem every zealous servant of the Lord for his work’s sake, and are ready to bear with such as differ from them, to rejoice in all the good they do, and to concur with them in the joint labours of the same ministry, but are unwilling to be cast out from all part and lot in the matter for the sake only of such differences? Must they sit still when many an effort is made to withdraw the hearts of those committed to their pastoral care, and to depreciate their instructions? Must they silently permit themselves to be held out to the world as men who are either ignorant of Gospel truths, or averse from all sound doctrine?”

“Are they the doctrines of the Reformation which are called in question? By no means. The same differences which exist among us, exist in that Church whose errors have been cast out so happily from our communion. The Dominican and Franciscan, and more recently the Jansenist and Jesuit, have the same variance between themselves which we have. It is the old dust of the schools which still makes the cloud in which the scuffle is prolonged. It would perhaps abate the zeal of some for such venturous speculations if they would consider from what sources they have been chiefly drawn, and how little benefit is likely now to follow from reviving those intricate and endless subtleties, and confounding them with the necessary grounds of Christian faith.”

And here we reluctantly take leave of a most able, zealous and orthodox advocate for the faith, whose various and diffusive labours have embraced almost every branch of literature and taste, but whose highest praise is certainly that of being among the first and best read of divines now living. He has considered THEOLOGY as something, not to be the result of mere intuition; not the cheap and gratuitous attendant on the sacerdotal habit and character; but as a science, as a study, as the primary and necessary accomplishment of a clergyman. He has engaged in the pursuit with arduous perseverance and success. He has not extracted his store of knowledge from “the latest harvest of modern sectaries, there beginning where he should have ended, but from the Catholic doctrines of the Christian Church. He has drawn living water for the use of the sanctuary from the pure springs of primitive antiquity, and not from such as comes at second or third hand from the lake of Geneva.” Talents like those of our author, so applied, seem to point him out as an object of favour to the dispensers of ecclesiastical patronage. At present we fear that his appointments in the Church are little more than nominal; while there certainly is, no situation which can be adorned by honourable principle, high character, solid learning, sound divinity, and a most correct and exemplary life, to which we should not with pride and pleasure welcome the Arch-
deacon

deacon of St. Alban's. But be this as it may, this faithful servant will not lose his ultimate reward; he will meet with it in a better country, where virtues such as his, if they are not the cause, are at least the condition of his hope.

We had almost forgotten to mention the short but elegant dedicatory address from our author to his friend Dr. Gray, *prebendary of Chichester*. Happy are we to greet that learned and excellent divine by a title, connected with a situation of more consequence in the Church; which, nevertheless (and precisely for the reasons alleged in the case of the Archdeacon of St. Alban's) we wish to consider as the prelude to still higher exaltation and emolument.

The Annual Register; or, a View of the History, Politics, and Literature for the Year 1802. 1 Vol. 8vo. Pages about 820. 10s. 6d. Otridge. 1803.

IN the course of our critical labours we have repeatedly animadverted on volumes of this performance. We have not reviewed the work in succession, but we have noticed various portions, which mark its political principles and literary ability. Of the first we disapproved highly, as the author, who seems to have conducted it for a series of years, was evidently hostile to that plan of Antigallican and Anti-jacobin politics, which saved the country from revolutionary anarchy and dependance on the despotism of France. The principles of the writer however fluctuated a good deal, and it sometimes seemed as if he had not fully made up his mind on several political questions. The ability of that series of the *Annual Register*, as ONE historical work, was liable to many objections. The author never appears to have the whole of his subject before him at once, but to take it in parcels as they came to hand. Hence there is a want of unity of design and execution in the respective volumes. Not one made you fully acquainted with the year that was handled, and all in conjunction did not contain a clear concatenated view of domestic and foreign relations and proceedings from 1790 to 1801. The period we believe undertaken by one gentleman.

But though this did not, like the *Annual Register* of Burke, bear the legitimate marks of historical composition, and was far inferior as a sound, useful and elegant narrative, to that with which the Messrs. Rivingtons followed up Doddsley's production, yet it really possessed a considerable degree of ability often very energetically employed, though not rarely, injudiciously managed. For that series of years it was not an able work, but evidently the work of an able man; but the principles were extremely reprehensible.

The volume before us bears every intrinsic mark of being executed by a quite different writer or writers, from the preceding ten or twelve. Its principles are much better, and its materials infi-

nately worse. We are sorry to see an editor, or conductor, of evidently the best, religious, and political intentions, unhappily floundering beyond his depth.

The first and most important part of an Annual Register is the domestic politics, and particularly the proceedings of parliament. The editor of such a work is a yearly historian, who is bound by the same laws with other historians; and is not indiscriminately to record every act that took place during the period, but to select, digest, and arrange such materials as may make the reader most completely acquainted with the nature, spirit, and objects of the persons or bodies whose conduct affects the welfare of society. It is the business of the annual historian, when about to take parliament for his subject, to open his work with an introductory view of the state of affairs and parties; to explain the subjects which these naturally prepare for parliament; and thence more easily to proceed with a narrative, of which the reader has seen the grounds and objects. In considering subjects of parliamentary discussion, a competent historian will class and dispose them under their respective heads, and will present the substance of the arguments on both sides in COMPRESSED NARRATIVE *more than detailed dialogue*. As this editor seems truly a well meaning man, we must inform him of a difference between two different classes of intellectual effort, which he seems to have totally overlooked. An HISTORIAN and a newspaper reporter are not identical terms in literature. It would be one kind of talents which would repeat the words of members with all the interpersions of—the right honourable gentleman—my learned friend—and other expletives, with perfect accuracy throughout a whole session; and another, which would give a reader a view of what parliament had proposed, had pursued, and had done in that session. Sorry are we to say that this professed historian is in the parliamentary part of his subject a mere common place reporter of debates, and that his whole domestic history, as far as refers to legislature, extending from page 1 to page 180, is neither more nor less than a repetition, with some abridgements, of what might have been every morning after debates, read in the Times, Chronicle, Oracle, Post, and Herald. This, which makes five-eighths of the history, we pronounce to be neither more nor less than compilations from newspapers. The former editor did not descend to such paltry modes. Indeed he had no occasion, because, though by no means a regular historian, he was vigorous and energetic. This poor man, who has tried his hand at 1802, must either be a reporter, or a student under reporters. Instead of giving the grand outlines and subjects of debate, the various turns it took, and the result of the whole; and also connecting it with other subjects of debate, he has made it his study to adhere to the *costume* of the gallery, and the very typographical arrangements of newspapers. Like the reporters, he quotes the most petty and uninteresting circumstances and observations. For instance, of what consequence was it to the history of the year that

that Lord Bolton, in his speech for an address, said, he would not discuss the preliminaries because they were not before the House. What Lord Bolton, or any Lord did *not* do, when unnecessary and impracticable, is no history. Two or three others expressed their sentiments concerning the peace, but quite vaguely, and therefore were not deserving of historical record. Our author entirely breaks the grand line of order, cause, and effect; and, like a reporter, adheres simply to dates. In the middle of the discussion of the peace, we are hurried away to the Russian convention, of which we have no other account in this parliamentary *history* than what is faithfully extracted from the periodical journals. The question of peace being at length resumed, is presented in the same repetition of report which constitutes the rest of the parliamentary history. For example, of what importance is it to a reader of history to know that it was three o'clock before Mr. Addington rose to speak on the subject. This is totally inconsistent with the dignity of history, and merely a sample of reporting gossiping. There might be readers of newspapers to whom the statement of the hour might be agreeable the next morning, but it could be of no consequence to a reader of history at the expiration of a year. Proceeding in a zigzag way our editor again takes up the Russian convention, and also joins the thanks to the army of Egypt. Persevering in his newspaper model, he merely strings together paragraphs and speeches as they had been strung together before; and we think every impartial reader who goes over his account of the peace, and the discussion with the Northern powers, will readily agree with us that this editor presents no view from which we could, without much difficulty, learn the individual arguments which the different senators used; but we cannot from this Annual Register find out in series and connection on what grounds Messrs. Pitt, Fox, and Addington, supported the peace; and Mr. Windham, and Lord Grenville, opposed the peace. In this miscellany we find a mere huddle of newspaper reports. The 5th chapter opens the subject of free trade with India, which not being a topic of parliamentary debate, is beyond the knowledge of a reporter, and consequently the reach of our editor. When he attempts a general view of this subject, he totally fails; but when he comes to the particulars of the debate he is safe enough, having only to follow the newspapers.

The 6th chapter seems devoted to the conclusion of peace, the rejoicings thereon, and the sending of ambassadors. We expected to have pursued the domestic history to a close before the foreign opened, that two departments so distinct should not be jumbled together. Our editor, still true to his newspapers, only minds dates, and considers that after Monday comes Tuesday. He therefore presents no order in the disposition of his story. Without imitating his mode, our criticism shall carry his domestic history to the conclusion, and next proceed to his foreign.

Chapter the ninth introduces parliamentary proceedings, as before,

fore, entirely in chronological order; and copying from the reports, huddles together "Administration questioned as to the sailing of the Brest fleet, and the French recent acquisitions—in the Lords and Commons—New speaker.—Printers and bookellers petition.—Debate on the Prince of Wales's claims to the arrears of the duchy of Cornwall.—Supply for two months.—Debate thereon—and on Mr. Robson's charge of the insolvency of government.—Debate on the American treaty bill.—Eulogium pronounced on the Duke of Bedford by Mr. Fox."—What a strange sarrago for an historian to make the contents of one of the chapters of his history. Any man competent to the task of writing an Annual Register, would have considered the great heads of subjects that occupy parliament, assigned to each an appropriate department, and not jumbled heterogeneous topics. He would have taken one or two chapters for the peace, and discussed that question completely; another for the Russian convention, and the settlement with the Northern powers; and have finished that inquiry, without intermingling any foreign matter. He would have devoted a chapter to our state and schemes of finance. He would have devoted a chapter to Indian, and another to Irish affairs. He would not have split the view of the peace into three parts, to be brought out in quite detached parts of his narrative; but would have connected in one view the preliminaries, negotiation, and definitive treaty, which are closely connected parts of one whole. Another chapter or two he might have bestowed on what may be called miscellaneous subjects of parliamentary enquiry. But this editor, contrary to every rule of history, continues to jumble matters that have no other connection but that they are to be found in newspaper reports of near dates. As we have urged this objection so strongly, and we dare say have demonstrated our editor's incompetence to historical composition, as far as regards parliamentary history, we shall not again, unless we should find it absolutely necessary, repeat our judgment. We must observe in general, that chapters X, XI, XII, and XIII, continue to be exactly transcripts of parliamentary reports, and to be the same in the mode as well as the substance of what we had every morning an opportunity of reading in common newspapers; and such materials this editor presumes to give to British readers as the parliamentary history of an Annual Register.

We should naturally follow the author to his views of domestic politics, not connected with parliament; but as these are subjects that require less ability than the discussion of foreign politics, and the relations of Britain to foreign nations, in order to give the writer fair play, we shall try what his views are on these topics, and first discuss the sixteenth chapter, of which the following are the contents. "State of Europe, at the conclusion of the treaty of Amiens—of Russia—of the Emperor Alexander—Austria—Prussia—smaller powers of Europe.—Affairs of France.—Separate convention between that power and Batavia, in violation of the spirit of the treaty

treaty of Amiens.—Tunis submits to France.—Dissatisfactions in Switzerland—and in the republic of the Seven Isles.—Publication of the Concordat, and new arrangements respecting religion.—Catholic religion restored in France.—Ceremonies thereat.—Act of amnesty in favour of the emigrants.—Re-election of the first Consul for ten years—and for life.—Success at St. Domingo.—Great power and dominion of Buonaparté."

It is certainly very possible for a man totally unacquainted with the parliamentary history of England, to be a competent judge of the politics of the continent; and perhaps this may be the case with our editor. His synopsis just now quoted is very good, and comprehends the heads of some of the chief points which were the objects of continental discussion in 1802. The chapter in question opens with some general observations that might open any other chapter as well as the present; and proceeds to the account of Paul and Alexander, on both which it delivers the opinions that were current at the time. Our editor goes on to Germany; and strange to say, although in that year one of the chief topics of discussion and dispute in and concerning Germany was the question of indemnities, this writer gives no account of the object and plan of this arrangement, so necessary to understand the views of Buonaparté. He mentions the word indemnity twice, and that is all we hear of it. If he turn to the newspaper called the Oracle, for about autumn 1802, he will find a very masterly view of this subject, which will prove to him it was one of the main hinges of continental politics in that season; and therefore its omission is a dreadful chasm in the historian of that year. He makes a few remarks on the unfortunate rivalry between Prussia and Austria; but what he says is very trite, and on a subject that required vigour and energy. Hitherto we must say the foreign historian is as trifling as the domestic; and that he knows no more what Buonaparté is doing in France, than he knows what our parliamentary leaders are doing in England.

He now conducts us to the convention between the French and Batavian republics, which he asserts to be contrary to the treaty of Amiens. We are convinced it was so; because we have examined the real grounds; but in this register we find no reason for forming one opinion or another upon the subject. From this act our editor takes a very wide jump to a peace concluded between France and Tunis which had not the smallest connection with either the antecedent or subsequent passages. From the Dey of Tunis our moveable editor passes over to the Pope; and gives an account of the Concordat; both in substance and in the forms of its introduction. The chapter concludes with the perpetual consulship of Buonaparté; and this is all we learn of the foreign state of Europe in the chapter appropriated to that subject. In some subordinate chapters there are occasional remarks, but they present little view of the conduct and schemes of the French ruler. A few facts are mentioned, but from no part of the foreign

foreign history, of this Annual Register, can it be learned what Buonaparté was doing in 1802 respecting France, Italy, and the other dependencies of France; what he was doing or attempting to do for humbling the potentates of the continent; or what he was doing respecting England;—one of the most important subjects of 1802. We do not in this Annual Register perceive the Corsican despot to exhibit that complication of iniquity and imperious fury which strongly marked the acts and conduct of Buonaparté in 1802; and for aught we can learn from this writer, Buonaparté was merely proud and ambitious. It is not that our author like his predecessor, is favourable to Buonaparté, for he is as much the contrary as we are, but he cannot select instances though existing in great abundance to support a proposition which he is most desirous of establishing.

Although our author totally fails in the two principal parts of an Annual Register; and leaves the reader little more acquainted with parliamentary history and with continental politics than he found him, yet it must be allowed in the inferior parts of details he is more competent. The journey of Marquis Cornwallis to Paris, his arrival there, the dinners he received, and the attention that was paid him are very accurately and fully narrated. So attentive indeed is our historian to minute authenticity that he thinks it necessary to mention in the narrative that the Marquis Cornwallis sent his horses to Calais before himself. We shall quote this passage as a very favourable specimen of our historian's power of exhibiting small details; and also as a very fair sample of what he can do in that secondary department of history, to compensate for his failure in the primary. The negotiation of Marquis Cornwallis neither we nor any critics in their sober senses can deem secondary, we only bestow that term upon the particulars of his stages to Paris, which is the best told story, including relays of horses, dinners, and all, in the work,

“The British government, sincere in its wish for peace, appeared to give credit to the consular court for similar dispositions: it selected for its representative at the congress, one of the most distinguished characters of which the empire had to boast. A man of exalted rank, who had filled with dignity the highest stations a British subject can hold, and who added to his other qualifications, that frankness and sincerity which are the true and becoming characteristics of an Englishman and a soldier: No choice could be more pleasing or more flattering to the French government. On the 1st. of November, 1801, the Marquis Cornwallis left London, attended by a train suitable to his own dignity and to that of the nation he represented. He was accompanied by his son, Lord Brome; his son-in-law, Mr. Singleton; and was attended by Colonels Nightingale and Littlehales; Mr. Moore, who acted as his secretary; three of his Majesty's messengers, and a large train of servants. He had previously sent over to Calais his horses and his equipage, which were far superior in splendour and appointments to any thing which had been seen in France since the revolution. So anxious was his lordship to execute this important mission, that although the weather was extremely tempestuous, he resolved to embark, on the morning of the third of November for Calais. One of the vessels which carried the baggage was stranded and lost near Boulogne, and the inhabitants of

of the town of Calais watched, with the most anxious solicitude, the vessel in which his lordship was embarked, much was apprehended for its safety; but towards night the storm somewhat abated, and he landed under a general salute of artillery from all the forts. The next morning he was visited by the whole of the constituted authorities of that district, and in the course of the day set out for Paris, where he arrived on the evening of the 7th. On the 8th. he was introduced to Monsieur Talleyrand, the minister for foreign affairs, and partook of a splendid dinner, at which were all the most distinguished personages in Paris. The next morning he was privately introduced to Buonaparté, who conversed with him for a considerable time. This was the day fixed for the public rejoicings in Paris, on account of the peace. The presence of the British minister added considerably to the general joy on the occasion. By a private order of the police, his carriage was the only one which was permitted on that day to pass through the crowded streets. This privilege was most cheerfully acquiesced in by the Parisian mob, who felt, at least, as much disposition as the government, to pay every possible compliment to his lordship as ambassador of Great Britain, and the bearer of the welcome tidings of peace. In the evening Lord Cornwallis was invited to the palace of the Thuilleries, to see the illuminations and fireworks. After this day his lordship gave and received some grand dinners, at which generals Moreau, Massena, Berthier, and several of the first characters in France, were present, but he never dined with the first consul. It appeared from this circumstance, that although Buonaparté was in the habit of alking distinguished characters, of every country, to his table, as a private individual, yet to ambassadors he stood upon all the strictness of the etiquette of crowned heads, and preserved the greatest degree of state and ceremony.

“His lordship's reception, however, at the French court, was marked with more distinction than had ever before been paid in France to any ambassador. Besides the guard of honour, which was appointed to wait at his hotel, orders were given to the soldiers at every *corps de garde* that when his carriage passed, the guard should turn out and carry arms. This as a mark of distinction was one of the highest compliments that could be shown him, and such as never before was paid to any foreign minister in France. Notwithstanding all this compliment and ceremony, his lordship was soon tired of Paris, and at the latter end of November set out for Amiens.”

This is really a very distinct and amusing account of Lord Cornwallis's progress to the place of negotiation, and the various means that were employed for his reception and entertainment. Were the chief purpose of an embassy the pomp and pageantry of reception at court, we might select this as a capital specimen of diplomatic history. But our editor ought to be informed, that, it is of more consequence what an ambassador did in the purpose of his mission, than how he was amused or feasted. He does not present the slightest view of the negotiation at Amiens; and in no part of the Annual Register for 1802 can we find any materials on that subject but those which we have quoted on the reception of Lord Cornwallis. This is a great defect in a history of Europe for 1802 as the negotiation at Amiens, apart from the shew and the dinners, was one of the most striking, political events of that year.

We find another subject rouses the talents of our historian, that is the illuminations on the peace, on which he is, more succinct than on the embassy. He contents himself with detailing the houses whose exhibitions were most striking; and eight or ten for the brilliancy of their lamps, are devoted by the *historian* to all the immortality which may be allowed himself. On the Westminster and Middlesex elections we have the pleasure to observe, that our historian is found in his politics; and neither the friend of vulgar insulence seeking a place for which it was so totally unfit in the person of a sheriff's broker; nor dazzled by dignity and immense fortune, in a furious demagogue who without being able desired to be conspicuous.

Little farther worthy of observation occurs until the 17th chapter which contains an account of the French expedition to St. Domingo. On this subject our author proceeds, on a similar principle, to that which dictated his compositions on British parliamentary history, and the foreign politics of Europe. He has no general or previous knowledge of the subject, but seems to trust entirely to the details he can pick up according to the order of dates. Therefore he brings us to the action, without making us in the smallest degree acquainted with the scenes or actors, so that we must grope our way the best we can. Common events he narrates according to the order in which they are narrated in the gazettes; but we do not find on the whole what effect the French have produced in St. Domingo in 1802; and therefore it is no annual register of that year as far as relates to St. Domingo.

Every page, passage, and sentence of the work confirms our first opinion that the editor is totally incompetent for either the domestic or foreign history of an Annual Register; and that the work is unworthy of that name. On the other hand we allow that in very inferior departments the writer is agreeable and amusing; and to these we would advise him to adhere. We shall however speedily renew our strictures on the work in its subsequent volume.

We lament that Messrs Rivingtons do not take effectual measures for bringing on their excellent work to nearly the same period. Whenever they can be contemporary with this paltry huddle they of course must crush its existence unless it change its present character. We can hardly believe that the author of this article can really be a literary man; at least of note and talents higher than a newspaper reporter. We are convinced the work could not be received by any impartial men of sense or discrimination, but for want of another of the same period with sound political principles. Much as we reprobate the New Annual Register, we must admit it possesses a degree of ability very far superior to this production. In a year or two we trust Messrs Rivingtons will have brought correct and masterly views of political history near the current period; till then we despair of a good Annual Register.

Hill's Theological Institutes.

(Concluded from p. 143.)

IN the tenth chapter of this fourth book the learned Principal takes "a general view of the support which Scripture gives to the Calvinistic system." He quotes many texts as favouring that system; but how far they really support it, cannot be known, because we have not his explanations and reasonings. He notices that system of Predestination, so ably defended by Taylor of Norwich, according to which the words προορίζω, προορισίς, ἐκλογή, ἐκλεκτοί, "refer to a purpose of placing all nations in the same favourable circumstances with regard to religion, which began to be executed by the preaching of the Gospel, and the progress in the execution of which depends upon the good pleasure of God. Matth. xi. 25, 26." (P. 107.) We need not say that this system is rejected by our author. But in the fourth section of this chapter, he recurs, somewhat irregularly we think, to the removing of objections; and this section is altogether so extraordinary that we shall lay the whole of it before our readers.

"The commands, the counsels, and the exhortations of Scripture are not rendered unnecessary with regard to the Elect, by the efficacy of Divine Grace.—They are addressed indifferently to all.—They may be of real benefit to many who are not elected.—They declare what is the duty of all, and what moral inability does not excuse men from performing."

"The difficulty of reconciling the earnestness of the expostulations of Scripture with the infallible execution of the decree that only some shall be saved, belongs to the Arminian no less than to the Calvinistic system, and can be removed only by abridging, with the Socinians, the divine foreknowledge." (P. 109.)

We do not comprehend the meaning of the first sentence in this quotation. "The commands, the counsels, and the exhortations of Scripture" are undoubtedly *means* by which divine grace is rendered effectual. But when the learned Principal says that these means "are not rendered unnecessary with regard to the elect," we do not understand him. If he intend to affirm that they are necessary in such a sense that the elect could not be saved without them (which is the natural sense of the words we think,) he contradicts the fundamental principle of the system, as well as his own application of it to particular cases, of which we shall presently take notice. The general principle is contained in the following expressions of Calvin: "*Omnibus electis certa est vita aeterna. Excidere nemo potest. Invieta Dei potentia nititur eorum salus.*" If the learned Principal should reply that though the end be certain, yet it cannot be accomplished without the means, we would put him in mind of the words of the *Confession of Faith*, quoted by himself at p. 118. "*Elect infants, dying in infancy, are regenerated and saved by* Christ

Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, *who are incapable of being outwardly called by the ministry of the word.*" (Conf. of Faith, Cap. x. § 3.)

It would seem then that "the commands, the counsels, and the exhortations of Scripture are rendered unnecessary with regard to the elect, by the efficacy of Divine grace." But this point the learned Principal shall settle as he pleases. "They are," however, "addressed indifferently to all." True; and, therefore, we conclude that all have salvation within their power. But no, say Calvin and Dr. Hill. These counsels, commands and exhortations were designed to be effectual for the salvation of the elect alone. Yet, "they may be of real benefit to many who are not elected." The benefits arising from them to the reprobate we have partly seen already. We shall here state them again in Calvin's own words. "*Quorsum ergo exhortationes? Nempe, si ab impiis obstinato corde spernuntur, in testimonium illis futuræ sunt, ubi ad Domini tribunal ventum fuerit: quinetiam jam nunc illorum conscientiam verberant ac feriunt, quia utcumque irrideat protervissimus quisque, improbare tamen non potest.*" (Inst. II. 5. 5.) The advantages, then, which the reprobate derive from the exhortations of Scripture are that their conscience is tormented here, and their condemnation aggravated hereafter. Calvin himself was sensible of the horrible blasphemy of this part of his system, and tried to stop the mouths of his opponents. He supposes an objector to say, "*Sed quid faciat miser hominacio, quando cordis mollietis quæ ad obedientiam necessaria erat, illi denegatur?*" A most reasonable and pertinent question surely. How does Calvin reply to it? By asking another. "*Imo quid tergiversatur, QUOM DURTREM NULLI NISI SIBI IPSI IMPUTARE QUEAT?*" (Ibid.) The effrontery of this assertion can be equalled only by its falsehood. For no geometrical conclusion is more evident than that, on Calvin's principles, the hardness of these poor wretches is owing to God, who has peremptorily decreed that they shall be damned, and will not, therefore, suffer them to escape damnation. Our readers will find at p. 128 of our XIXth Volume a luminous passage from Lib. III. Cap. 24. § 17 of the Institutes, which teaches that what distinguishes the elect from the reprobate is *faith*, or as Calvin calls it, *the divine illumination*. This divine illumination, says Calvin, *follows the rule of God's predestination*. Therefore it is wholly denied to the reprobate, who accordingly, "*how much soever they may exert themselves for the purpose,* cannot attain everlasting salvation." Academicus, indeed, denies that this is asserted by Calvin (Anti-Jac. Rev. Vol. XIX. p. 18.) and reprimands Dr. Kipling for ascribing to him such an assertion. But although it is of no sort of consequence whatever, whether Calvin has made this assertion or not, since the doctrine inevitably follows from his principles, yet the fact is that he teaches it in terms the

most

most express. Thus: "Præterea si verum est quod Joannes ait [1 Jo. v. 12], non esse vitam extra filium Dei; qui *partem in Christo* non habent [which, according to Calvin, is to be had only by faith] *QUALES QUALES SINT, QUICQUID AGANT VEL MOLIANTUR, IN EXITIUM TAMEN ÆTERNÆQUE MORTIS JUDICIUM TOTO CURSU PERGUNT.*" (Inst. III. 14. 4.) We, therefore, affirm that Calvin, if his own principles be true, advances a most glaring and impudent falsehood, when he says that the reprobate can impute the hardness of their heart to none but themselves. And we cannot help thinking that the learned Principal must have found himself involved in some unpleasant difficulties, when he ventured to rest any part of the credit of his system on the assertion that "the commands, the counsels, and the exhortations of Scripture may be of real benefit to many who are not elected."

But, says the learned Principal, these commands, &c. "declare what is the duty of all." It is impossible, we think, for any thing to shew more clearly the wild absurdity of the Calvinistic system than this simple observation. The reprobate, in consequence of God's irreversible decree, cannot perform their duty; and, if they could, their performance of it would be of no avail. Yet this duty is perpetually inculcated upon them, as if God expected that they should perform it, and they are damned at last because they do not. So ridiculous and impious must be every system which separates the duty of a man from his happiness. But even this is not all. For, according to the principles of Calvin, it seems to be the duty of the reprobate *not to obey, but to resist*, the commands, the counsels, and the exhortations of Scripture. However paradoxical this may appear, it is easily proved. For if the duty of man consists in co-operating with the designs of God, (which a Calvinist will hardly deny) then for the reprobate even to wish, by faith, repentance and obedience, to avert their own damnation, is nothing less than impiety. With respect to the learned Principal's remark that "moral inability does not excuse men from performing their duty," enough has been already said to render any farther observations unnecessary.

From the concluding sentence of the foregoing quotation it is plain that the learned Principal misunderstands the Arminian system; for we are sure that he would not willingly misrepresent it. Arminians acknowledge no such decree as that "only some shall be saved." In perfect conformity with the opinion of Calvin, the 7th of the Lambeth Articles asserts that "saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will;" and the 9th is, that "It is not in the will or power of every one to be saved." Now Arminians abominate both these articles. They hold that sufficient grace is given to all men, and that every one may be saved if he will. Their notion of the divine decree is that all shall be saved who perform the conditions of salvation, and that, with the assistance of the grace afforded him, every individual has it in his power to perform these conditions.

ditions. With the infallible execution of such a decree they think the earnest expostulations of Scripture perfectly consistent. To reconcile them with Calvin's predestination they hold, indeed, to be impossible. Let the Calvinists, however, see to that: it is no concern of ours.

The last chapter of the fourth book gives the history of Calvinism. And here we cannot help remarking how much superior Dr. Hill appears, in point of honesty and candid good faith, compared with some of our English Calvinists. Mr. Overton (P. 322) would have his readers believe that Calvinism was "conscientiously maintained in the first ages of Christianity." But the learned Principal, ingenuously and fairly, dates its rise from the controversy between Augustine and Pelagius. The fact is that, previously to the time of Augustine, though expressions relating to the Divine decrees occur occasionally in the Christian writers, there was no such thing as a settled systematic theory formed concerning them. The first fathers spoke naturally and practically on the subject; and therefore their language seems sometimes to favour human agency, sometimes divine, according to the particular sentiment which they wished to excite. But we must hasten to the concluding book of these "Heads of Lectures," of which the title is "Index of particular questions; arising out of opinions concerning the Gospel remedy, and of many of the technical terms in theology."

In the first chapter the author treats of "Conversion and regeneration," terms employed by Calvinists "to express that change of character by which," as they suppose, "the call given in the Gospel becomes effectual." (P. 114.) On this subject the learned Principal informs us that the "Calvinistic system, as to the manner of conversion, lies in the middle between all modifications of the synergistic system, and all shades of the ancient mystical theology, now known by the name of fanaticism." This is high authority, if any were wanted but that of Calvin himself, for an opinion which we have uniformly maintained, though some of our English Calvinists pretend to controvert it, that the Calvinistic system excludes all CO-OPERATION OF MAN with God, whom it makes the sole operator in the whole business of the salvation of the elect. How differently the Church of England teaches is evident from the tenour of her tenth Article. That Calvinism is not the same with fanaticism, which, as the learned Principal says, "rests in sentiments and emotions," may be true. But it certainly should seem that Calvinism has a natural tendency to fanaticism, which has, accordingly, been much more prevalent among Calvinists, than among Christians of any other persuasion. And, indeed, a number of Calvin's tenets, particularly on the subject of *Faith*, lead the mind, almost irresistibly, to rest in sentiments and emotions. His very definition of faith is calculated to produce this effect. "Nunc ipsa fidei definitio nobis constabit, si dicamus esse divine ERGA NOS benevolentie FIRMAM CERTAMQUE COGNITIONEM, quæ gratuitè in Christo

Christo promissionis veritate fundata, per Spiritum Sanctum ET REVELATUR MENTIBUS ET CORDIBUS OBSIGNATUR." (Inst. III. 2. 7.) This definition, unquestionably, prompts men to rest the reality of their faith on internal revelations, as well as to look for that full assurance of salvation which Calvinists, we believe, very generally maintain, and which, in Calvin's language, "Dei bonitatem perspicue nobis propositam EXTRA DUBIUM PONIT." (§ 15.) On the words of the definition, *erga nos*, his observations are striking. The man of a sober mind, we think, believes that the promises of God are firm and certain with regard to all; and that he himself, as an individual, will reap the fruits of them, provided he perform the required conditions. But this was not Calvin's idea.

"Hic," he says, "præcipuus fidei cardo vertitur, ne quas Dominus offert misericordiæ promissiones, EXTRA NOS tantum veras esse arbitremur, in nobis minime; sed ut potius EAS INTUS COMPLECTENDO NOSTRAS FACIAMUS. . . . In summâ verè fidelis non est, nisi qui solidâ persuasione Deum SIBI propitium benevolumque patrem esse persuasus, de ejus benignitate omnia SIBI pollicetur: nisi qui divinæ ERGA SE benevolentiae promissionibus fretus, INDUBITATAM SALUTIS EXPECTATIONEM PRÆSUMIT. . . . Fidelis (inquam) non est, nisi qui SUX SALUTIS SECURITATI INNIXUS, Diabolo et morti, confidenter insultet." (§ 16.)

Accordingly the faithful must never, for a moment, entertain a doubt, either of their present state, or of their future perseverance. To those who said, with Luther, that "etiam si secundum præsentem justitiæ statum, de gratiâ Dei judicium sumere liceat, manere tamen in suspenso finalis perseverantiæ notitiam," he makes this reply: "Egregia vero salutis fiducia nobis relinquitur, si ad præsens momentum nos esse in gratiâ conjecturâ morali æstimamus, quid in crastinum sit futurum nescimus." (§ 40.)

The second chapter of this book relates to justification. The learned author rightly says that "the doctrine of justification by faith was taught by the first reformers, in opposition to the place assigned by the Church of Rome, in our justification, to personal righteousness and personal sufferings." (P. 117.) "But Socinians and Arminians," he adds, "have departed from this first doctrine of Protestants." We have so often discussed this point, particularly in examining the work of Mr. Overton (Vol. XV. P. 263, &c.), Mr. Pearson's first letter to that gentleman (Vol. XVIII. P. 255, &c.), and in our Remarks on the Christian Observer (Vol. XVIII. P. 495, &c.), that we shall not here resume it. We have, however, no hesitation to say that the sense in which this doctrine was taught by Calvin, and in which it is, of course, understood by his followers, is not the sense of the English, nor even of the generality of the foreign reformers. "Calvinists," says the learned Principal, "hold *fidem justificare, non dispositivè, sed instrumentaliter.*" This distinction favours too much of scholastic subtilty; and to speak our mind with frankness, if Calvinists, by the *instrumentality* of faith,

would signify any thing but *the fulfilling of a condition to be performed on the part of man*, their idea is unintelligible, and their language jargon.

The author adverts to the phrase, "first and second justification," both in the sense of the Church of Rome, and in that of Taylor of Norwich; which last, he says, is adopted by the Arminians. But the doctrine of a first and of a final justification in the sense of Taylor, though perhaps more fully developed by them than by those who preceded him, was the doctrine of the whole primitive Church, and is evidently that of the Church of England. It must indeed be the doctrine of every Church which does not hold the indefectibility of grace. But *knowledge of Christ*, it seems, is considered by Calvinists as essential to salvation. "This knowledge," however, the learned author says, "may be conveyed in an extraordinary manner, as it was to Job." (P. 118.) No Christian will deny that it may. But we do not think him happy in his exemplification of the principle. He cites the passage of the Confession of Faith (Cap. x. § 3.) which is given above. It is difficult to see how, in the present state, such knowledge can be conveyed to the minds of infants; nor do we think that the possession of it is indispensibly necessary. But as we have met with this passage again, we shall just take occasion, from it, to observe that if the learned Principal had been aware in what different terms the Church of England talks of *infants*, he could not possibly have supposed that her 17th Article teaches Calvin's doctrine of Predestination. Her doctrine is, not that *elect infants*, but that *all baptized infants, dying in infancy*, are sure of salvation. This is taught in terms the most explicit and decided, in the Rubric which immediately follows the office for public baptism, as well as in the Homily on salvation. The words of the Rubric are, "It is certain by God's word, that children which are baptized, dying before they commit actual sin, ARE UNDOUBTEDLY SAVED." We need not point out to the learned Principal how directly and totally this doctrine contradicts the tenet of arbitrary, unconditional Predestination.

As we found no notice taken by Dr. Hill of the question concerning *Obedience*, under the different aspects of *perfect*, and *imperfect but sincere*, with regard to which our English Calvinists, and the learned Principal's brother Mr. Stewart, of Moulin (Anti-Jac. Rev. Vol. XIX. Pp. 388, 389.) advance such paradoxes, we were at first inclined to think that his own good sense must have suggested to him that the question was merely a verbal dispute. But we afterwards recollected that the Westminster Confession of Faith expresses itself in language which leaves no room for controversy on the subject. "The persons of believers being accepted through Christ, their good works also are accepted in him, *not as though they were in this life wholly unblameable and unreproveable in God's sight*; but that he, looking upon them in his Son, IS PLEASED TO ACCEPT AND REWARD THAT WHICH IS SINCERE, ALTHOUGH AC-

COMPANIED

COMPANIED WITH MANY WEAKNESSES AND IMPERFECTIONS." (Cap. xvi. § 6.) From this sensible passage it is abundantly evident, notwithstanding Mr. Stewart's pretensions both to diligent study and to extraordinary illumination, how carelessly he has read, how little he understands, and how completely, in this instance at least, he has abandoned, the Confession of Faith. It is deserving of notice that, in the original Scotch Confession of Faith, A. D. 1560, of which a copy may be found in Knox's History, and which, in several respects, we think, greatly preferable to that of Westminster, the same sound opinion is explicitly maintained. "God the father, beholding us in the body of his Son Christ Jesus, ACCEPTS OUR IMPERFECT OBEDIENCE AS IF WERE PERFECT, and covers our works, which are defiled with many spots, with the justice of his Son." (Art. XV.) We recommend these extracts to the serious attention of our Evangelical "*True Churchmen*," as well as the following important assertion of Mr. Principal Hill: "We have no warrant to say that every man may tell the time of his conversion; or that the manner of conversion must be the same in all." (P. 120.)

Of the word *diathesis* the learned Principal says that "it may be rendered *covenant* of the New Testament where it occurs." (P. 124.) That it ought, in general, to be so rendered we think incontrovertible. But how that meaning suits Heb. ix. 16, 17, we do not well perceive. The author names the "Covenant of Works, the Abrahamic Covenant, the Sinaitic Covenant, and the Covenant of Grace." On these different covenants we regret that we have not a full exposition of his sentiments. Many senseless and pernicious ravings have been published concerning the Covenant of Works; and what is here called the Abrahamic Covenant was, in substance at least, in our apprehension, no other than the Covenant of Grace itself. At p. 125 we find the following short notice: "Terms of the Covenant of Grace. Heb. viii. 10. In what sense conditions." On this topic also we could wish to have an opportunity of learning Dr. Hill's opinion at large. A covenant without conditions appears to us an absurdity. Yet it is universally known that high-flying Calvinists reject all conditions.

The sixth chapter of this book is intitled, "Questions concerning Baptism," which, the learned Principal says, was "originally a solemn method of assuming the profession of the Christian religion; a mark of discrimination between the disciples of Christ and those who adhered to another teacher." (P. 128.) This observation is very equivocal. For if the learned Principal means to say that this sacrament was originally considered as a badge of Christian profession, his assertion is, indeed, well founded, but nothing to the purpose: for baptism has been regarded in this light by Christians of all ages. But if he would insinuate that, *originally*, baptism was regarded *in this light alone* (which seems to be his meaning,) he is, we are persuaded, in an egregious mistake. For baptism was always

considered both as the seal of the covenant of redemption, and as the means of conveying to the party baptized, actual grace and remission of sin. The Socinians, we are told, considering baptism in the simple view abovementioned of a badge, "judge it unnecessary in Christian countries, although they retain the practice." (Ibid.) Calvin judged it unnecessary on a different principle. It was indeed, in his opinion, the seal of the covenant; but it could not be necessary to salvation; because, in the execution of God's infallible decree, the elect, whether baptized or not, must finally be saved. On the subject of this sacrament, however, he fell into inconceivable contradictions, which were the effect of his principles of Predestination. He held that the children of faithful parents are born in a state of grace, which is indefeasibly transmitted from father to son, to the latest posterity. On this account he contended that the children of the faithful, being already possessed of the substance of baptism, and entitled to the privileges of the covenant, could not, without injustice, be refused the seal. From this notion of hereditary grace it follows, as a necessary consequence, that, as grace once conferred can never be lost, either in the individual or in the race, the whole posterity of a faithful man must infallibly be saved; so that if Adam was ever in a state of grace, not one of his descendants can possibly be lost. Yet Calvin taught that baptism was of no saving effect to those who were not elected to eternal life; and, as it cannot be known whether the children of faithful parents are so elected or not, the consequence evidently seems to be that it is uncertain whether or not they are actually born in a state of grace. From such glaring inconsistency even the genius of Calvin was incapable of rescuing the system which he adopted.

"Augustine," the learned Principal observes, "held that all who were baptized were regenerated; but that, unless they were predestinated, they did not persevere." (P. 130.) The last of these tenets, we believe, was introduced by Augustine, who certainly laid the first foundations of Calvin's theory of Predestination, and of its concomitant effects. But the learned Principal is again egregiously wrong when he represents the first of them as peculiar to Augustine. The fact is, that the primitive Church universally held, as the Church of England holds (see Offices for Bapt. and Confirm.) that all persons baptized, whether infants or adults, (the latter being supposed to possess the proper dispositions) are also regenerated. It is thus that the words of our Lord to Nicodemus (Jo. iii. 5.) were interpreted by the ancient Church, which never knew or spoke of any other regeneration but that conferred in baptism. So true is this that, in the language of the fathers, *regeneration* and *baptism* are synonymous terms. The notion which establishes a distinction between them, and separates the one from the other, is a modern innovation, which has been productive of infinite mischief and nonsense. The following passage rather surprized us, "The want of the ceremony of confirmation is with us supplied by the solemnity which

which we observe in admitting young persons to partake, for the first time, in the Lord's Supper. *Calvin.*" (P. 130.)

We may, surely, here be permitted to ask by what authority the Church of Scotland conceives herself warranted to set aside an Apostolic rite. We feel, on this occasion, the inconvenience of Dr. Hill's general mode of reference. Ten sections of Book IV. Cap. xix. of Calvin's Institutes, are on the subject of confirmation; but we are at a loss to know exactly to what particular passage the learned Principal alludes. We suppose, however, that he had in his eye Section 13th of that chapter, in which Calvin reduces confirmation to the simple notion of a more solemn form of catechizing young persons in the face of the Church. But though confirmation be not properly a sacrament, it was always thought to be of a nature very different from mere instruction in the principles of religion; and considered as a mean of conferring spiritual strength and grace. In positive institutions especially, it must always be dangerous to depart from known Apostolic practice; for we can never, in cases of that kind, be sure that we do not depart from the essentials of Christianity. Calvin, indeed, pretends to doubt whether the practice can be traced to the Apostles; and he insinuates that Jerome was in an error, "*quod Apostolicam esse observationem dicit.*" (Inst. IV. xix. 4.) It is impossible, however, to suppose him to have been ignorant that his insinuation is injurious to the constant testimony of the primitive Church, which is unanimous as well with respect to the origin of the rite itself, as with respect to the persons who have power to administer it. It may, perhaps indeed, be considered as an instance of modesty that those who abolished the order of men in whom that power was, by all, allowed exclusively to reside, thought proper likewise to drop entirely the use of the ordinance.

In the seventh chapter of this book the learned Principal treats of questions connected with the sacrament of the Lord's Supper; and in the eighth, which is the last, of the condition of men after death. In these two chapters we see nothing which calls for particular observation. We, therefore, proceed to the second part of the "*Institutes*," or the author's "*View of the constitution of the Church of Scotland.*"

This is a very complete dissertation, which extends through 156 pages, and is divided into seven sections. It contains a great variety of information which is highly valuable, intermixed with several principles, the truth of which we cannot possibly admit. To the members, and especially to the ministers of the Church of Scotland, it must be extremely useful, since there is not, we suppose, any where else to be found so full, distinct, and accurate an account of that establishment. The two first sections, on "*The connection between the Church and State,*" and on "*The general principles of Presbyterian government,*" may be considered as preliminary, though the latter is very intimately connected with the principal subject. From the former we shall give a pretty ample extract. The author

observes that, when Constantine and his successors, whether in the empire, or in the kingdoms into which it was divided, conferred on Christianity a civil establishment, they were the instruments of fulfilling one part of the prophecies, which foretold that "Kings should be nursing fathers and their Queens nursing mothers" to the Church. Yet, continues the learned Principal,

"A connection between the Church and State has been severely reprobated. While the enemies of religion have studied to divert the public attention from the offensive and mischievous nature of their principles, by disguising their hostility to religious establishments, under pretensions to liberality of sentiment and enlarged toleration, many who profess an earnest zeal for the stability and success of the Gospel, have asserted that it stands in no need of forming any connection with the state, and that its purity is always contaminated by so unnatural an alliance. The reasons of this assertion may often be traced in the private resentments or the political situation of those from whom it proceeds. The assertion is dictated to some by that spirit of innovation which is weary of the present institutions of society, without having any distinct apprehension of what is to be substituted in their place; and with others, it is merely the rash expression of an opinion which has been formed without due attention to the violence of human passions, and the course of human affairs. We may often observe an indifference about religion, which, fostered by the multiplicity of the business and amusements of life, proceeds to open profanity; a turbulence, which derives pleasure from interrupting, upon every capricious impulse, the serious occupations of others; a rashness of speculation and love of singularity, which delight in attacking truths the clearest, the most important, and the most generally received; and a depravity of heart and obstinacy in wickedness, which regard with contempt and aversion an authoritative system of pure morality. Now, if we combine all these circumstances, and allow to each its due weight, we *will* [shall] not feel ourselves entitled to presume that the pious zeal of the friends of Christianity will, in every age, be sufficient to defeat the designs of its enemies: but, while we rely with entire security upon the promise of him who said that 'the gates of hell shall not prevail against his Church,' we *will* [shall] thankfully acknowledge his wisdom in employing, as an instrument of fulfilling his promise, this salutary appointment, that civil society, in return for the support which it derives from the pure principles of religion inculcated by the Gospel, shall concur with Christian zeal in repelling every outrage. Ecclesiastical power, feeble and unarmed when opposed to the violence of man, is aided by the authority of human government. The blasphemy and open impiety, which shock the feelings of good men, which corrupt the young, and unsettle the minds of the multitude, are restrained by those punishments which the civil magistrates can inflict. The day upon which Christians have, from the beginning, assembled for public worship, is guarded by law from profanation; worshippers are secured against any rude interruption; the ministers of religion are protected in the celebration of the ordinances of the Gospel; and the regular ministrations of an order of men recognized by the civil constitution, furnish a continual exhibition of the doctrines and duties of true religion. Christianity becomes a part of the law of the land, which no man is permitted to revile, or openly to attack; the possession of it is an inheritance which we receive, together
with

with our civil liberties, from our fathers; and the succeeding age has the same security for the transmission of this as of any other part of their inheritance." (Pp. 140—143.)

These are sensible and just observations undoubtedly; which place the wisdom and expedience of an established Church in the proper point of view. But we cannot bestow the same commendation on the greater part of the second section, which opens thus:

"When the Apostles received from Jesus a commission to make disciples of all nations, they were invested with certain extraordinary powers, which the extent of their commission required. It is admitted by all Protestants, that a great part of the Apostolical powers ceased with the persons to whom they were committed; and it is the peculiar tenet of Presbyterians, that the right of exercising inspection and rule over Christian pastors, which was implied in the universal commission of the Apostles, and which in their hands was not liable to abuse, is one of those extraordinary powers which were not transmitted to their successors. Presbyterians hold that preaching the word, dispensing the sacraments, and exercising ecclesiastical jurisdiction over Christians, are functions which in all ages belong to the office of a Christian teacher; that the right of performing every one of these ordinary functions was conveyed by the Apostles to all whom they ordained; that the persons who in the New Testament are indiscriminately named Presbyters and Bishops had the right of conveying to others all the powers with which they had been invested; and that every person who is ordained is as much a successor of the Apostles as any Christian teacher can be." (Pp. 165, 166.)

We cannot enter on a formal proof of the Apostolical, and therefore divine origin of Episcopacy, as often as a publication comes before us in which such origin is denied. The evidence for it is, however, so complete, that we certainly have not greater for the authenticity of the Scriptures themselves. It is observable that the learned author, though he states the fundamental principles of Presbyterian Church government, produces no proof whatever that these principles are well founded. But the foregoing extract contains some things which surprized us even from a Presbyterian. That the 'right of exercising inspection and rule over Christian pastors,' was 'an extraordinary power' vested in the Apostles, and not transmitted to their successors, is a position which the learned Principal, we apprehend, will find it difficult to establish. But, supposing it established, how came Presbyterian ministers, we ask, by the right of exercising inspection and rule over one another? The reason, however, which the learned Principal seems to assign for the cessation of this power is as singular as the cessation itself. "In the hands of the Apostles it was not liable to abuse." The inference is that it could not be entrusted to other men because, by them, it might be abused. The learned Principal must forgive us for saying that, if his argument be good, he has done what, we are very certain, he would be the last man to attempt; he has, by one stroke of his pen, abolished all government, both ecclesiastical and civil, unless conducted by

men inspired. It appears, too, that, in the learned Principal's opinion, a deacon was, in no respect, inferior to a presbyter or bishop. For deacons were, certainly, ordained; and, if it be true, that "every person who is ordained is as much a successor of the Apostles as any Christian teacher can be," it inevitably follows that deacons are equal to presbyters or bishops. They were, therefore, originally invested with the powers of ordination and jurisdiction;—an opinion which, before our author, no person, we think, whether Presbyterian or Episcopalian, ever maintained.

"It will be admitted," the learned Principal adds, "by every person acquainted with Ecclesiastical History, that the form of government which is called Episcopal, has, from very early times, prevailed in the Christian Church. For, although Bishops and Presbyters appear to be confounded in Scripture, and in the writings of the Apostolical Fathers, yet, in the second century, the name of Bishops was appropriated to an order of men who possessed exclusively the right of ordination and jurisdiction, and who were the overseers of those whom they ordained. And from the second century to the time of the Reformation, this order of men continued to exist *almost* [we should wish to know on what authority this restriction is founded] in all parts of the Christian world, and was regarded with respect and submission, both by the Clergy and [by] the Laity." (Pe. 166, 167.)

It is easy to see that this important concession is extorted from the learned Principal, by the invincible force of truth, since it would not, by any presbyterian, be granted if it could be withheld. For, in fact, this single circumstance is of itself, and independently of all other evidence, sufficient to demonstrate, beyond the power of refutation, that Episcopacy is an Apostolic Institution. Those who think otherwise have been often asked to shew how, on any other supposition, the *universal establishment*, at so early a period, of episcopal powers is to be accounted for. This they never have been able to do, and never will. The learned Principal, indeed, who represents the "first reformers," generally as "believing that the distinction between Bishops and Presbyters has no foundation in Scripture," though he must know that the English Reformers in particular were of a very opposite opinion, talks also "of the abuses which appeared to them to have arisen, *in the progress of human ambition*, from the *practice* of investing Bishops with powers superior to Presbyters." But he does not tell us how the *practice itself* arose; unless the paragraph which we are going to subjoin be intended as a full solution of the difficulty.

"In Jerusalem, Ephesus, Corinth, and other principal cities which the Apostles visited, they ordained a number of Presbyters, either because they found that the Christians could not assemble conveniently in one place, or because they wished to provide for the future increase of believers. These Presbyters having the charge of the spiritual concerns of all the Christians in the city where they resided, and being ready to embrace every favourable opportunity of communicating the knowledge of the Gospel to the inhabitants of the adjoining regions, would naturally hold frequent meetings, that individuals might report their success; and that all might consult about the most prudent methods of promoting their common object." In those meetings

meetings it was necessary that some one should preside. If neither an Apostle was present, nor any person invested by an Apostle with the inspection of that city; one of the Presbyters would be called to the office of President; and whether this office was considered as the right of the senior Presbyter, or went by rotation, or was conferred by election, it would imply during its continuance a kind of superiority over the other members." (Pr. 168, 169.)

These ingenious speculations may satisfy those who are prepared to be contented with fiction instead of fact, and with theory instead of argument. But our learned readers will not fail to observe that the whole is an hypothesis entirely gratuitous. We are told what, in Dr. Hill's apprehension, the first Christian Presbyters *would naturally do*; but the question is, What have we reason to believe that they *actually did*? The learned Professor, however, it must be confessed, is more generous than many of his illustrious predecessors who have denied the divine right of Episcopacy. He allows that, in the principal cities, there were several congregations and several Presbyters; whereas they, in their ill-judging zeal, contended that, even in the greatest cities of the empire, the Christians met in one assembly. But when the Presbyters were convened for the regulation of ecclesiastical affairs, they must have a president; and the learned Principal seems greatly at a loss to determine how that president was constituted. He appears, however, to think that if either an Apostle, or one appointed by an Apostle, was present, there could be no contest for pre-eminence. In this opinion we have the honour to agree; and the president so appointed by an Apostle was precisely what we call a Bishop. Such was Timothy at Ephesus, Titus in Crete, Epaphroditus at Philippi, and to name no more, the Angels in the Churches of Asia Minor. This notion, however, does not altogether suit the learned Principal; who, therefore, goes on to *suppose* in what way the President, when neither an Apostle nor one apostolically appointed was present, *might possibly* be fixed on. And he is, at last, uncertain whether the office was "considered as the right of the senior Presbyter, or went by rotation, or was conferred by election." At all events, it implied, as the learned Principal observes, during its continuance, a kind of superiority; and from this temporary kind of superiority in the President arose, in the Principal's opinion, we doubt not, the permanent power and authority of the Bishop.

To those who, by their prejudices, are previously disposed to grasp at any thing like a defence of their loved Presbytery, we know not how plausible this scheme may appear of accounting for the rise of Episcopacy. For our part, we hesitate not to affirm that no hypothesis was ever conceived, we do not say with less probability of truth, but more palpably absurd, or more contemptibly ridiculous. We shall not insist on the general character of the first Christian Ministers, and how unlikely it is that so many of them should even wish to assume an authority which they must have known to be unlawful, over their brethren; especially when the consequence of such superiority was certain

certain persecution, and almost certain martyrdom. But, admitting their ambition to have been ever so exorbitant, was it morally possible for it, we ask, to be ultimately successful? Was it possible for those encroaching priests so dexterously to combine their efforts as, at once, to subvert, through the whole extent of the Christian world, that PURITY which their brethren as well as themselves had received as their ecclesiastical birth-right, transmitted from the Apostles? He who can believe this may also believe that, before the end of the current year, the Moderators of all the Scotch Presbyteries shall, within the bounds of their several districts, have erected themselves into Diocesan Bishops; that the Moderators of provincial Synods shall have become Metropolitans, and the Moderator of the General Assembly Patriarch of the whole kingdom. When such an usurpation shall have taken place, without a single Minister's protesting against it, we shall then have something very singular to what is supposed to have happened on the first unhallowed establishment of Episcopacy.

The learned Principal takes some pains to explain the grounds on which is founded the authority of LAY ELDERS, who were first admitted into the Presbyterian Church-courts by Calvin in 1542. This is a constitution with which *we* have no concern; and certainly when men have once deserted the model on which the Christian Church was originally built, it signifies little how fanciful an edifice they may afterwards agree to raise in its place. But we are anxious to apologize to the learned Principal for a very unjust, though involuntary, misrepresentation of his sentiments, into which we were betrayed when Dr. Martin's Sermons came under our review. That Gentleman, in a note relating to his fourth discourse, has quoted a sentence from Dr. Hill, which, insulated as he has given it, unavoidably implies that the learned Principal ascribes to the "friends of Episcopal Ordination," in the present day, *a disposition to persecute*. We ought, indeed, to have known Dr. Martin better than to admit such a charge upon his authority; and we beg the learned Principal's pardon for our want of caution: since nothing, it is evident, was farther from his intention than that which Dr. Martin has made him affirm. The sentence quoted by Dr. Martin is violently separated from that which precedes it, and the particle of connection suppressed. Whether he did not understand the learned Principal, or whether he *intentionally* mutilated the passage, we shall not take upon us to decide. But we shall lay it entire before our readers.

"A conviction of the divine right of Episcopacy, to which Charles I. was accounted a martyr, and which all who trod in the steps of Archbishop Laud zealously inculcated, was one cause of those persecutions which the Presbyterians endured during a great part of the 17th century, both before the civil war commenced, and after the Restoration. AND now that the progress of science and good government has exploded the horrid practice of persecution for conscience sake, the same principle is the foundation of that contemptuous language with regard to the Presbyterian Church, which often proceeds from the zealous friends of Episcopal Ordination, and which some-
times

times appears in the writings of able divines, men in other respects profound and enlightened." (Pr. 179, 180.)

The learned Principal's meaning, when thus fairly exhibited, can be mistaken by no one. He says that a conviction of the divine right of Episcopacy is the foundation of contemptuous language, with regard to the Presbyterian Church. Dr. Martin, by totally suppressing the first sentence, and likewise the first word of the last, COMPELS HIM TO SAY that the principle of persecution is the foundation of such language. Dr. Martin has, therefore, our full consent to make his election between want of honesty and want of judgment.

The learned Principal holds that, under the Gospel, the form of Church Government is a matter of indifference. One of his reasons is as follows :

"Moses might deliver to the one nation of which he was appointed law-giver, a code of ecclesiastical, as well as of political and judicial institutions. But the Apostles, who were sent to gather converts out of all countries, could not adopt any form of ecclesiastical polity that was equally applicable to the infant Churches which were then planted, and to the national Churches which were afterwards established; and any attempt to bind upon Christians a particular form of Church Government, must have proved an obstacle to the propagation of Christianity amongst all the nations who found that plan incompatible with their civil constitution." (Pr. 183, 184.)

But we could never understand this presumed incompatibility; and, to own the whole truth, we regard the argument as something very like nonsense. The Church is a society which in its own nature, has no interference with civil institutions. In its first and purest state it was founded not only without dependence upon human authority, but in direct opposition to it. To the infant churches, therefore, it is evident that, if we set aside apostolical precept and practice, any particular form of government was as suitable as another. And with regard to established churches, though our modern innovators have invented the plea that certain forms are best adapted to certain civil constitutions, it seems altogether visionary and chimerical. If, indeed, there be any apostolical form, no civil constitutions can alter that form without the highest criminality. This plea, however, comes, at all events, with the very worst grace imaginable from a Minister of the Church of Scotland. Such a Minister will not, surely, contend that Presbyterianism is a form of Church-polity inconsistent with monarchical government. Why, then, should Episcopacy be supposed inconsistent with republican, or with any other government?

But the learned Principal and his brethren, we must inform our readers, are men of liberal and charitable minds. The passage which exhibits these amiable dispositions is, indeed, somewhat long; but, it would not be right, we conceive, to omit it, although we have already carried our observations on this section to a greater extent than we can well afford.

"We

"We do not contend," he says, "that there is an inseparable connection between Popery, the grossest abuse of Church-Government; and that superiority of a Bishop above Presbyters, called prelacy, which, although not prescribed in the word of God, may be adopted for the sake of convenience: We do not consider it as any part of our duty to Christ, the Head of the Church, to endeavour the extirpation of prelacy: We do not think ourselves called upon to *exaggerate* the defects which we observe in the English Episcopacy, or to depreciate the advantages which may be derived from it, and we are sensible that, in a country such as England, a change from Episcopacy to Presbytery may be highly inexpedient. But although, with these views of the subject, we feel no disposition to take the Solemn League and Covenant; yet, at the same time, we stand firm in that opinion which every minister of the Church of Scotland declares at his ordination, that the Presbyterian Government and discipline of this Church are not only lawful, but founded in the word of God, and conformable to the model exhibited in the primitive times of Christianity. We contend that we are successors of the Apostles, invested with all the powers which, of right, belong to any ministers of the Church of Christ. *We put a very high value upon the independence which Presbyterian Ministers enjoy, by not being placed under the inspection of any one of their brethren.* We study, by our general conduct, and our attainments in literature, to maintain the honour of that dignified station which we hold; and we *will* [shall] always be ready to defend by argument, the only weapon which we desire, or which, in such a cause, we think it lawful to employ, that form of Church Government which was established in Scotland at the Revolution, and which the *Treaty* [Act] of Union hath declared to be the unalterable government of Christ's Church in this part of the united kingdom." (Pr. 185—187.)

From this extract may be seen how far the Presbyterian Ministers of Scotland have departed, for the better, from the principles of their ancestors, who swore, "*with their hands lifted up to the Most High God,*" that they would extirpate prelacy, and who kept their oath. To the ministers of the present day we, the members of the united Church of England and Ireland, are, undoubtedly, much obliged for their lenity. We know not, indeed, that we owe them very particular thanks for *not exaggerating* the defects of our Episcopacy; but of this we are sure, that we have it not in our power to exaggerate the defects of their Presbytery. They are, however, proud of their *independence*, which may they enjoy as long as it gives them pleasure! They may be assured that in the clergy of the united Church it excites no envy. And that we may not, in point of generosity, seem to be outdone by these our Scottish friends, we shall boldly promise, in the name of our clergy, that they shall, neither directly nor indirectly, endeavour to subvert the form of Church Government established in Scotland at the Revolution, unless the Scots themselves should solicit a change. The only favour which we ask, in return, is that the Ministers of the Church of Scotland will not insist on our thinking as highly of their form of Church Government as they do themselves.

The remaining sections of this part of the "Institutes" are exceedingly curious, and will well reward the attention of such as wish to obtain

obtain a minute acquaintance with the constitution of the Church of Scotland. We have read them with great satisfaction ourselves; but they contain such a multiplicity of details, that we cannot abridge them, and must therefore content ourselves with copying their titles.

"3. On the Manner in which Ministers are admitted into the Church of Scotland. 4. On the Judicatories which compose the Constitution of the Church of Scotland. 5. On the Distribution of Power amongst those Judicatories. 6. On the Objects of the Judicial Power of the Church. 7. On the Provision made by the State for the Church of Scotland." In these sections there is much which we do not approve, and much on which we intended to animadvert; particularly a practice highly absurd, called "The Moderation of a Call," in consequence of which the people of a vacant parish are led to conceive that they have the choice of their Minister, though the patron's right of presentation is, in fact, indefeasible. At the dissolution of the General Assembly, which consists, as the learned Principal informs us, of 261 members, a strange farce is acted. It is first dissolved by the Moderator, *in the name*, we have been told (though not by the Principal) of *the Lord Jesus Christ, the only Head of the Church*, and another is appointed against a certain day of the following year. It is then dissolved by the King's Commissioner, we have likewise been told, *in his Majesty's name, as only Head of the Church*, and another appointed against the day which was previously named by the Moderator. It is thus that the General Assembly still endeavours to preserve a shadow of that independence which the Church of Scotland formerly claimed and exercised, when she bade defiance to the powers of the state.

The third part of these "Institutes," communicates much sound instruction and advice to those who are intended for Ministers of the Church of Scotland. But, in the very first section, on Public Power, we meet with a passage which to us at least, appears most extraordinary.

"The Church of Scotland," says Dr. Hill, "in adopting a Directory instead of a Liturgy, considers its Ministers as men of understanding, of taste, and of sentiment, capable of thinking for themselves, who, without being confined to the repetition of a lesson that has been composed for them, may be permitted to exercise their talents, with a becoming dependence upon divine aid, in the sacred and important office of leading the devotions of Christian worshippers." (P. 294.)

Here the learned Principal, we are apt to think, forgot, for a moment, his usual liberality and politeness. He knows how very few Christian Churches have ever conducted public worship on the plan of his own. The Church of England, in particular, has adopted a Liturgy. Does the learned Principal really think she, therefore, "considers her ministers, as men of *no understanding, taste or sentiment, who are incapable of thinking for themselves, and who must, therefore, be confined to the repetition of a lesson?*" Were such her sentiments,

ments, we could only say that the talents actually displayed by the children have greatly exceeded the expectations of the mother. But the Church of England had better reasons for the part which she has chosen. When she adopted a Liturgy, she thought not of the understanding, of the taste, or of the sentiment of her future ministers. She thought only of *public worship*. She knew that nothing can be more absurd than the practice of *extemporary prayer in public*; which, as we have elsewhere observed (Vol. XVIII. p. 360), "is only (and even that not always), the prayer of the minister, but NEVER OF THE CONGREGATION." She knew that if the people are to offer up their devotions jointly with the minister, in such a way that there may be *μία προσευχή, μία δέσσις*, it must be done by A KNOWN AND STANDING FORM. She, therefore, never imagined that understanding, taste, or sentiment are the qualifications which entitle a man to lead the devotions of Christian worshippers. Much less did she imagine that the solemn service of offering up the public prayers would be considered by any, as a proper occasion for "exercising their talents," or for acquiring popularity by a studied display of what has been preposited and hypocritically termed "*The gift of prayer*."

The contemptuous expression which represents the Clergy of those Churches in which set forms of devotion are employed as "confined to the repetition of a lesson that has been composed for them," might, we think, have been spared. We will not allow ourselves to suppose that, in the judgment of the learned Principal, the reading of the Liturgy is regarded, by our clergy, merely as the repetition of a lesson. But, if we are not greatly misinformed, the most judicious among the Presbyterian Ministers, for whom no such lesson is prepared, are careful to prepare such lesson for themselves. They compose, we are told, a certain number of prayers, which they regularly use in their public devotions. This conduct we are so far from disapproving, that we think it an eminent proof of their wisdom; for by this means their congregations become, in a short time, acquainted with their prayers, and are consequently, better able to accompany them. The learned Principal himself, notwithstanding his apparent sneer at the *lessons* of a Liturgy, seems afterwards to be of our opinion. He advises his pupils to use, in their prayers, the phrases of Scripture; and for this advice he assigns the following reasons.

"By adopting these patterns, you give your language in prayer a becoming gravity and solemnity; you abound in expressions familiar to your hearts, in which they readily join; and you thus obtain, to a certain degree, the chief advantage of those prepared forms of prayer with which the congregation are previously acquainted." (P. 299.)

The second section of these "Counsels" is "on the administration of the Sacraments." From the following passage we learned, with surprise, that the practice of the Church of Scotland is not uniform, though in what the variations consist we are not informed.

"The ministers," says the learned Principal, "in the several districts of this

this Church, would abuse the confidence which the Directory reposes in their discretion, if, upon their own speculations, or apprehensions of propriety, they were to depart from established custom. They act more wisely, and more conformably to the true spirit of the gospel, by adhering to *the mode of administering the Sacraments which prevails in their neighbourhood*, and by employing their talents and exertions in tendering that mode subservient to the great end of cherishing good impressions and promoting practical godliness." (P. 309.)

The learned Principal's third section is "on Lecturing," a mode of instruction which is thus explained.

"At one of the meetings for public worship, either a whole chapter, or part of a chapter [of the Bible], according to his discretion, is read by the minister, and then expounded in a discourse, which professes to approach in its form and its object, to what was stated as the character of the earliest Christian Sermons." (P. 330.)

From this section we shall copy the following paragraph, in which the favourite work of a late most amiable and excellent prelate is appreciated with eminent felicity and truth.

"3. I would guard you, in the last place, against indulging much in an allegorical style of lecturing. Origen gave first the literal sense of the passage read, and then the mystical, and he has had many followers. But nothing is more liable to abuse than that luxuriant fancy, which, out of the plain sense of Scripture, brings allusions, resemblances, and doctrines, which probably never entered into the mind of the writer. So long as we have our Lord and his Apostles for our guides, in tracing the hidden meaning of Scripture, we are safe: but when we presume to advance farther than they lead us, we find ourselves bewildered, and we are soon in danger of nourishing unprofitable and hurtful speculations in the minds of our hearers, at the expence of that wholesome instruction which they would have derived from a literal exposition of the true meaning of the inspired writers. Bishop Horne, in his admirable Preface to his Commentary on the Book of Psalms, has illustrated, in the most convincing manner, this sound principle, 'that the application of the Psalms to evangelical subjects, times and circumstances, stands upon firm ground, and may be prosecuted upon a regular and consistent plan.' But his commentary is one instance more added to the many which he himself admits, 'that the spiritual interpretation of the Scriptures, like all other good things, is liable to abuse.' For by introducing the prophetic, evangelical, mystical, or spiritual sense in numberless places, where it is not warranted either by the quotations in the New Testament, or by the general tenor of the psalm, he often appears to turn aside from their natural meaning the words which he professes to illustrate; and he has filled a great part of his commentary with feeble repetitions of a few leading ideas, which the charms and graces of his language are not always sufficient to enliven." (Pp. 335—337.)

In section 4th, "On the doctrinal part of preaching," we meet with a passage, which we transcribe for the use of our English "TRUE CHURCHMEN," and to the spirit of which they would do well to attend.

"The more strongly we assert that right of private judgment which belongs to the disciples of Christ, we are the more solicitous that every person who proposes to become a minister of this established Church should be aware of the restraints to which he will then subject himself. As a private Christian, he might have enjoyed the liberty of publishing any opinions which do not disturb the public tranquillity. But by subscribing the Confession of Faith at his admission, he gives a solemn pledge to the State and to the Church, that he concurs with the community of teachers in the general views upon which that confession was compiled and published. If, after his admission, his mind undergo such a revolution, that he imbibes new opinions in religion, and thinks himself bound in conscience to propagate them, he ought also to feel an obligation to renounce the station which he holds: For he violates sacred engagements, and betrays a most degrading inconsistency of character, if, either directly or indirectly, he attack the received Creed of that Church of which he is a minister; and if from the pulpit, where he was placed to defend the present truth, he insinuate into the minds of the people divers and strange doctrines, against which it was the purpose of the Confession of Faith to guard them." (Pp. 345, 346.)

The following passage from section 5th, "On the choice of the subjects of preaching," is extremely sensible; and shews, with great clearness, the egregious folly of the distinction between *legal* and *evangelical* preaching.

"The counsels which I offer, with regard to the choice of the subjects of preaching, are very short and general; because it appears to me that there is a fitness in discoursing occasionally upon all the different kinds of subjects which the Bible suggests; and that the variety to be found there is one of the means by which that divine book is admirably calculated to promote the great ends for which it was given. The peculiar doctrines of Christianity, the precepts, the examples, the remarks upon the conduct of life, the histories, the parables—all these parts of Scripture may be brought forward with much edification, provided the purposes of preaching be always kept in view. It ought never to be forgotten that the preaching of the Word is one of the means which the Spirit of God employs to render the instructions and the motives of the Gospel effectual in producing that character without which men cannot be saved. The most doctrinal sermon, therefore, ought to point towards good conduct; and the most practical sermon ought to have some reference to the doctrines of the Gospel. To dwell merely upon the truths which Jesus revealed, and to omit a full and clear statement of their practical tendency, is to forget the solemn charge which Paul gives, through Titus, to every minister of the Gospel. 'This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God be careful to maintain good works.' To deliver from the pulpit such moral essays as may be found in the writings of an enlightened Heathen, is to neglect that winning, impressive manner of preaching morality which is to be learnt [learned] in the School of Christ. The most evangelical, the most useful, and the most acceptable kind of preaching, is that in which doctrine and practice is skilfully blended, in which morality is grounded upon faith, and the native influence of the Revelation of God, in cherishing the virtue of all who receive it, is illustrated and applied." (Pp. 351—353.)

Our last extract shall consist of some observations on visiting the sick, of which the tendency seems to be rather equivocal.

“ In performing this humane office, you have to beware of fostering any of those Popish ideas which still lurk in the minds of many of the people of this country; that ministers have power to give absolution; that their prayer has efficacy with God to change his counsels; and that deep expressions of sorrow, or extraordinary acts of charity upon a death-bed, are sufficient to atone for past transgressions. The situation of the sick person may render it very improper to reason with him upon these points. But as your ordinary doctrine from the pulpit will always, I trust, present those sound views of religion which are the most effectual preservative against such errors, so you should be careful never to allow any expressions to drop from you, in addressing the sick, or in praying with him, which seem to give them countenance. For, while you minister to his comfort, you may do essential harm to others, by appearing to contradict what they had heard in your discourses from the pulpit. They will either rest in those views which are most soothing to their vices; or their notions of religion will be completely unsettled; and they will consider you as a person habitually acting a part, saying upon all occasions what you find most convenient for your present purpose.” (Pp. 403, 404.)

From the ample extracts which we have given, it will appear that the learned Principal's style is well suited to his subject, being equally dignified and grave. We add that, in general, it is sufficiently correct. But he gives us several words and phrases which are not English. Those troublesome auxiliaries *shall* and *will* are, according to the common custom of his country, frequently confounded. We have, besides, *divisive courses*, p. 164: and *to try* (instead of *to examine*) those whom the learned Principal calls “*intrants* to the ministry, Pp. 188; 189. At p. 224, he talks of *sisting* members at the bar: and at p. 243, of the General Assembly's *interposing* its authority. To these instances we may add *to expiscate sentiments*, p. 258; *to transfuse a languor to a work*, p. 362; *ornate*, for *ornamented* or *elegant*, Pp. 367 and 371; and *ultroneous*, for *voluntary*, p. 406.

The Appendix, consisting of 20 pages, contains seven Acts of Parliament respecting the Church of Scotland, one Act of the General Assembly “Against Simoniackal Practices,” and a “Judgment of the Court of Session in a question betwixt the Heritors and Kirk-Session of Humber.”

Flim-Flams! or, the Life and Errors of my Uncle, and the Amours of my Aunt! With Illustrations and Obscurities. By Messrs. Tag, Rag, and Bobtail. With an Illuminating Index. 3 vols. 18s. Murray. 1805.

THAT mankind in general have a strong predilection for the marvellous, is an observation as old as Aristotle: That philosopher says in his Poetic, “in general every thing that is wonderful is pleasing; as a proof of which, whoever relates any fact is apt to add something marvellous to gratify the hearers.” It is curious and interesting

resting to trace the various objects and effects of this kind of human instinct in man, according to his different pursuits and attainments. In the darker ages of the world, superstition, with all its attendant train of omens, dreams, and apparitions, afforded an ample source of prodigies to satisfy this passion; but a more enlightened philosophy, joined to that spirit of scepticism, which teaches its votaries to doubt of every thing that is not an object of sense, rendered this kind of wonder obsolete, at least, for its effects are not so entirely eradicated as is frequently supposed. A very ingenious dramatic critic (M. Lessing), speaking in defence of the preternatural characters in Shakespeare's tragedies, observes that "Many individuals are convinced that there are no apparitions, a great many more pretend to be convinced, and then harangue on the subject, and give and support the fashionable doctrine, but the multitude (for whom the first dramatic poet principally composes) are silent: they are indifferent on the subject, they sometimes take one side, and sometimes the other; they laugh at ghosts in broad day-light, and listen with trembling avidity at night to the terrible stories they are told of them." Perhaps this account of German credulity would have better suited this country a century ago than at present; but even at this time there are more people in England who will feel the truth of it than will own it.

Natural philosophy, however, has seized the ground that superstition has abandoned, and physical has succeeded the metaphysical wonder. The various properties of matter, the natural miracles revealed by the telescope and microscope, the wonderful operations of chymistry and electricity attract the curiosity so forcibly, that they supplied, for a time, the place of ghosts, witches, and fairies: but they had not the same means of retaining their hold on the imagination. Supernatural wonders being always clothed with doubt, mystery eluded investigation, and were constant objects of surprise, but investigation and experiment form the soul of natural history, and once investigated they lose the prospect of being marvellous. Modern ingenuity, however, has suggested the means of finding new sources of wonder, and has added to natural philosophy some fanciful appendages, that being equally remote from investigation with ghosts and witches, are equally calculated to impress the imagination with surprise. As superstition may be called the marvellous of metaphysics, so the wild reveries of some modern sciolists in natural philosophy, may be termed the superstition of physics.

As the best weapon that can be opposed to such theorists is ridicule, we took up the little volumes before us with strong expectation of finding much to praise; and that expectation was increased, when we found the author had followed in some degree the plan adopted by Pope, Swift, and Arbuthnot, to ridicule the sciolists of the last century, but in reading the work we were miserably disappointed at the wretched execution of what appeared to us a very good design, and we have seriously to lament that a ground which might have been so successfully cultivated by genius, is thus previously occupied by dullness.

There

There is only one merit the book possesses, many of those wanderings of the distempered imagination of philosophers, which they chuse to call hypotheses, are quoted in the notes, and some of them we shall cite for the amusement of our readers; to cite much of the work itself will be impossible, as the only attempts the author makes to awake from the torpor of dullness, are occasional sallies of indecency and impiety.

To begin, however, with what is most pleasant, with approbation and not censure, we quote with satisfaction the following extract from Bishop Watson's Preface to his *Chemical Essays*.

"It is the observation of an acute writer, that 'the present mode of sending our young men into *France* and *Italy*, tends only to fill *Great Britain* with DABBLERS IN VIRTU, PRETENDERS IN TASTE, SCIOLISTS IN LITERATURE, and INFIDELS IN RELIGION."

If the discontinuance of this mode shall at all lessen the consequences derived from it by our young men of rank, some advantage will arise to this country from the revolutions on the continent of Europe. This passage also from the work itself meets our approbation.

"BULBO—was a cattle-fancier, and thought to deserve well of his country by giving them more fat than lean. Has he not been hardly used for raising meat to half-a-crown a pound—when every pound of flesh, perhaps, stood him in a pound in good money? One of his barrel-shaped monsters devoured four times as much as any natural ox; and looked much better in the window of a print-shop, exhibited as a prize ox, than in Smithfield, where it was not considered as fit to be eaten by Christian people."

We have neither space nor inclination here to enter into an investigation of the speculative and opulent agriculturists of the present day, but it must be obvious to common sense, that the only rational object of agricultural improvement is to produce the largest quantity of consumable provisions, and at the cheapest rate, an object to which the experimental husbandry of the present day seems diametrically opposite.

Lavater, whose writings of physiognomy have made so much noise lately, has carried the same idea in the hand-writing.

"LAVATER has no doubt, that HAND-WRITING is founded on the real difference of moral character; that the present disposition of mind has an influence on the writing, and that a man forms his letters very differently when treating a disagreeable subject, and amusing himself with an agreeable correspondence. He has made the following nice distinctions in hand-writing.

- The substance and body of the letters.
- Their form and their manner of rounding.
- Their height and length.
- Their position.
- Their connection.
- The interval which separates them.
- The interval between the lines.
- Whether these last are straight or awry.

The *fairness* of the writing.

Its *lightness* or *heaviness*.

Perhaps there may be more probability in this hypothesis than that formed on the countenance, as the operations of the hand will be more likely to be influenced by the temper of the mind than the feature of the face, but they are both liable to be so essentially affected by accidental circumstances, that it is impossible that any thing like a rational system can be founded on either.

Extracting again from the notes, perhaps credulity itself could hardly think what follows could, at the close of the eighteenth century, come from any other pen than that of a maniac.

“ In the 19th century (says Dr. GIRTANNER) the transmutation of metals will be generally known and practised. Every CHEMIST, every ARTIST, will make GOLD; *kitchen utensils* will be of SILVER, and even GOLD—which will contribute more than any thing else to *prolong life*, poisoned at present by the oxyds of copper, lead, and iron, which we daily swallow with our food. There will then be no other riches than *natural riches*; the productions of the soil; artificial riches, such as gold, silver, and paper money, will vanish in the hands of those who have accumulated them. *What a revolution in society!* Every enlightened chemist will agree with me, that this revolution is not only probable, but at no great distance!!!

Phil. Mag. Vol. VI. p. 353.

The nineteenth chapter is devoted to the exposure of the horrid cruelties inflicted on animals for the purpose of experiments in natural philosophy; the examples are such as would shock many of our readers. When in the present system of education an early impression is made on the young mind of the duty of mercy to animals: when this duty is in some cases enforced by our jurisprudence, what must be our opinion of the diabolical practice of putting animals to the most excruciating torture, merely to gratify the wanton curiosity of a few idle sciolists. Whatever dislike we have to the general complexion of the work, we must give our praise, even to an attempt to employ the arms of ridicule against such violators of humanity; and have only to lament that the weapon had not been of a better temper and a sharper edge.

To make amends however for this cruelty to animals, our modern naturalists have an ample share of sentimental feeling for the vegetable world: of proofs of this we can give an extract, without fearing to excite any sensation in our readers but that of rifibility.

“ Mr. C. WHITE observes, that there is no *limit* to the researches of modern philosophy. We find the following curious morsel in a treatise on the *Maladies of Elms*, read at the late Institute at Paris.

“ It is a long time since the Abbe Roger Schabol has shewn the resemblances which subsist between the animal and vegetable œconomy, and the similitude both of the maladies and remedies, particularly in *survival cases*. We may apply this theory to all the maladies which arise from *checked transpiration and interrupted circulation!*

" TREES are animated, they have their food, their enjoyments, their griefs their health, their illness, their watching, their sleep, their emanations, their absorptions, their infancy, their growth, their puberty, their manhood, and their love.

" The man who does not find in animals YOUNGER BROTHERS, and in plants COUSINS, more or less removed, is unacquainted with his own nature, and is devoid of the elements of morality."

WHITE on the *Gradations in Man*, p. 6.

" The readers of the BOTANIC GARDEN may, perhaps, have supposed that in the tales of the loves of the plants, the author intended only to animate the theory of Linnæus by a beautiful fiction. But they have mistaken his purpose, and his botanical creed, who have thus conceived of them. He was never in his life more in earnest than in ascribing to VEGETABLES the sensations, the affections, the passions, and even the designs of what we ordinary mortals believe animals alone to be capable. It was one of his favourite opinions, that PLANTS are truly animals! This, in his *Phytologia*, he strenuously labours to illustrate, and to prove."

Phil. Mag. Vol. VI. p. 173.

" This is very probably true—Dr. DARWIN meant more than meets the vulgar ear, when he sung that MAN has

‘ His brother EMMETS and his sister WORMS.’

" I believe he felt a great deal for his vegetables; and for his son, and for all his friends!—He asserts in his *Temple of Nature*, that this world is nothing but a slaughter house, most piteously he whines for the tender grass and the embryo seed, which sanguinary lambs and doves devour!"

Dr. Darwin's feelings for his son have been completely expressed by his fair biographer, and which all her subsequent attempts to explain away only tend to confirm.

What words are equal to express the censure due to the writer of such a passage as this: if such be their effects on female manners and female delicacy, the fine arts are the corruptors, and not the ornaments of polished society.

" Let our travelled ladies who have walked without harm with gentlemen through every museum in Europe, and beheld all that Grecian art, even when playful, could shew, teach their countrymen that true modesty disdains not to examine, with a steady eye, the masculine parts of the antique statues, conscious that they are as chaste as represented as those of children by the hand of nature, which Innocence may, and does daily, behold unblushing; which, when mutilated, or clumsily concealed, shews a narrow mind!"

GEORGE CUMBERLAND'S *Thoughts on Outline*, &c. p. 44.

To the objections we have already made as to the execution of this work, we have one to add of a more serious import; we mean the want of distinction in the author's censure, and involving names of just and deserved celebrity in the same ridicule with those of foolish and impudent pretenders to science, whose only merit lies in impudent assertion and extravagant paradox: besides the immorality and the malice of this, it frustrates the whole intent of the work, and converts satire into the highest strain of panegyric; for what can

be higher praise to such ephemeral dreamers than to see themselves named with such persons as Dr. Herschell and his sister, and Sir Joseph Banks.

Sermons. By William Laurence Brown, D. D. Principal of Marischall College and University : Professor of Divinity and Minister of Grey-Friars Church, Aberdeen : one of his Majesty's Chaplains in ordinary, in Scotland; and Member of the provincial Societies of Arts and Sciences of Utrecht and Holland. 8vo. Pr. 491. Constable and White, Edinburgh; London, Longman and Co. 1804.

DR Brown is one of the many thousands whom that dreadful convulsion, the French Revolution overwhelmed in its destructive progress. He was minister of the English Church in Utrecht, when the French took possession of Holland; he was compelled to give up his means of subsistence, to abandon his little flock, and seek an asylum in Britain. Before his expulsion took place, we believe that he had been of use to the government of this country, and, as there was no prospect of his re-establishment at Utrecht, his services were rewarded by placing him at the head of Marischall College, in Aberdeen. He is already known to the public by two ingenious essays, on the folly of scepticism, and on the natural equality of man, on his rights, and his duties. He has likewise written a poem on sensibility, which we have never seen.

The sermons, now before us, will not diminish the literary reputation which Dr. B. had already acquired. In them he appears to be the true interpreter of that scripture which is our guide unto salvation; with plainness, yet with elegance, with fervour, without wild enthusiasm he lays before Christians the doctrines of the gospel, and exhorts them to be guided by its precepts.

The volume consists of eighteen sermons, the subjects of which we shall lay before our readers. 1. On the Duty and Character of a Christian Preacher; preached on the writer's admission to the West Church, Aberdeen. 2. On the Love of God. 3. On the Joy and Peace of Believing and Practising the Gospel. 4. On the Nature, the Causes and the Effects of Indifference with regard to Religion. 5. On the Folly of Procrastination with regard to the concerns of Religion. 6. On the Vanity of Religion unless considered as the chief Good, and accompanied with Zeal and Perseverance. 7. On the Nature, the Effects, and the Rewards of Constancy and Perseverance in Religion. 8. On the Progressive Nature of Religion in the Soul. 9. On the Specific Qualities of Prudence and Simplicity of Character. 10. On the union of Prudence and Simplicity of Character. 11. On the Motives to Cultivate Prudence and Simplicity of Character. 12. On the Happiness of a Mind, open to Conviction of Truth, and attached to Duty. 13. On the Temptations and Dangers of Opulence and exalted Station. 14. On the Temptations of Poverty; on the Happiness

Happiness of the middle Conditions of Life; with inferences from the whole Subject. 15. On Pride. 16. On the Grounds of Pride. 17. On Humility. 18. On the unfailing Nature of Charity, as a Motive to cultivate it: preached August, 1798, bechoof of a Society, instituted for the Relief of the Sick Poor, and entitled the *Sick Man's Friend*.

It will be perceived that these subjects embrace a wide range of duty; and touch either directly, or indirectly on what it chiefly concerns a Christian to know and to practise. In these sermons, as in all human productions, there are inequalities: but they appear to us to be, upon the whole, the productions of a sound head, a warm heart, and a truly Christian temper of mind; to which may be added no inconsiderable degree of taste and literary acquirement. We subjoin a few extracts, from which our readers may judge for themselves. We do not give them as the best specimens, that might have been produced, but as fair testimonials of the talents of the author.

In Sermon IV. "On the Nature, the Causes, and the Effects of *Indifference* with regard to Religion,"* we have the following sensible acute discrimination between indifference and moderation.

"I shall consider the peculiar and specific nature of *lukewarmness*, and indifference in religion. Now, in investigating the appropriate qualities of objects, it is of great importance to discriminate them from others, to which they bear some resemblance. In the present case, this is more to be attended to, that there are both virtues and vices with which religious indifference is, from affinity, apt to be confounded, according to the light in which it is viewed.

"We must, in the first place distinguish it from *moderation*, whose disguise it often assumes, and imposes thereby, not only on beholders, but the person himself who is under its influence. *Moderation* is that quality and habit of soul which maintains due order, proportion, and strength, among all our active principles and powers, restraining them from excess, directing them to their proper objects, and assigning, to each of these, its real value, and the just degree of desire and exertion with which it ought to be pursued. *Moderation*, therefore, induces us to be indifferent, with regard to indifferent matters; but requires zeal in relation to those of solid and extensive import. On this very ground the *scorner*, who ridicules sacred things, and the *wicked and ungodly*, are, in scripture, represented as synonymous.—*Lukewarmness* destroys the essential differences of objects, reduces importance to insignificance, magnitude to smallness, dignity to abjection, excludes both aversion and attachment, and neither rouses to opposition, nor animates to defence. *Moderation*, justly discriminating

* About the middle of the last century a little volume containing much valuable matter, was published on this subject, by Dr. Squire, who was clerk of the closet to the late Prince of Wales, father to his present Majesty. His title is "Indifference for religion inexcusable; or a serious, impartial, and practical Review of the certainty, importance, and harmony of religion both natural and revealed." Rev.

between one article of faith, one mode of worship, one duty, and another, —not only permits, but powerfully prompts the affections to operate with that lively vigour which their proper objects are calculated to excite. *Indifference*, considering all religious concerns as deserving less attention than a due sense of their value will necessarily produce, diffuses a torpid languor over the heart, and kills every seed and spring of devotion. *Moderation* is chiefly discovered in candidly interpreting motives of conduct, where appearances are unfavourable, and in mercifully forgiving faults, without either loosening the force of obligation, or countenancing laxity of principle. *Indifference* is little concerned about principles or duties, speaks coldly of both in the abstract, and is neither anxious for the maintenance, nor affected by the subversion of the former; neither indignant at the violation, nor pleased with the observance of the latter. The moderate Christian entertains some respect for well-meaning, though misinformed piety, because the disposition itself is amiable, in whatever form it appear. The *lukewarm*, having little or no regard for piety at all, is ready to treat it with severity or derision, whenever it is erroneously directed. If it be tinged with enthusiasm, he represents it as inflammatory violence. If it lean to superstition, he regards it as deliberate hypocrisy. This severe or contemptuous treatment of erring piety, is one principal feature of *indifference*, as distinguished from *moderation*.

“In fact, as far as relates to the essence and vital spirit of religion, the term *moderation* is utterly inapplicable. What is religion, properly understood? What is genuine piety? Is it not that principle which should reign superior to every other, and govern all our thoughts, our affections, and actions? To say that this should be *moderate*, is to say, that it shall be under the control of some higher power, that it should be destitute of energy and comprehension; is to say, that we should be *moderately* pious, *moderately* benevolent, *moderately* temperate; is to reduce each of these branches of virtue below its proper tone. Our Saviour has commanded us to love the Lord our God with all our heart, and all our soul, and all our mind, and all our strength, and our neighbours as ourselves. The apostle declares, that pure religion and undefiled before God, and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world. To such dispositions, to such virtues, can any limitations be fixed? All the more elevated affections, all the virtuous habits of the soul admit and require continual progress, which, begun on earth, shall be perfected in heaven. The path of the just is as the shining light, which shineth more and more unto the perfect day. Religion is, in fine, that power, that energy, that spirit, which must over-rule and moderate every other principle, but can never be restrained itself, because comprehending and pursuing all that is virtuous and excellent, it may be defective, but can never run to excess. It disdains contraction. It is weakened by confinement. It degenerates, if it does not extend. In the strong and beautiful language of prophecy, it constantly renews its strength; it mounts up with wings of eagles; it runs and is not weary; it walketh and is not faint. Moderation, therefore, in religious matters can signify only that the first and highest place being allotted to pure and enlightened piety, articles of faith, modes of worship, and rules of practice, which belong not to its essence, are not invested with the importance of fundamental points, and that even essential religion itself is not maintained and defended by means inconsistent with its nature and its end,
by

by intolherent zeal, and persecuting violence. If this be the true character of religious moderation, how absurdly is indifference confounded with it, or exhibited in its guise!

We do not, however, give this as the whole of what the author has said on this part of his subject: he has considered it in other points of view; but our limits forbade us to pursue him farther; the whole sermon is highly worthy of perusal.

In Sermon XI. "On the motives to cultivate Prudence, and Simplicity of Character" after having shewn the bad consequences which arise from the want of these virtues in private life, he thus paints the still more fatal effects which opposite principles have, when they act on society at large.

"If, from the circle of private life, you turn your eyes to the great theatre of the world, you behold still more direful features exhibited by weakness of judgment and by corruption of heart. In contentions for power, in the extension of ambitious pursuits, in the support of tyrannical dominion, in dark conspiracies to overturn governments regularly established, and wisely administered, what wild and extravagant schemes have often been devised! what dreadful crimes have been committed! what widely-spreading calamities produced!—Where every action was big with importance to human happiness, the most profligate indifference to it has been manifested. Where the greatest circumspection, prudence, discernment, and moderation were required, the most precipitate rashness has, frequently, been displayed. That a spirit of faction is the most pernicious to the common welfare, which involves that of every member of society, is universally acknowledged in theory, but, in practice, is generally neglected. The love of country and of public good, is an affection so noble, and so strongly incumbent on all who partake the benefits of civil government, that every person pretends to be, in some measure, under its influence. But, in how few does it exist in its native purity! How many assume its appearance as a cloak to the malignant designs of a factious or turbulent, a discontented or vindictive spirit! To all such the *harmlessness of the dove* is unknown. Even when intention is pure, with regard to public concerns, the want of *the wisdom of the serpent* occasions such false notions of common interest, that the enthusiast, who acts under their influence, is often a more dangerous, because he is a more unmanageable, member of society, than the man who feels little of public spirit, but quietly prosecutes his own selfish emolument. Political theories, contrary to experience, but embraced with enthusiasm, pursued with violence, and maintained with obstinacy; disappointed views of gain or of preferment; a desire of humbling others more virtuous or more fortunate; the false shame of acknowledging an egregious error;—these, and similar delusions betray many into political extravagance of opinion or conduct, which excites astonishment among all who are free from the unhappy influence of those prejudice and passions. The persons, into whose character this extravagance enters, will often manifest discrimination and good sense on every other subject, and practice justice and humanity where party is not concerned. But, bring them on the topic that rouses their passions, and, like all madmen, they abandon every rule of prudence, and every dictate of equity. Had they cultivated *the wisdom of the serpent, and harmlessness of the dove*, could they have fallen into such error, or have been guilty of such violation of all principle?

"Directing

"Directing now your view to the sphere of religion, observe what calamities, and perversions of all that is sacred, have resulted from the want of the primary qualities under consideration. All religious enthusiasm originates in an over-heated imagination, set loose from the control of reason, and trampling on every dictate of common sense. Superstition of every kind is the child of ignorance, has been nourished by unmanly terror, and, having attained maturity, is supported and confirmed by a long train of insignificant ceremony. Bigotry, and her attendant persecution, spring from a combination of spiritual pride, presumption, and a total disregard for the rights of conscience. All these species of false and perverted religion are hostile to the interests of genuine piety, dangerous to social intercourse, and, while they foster the most degrading notions of the Supreme Being, also vilify and corrupt the rational and modern nature of man. Add to this, the dismal catalogue of calamities, which ignorance or depravity has, with regard to religious matters, occasioned, and you behold the strongest arguments for cultivating the union enjoined in the text. See men perverting the noblest gift of God, even divine revelation,—raising or fomenting groundless, yet envenomed animosities and strifes,—covering, with the mask of the basest hypocrisy, their own execrable passions,—performing deeds of flagrant injustice, or of atrocious cruelty,—spreading desolation and misery among mankind—thinking they did God *good service* by persecuting and torturing their brethren; supposing they offered a sacrifice highly acceptable by tormenting themselves,—rushing precipitately into destruction,—and courting, on earth, a crown of martyrdom which they were not likely to obtain in heaven! Consider all this, and say, if there be not abundant reason to regret that *zeal* of so many well meaning persons has been, and still is, so little *according to knowledge*, and that the depravity of so many others, should have distorted the fair face of religion? Shall not this view of the effects of ignorance of divine truth make us *count all things but loss*, for the excellency of the knowledge of Christ Jesus our Lord, and *prayer the Father of lights, with whom is no variableness, neither shadow of turning*, to endue us *with the wisdom that is from above*? Shall not the consideration of corruption, prevailing in the midst of so much religious knowledge, induce us earnestly to intreat the Father of spirits to enable us to keep our hearts *with all diligence*, since out of them are the issues of life?

"See, now, on the other hand, many ignorantly or wickedly confounding every species of religion with superstition, or bigotry, not only discarding all regard for divine revelation, rejecting Christ as an impostor, and setting up the crude imaginations of their own minds, as the only rule of life; but even denying the providence, the attributes, and the existence of God, without the belief of which human society cannot be maintained! See them, in proof of the excellence of their system, exhibiting greater folly than the most abject superstition ever evinced; zeal more intemperate than ever characterized the wildest religious fanatic, or the fiercest religious bigot; and more atrocious cruelty, than the annals of sacred persecution have recorded! When we reflect on this circumstance, shall we not implore God, with the utmost fervour, to establish in our minds, a steady adherence to the gospel, to prevent our being corrupted from the simplicity that is in Christ, and to enable us to *walk worthy of the vocation wherewith we are called*.

We do not approve of the phrase "*sacred persecution*," in this extract,

tract. Persecution, properly so called, can never be *sacred*. Against outrageous or insidious enemies Christians must adopt measures of defence, but the mild spirit of the gospel admits of no persecution. The See of Rome, indeed, ever since it rose to consequence and power, has adopted, and enforced a persecuting principle; but Christianity has no such principle, and, of course, persecution cannot, with propriety, be denominated *sacred*.

We conclude our extracts, from this volume, with part of what the author has said on a very hackneyed subject, the advantage possessed by the *middle ranks* in life. It is a disadvantage under which all preachers labour, that *novelty* the rainbow pursuit of all mankind, is beyond their power. *Their* subjects have ever been, and always must be, most interesting to the human race: they have, from that cause, from the earliest times exercised the pens of innumerable writers of the most transcendent abilities. And however we may boast of our advancement in physics, we rather suspect that the powers of ratiocination are upon a level with what they were more than a thousand years ago. Let not then a preacher be despised though he speaks nothing new, if he speak home to your understanding, and your hearts. And if he publish his sermons, let him not meet your disapprobation if he treat his subject as a man of talents; though he may tell you truths, with which you were previously well acquainted.

Our author *does* treat his subject as a man of talents.

"It is proper, in the first place, to observe that pure and unallayed felicity is no where to be found upon earth. Every situation of life is subject to the common lot of humanity, a lot of suffering as well as of enjoyment. Every human being is liable to error, and contaminated by sin. While this is the case, happiness can never flow from its purest source. In estimating the different conditions of life, therefore, as connected with fruition, the preference must be given to that which is exposed to the fewest and most supportable evils, and admits of as much felicity as is compatible with the state of man in this world.

"If we fix our attention, then, on corporeal pleasures, and on the grateful objects of sense, we shall find that the middle station of life possesses these, in that degree which both produces their highest relish, and promises their continuance. The circle of these enjoyments is far from being large, and a moderate fortune may easily compass the whole of it. Even sensual pleasures must, in order to be relished, be prepared by activity, and interspersed with more serious and important occupations. Man, even in his state of innocence, was not destined to pass his days in indolence and sloth, but required by God to *dress and keep* the garden in which he had placed him. Eden afforded its variety of delicious fruit, only to the hand that invited, by culture and attention, its trees to blossom, and to bear. Happy emblem of that condition of life, which is most favourable to real delight! In this middle sphere, where neither riches preclude exertion, nor poverty circumscribes, and depresses it, application must be given to some use of an honourable occupation, which requires either moderate corporeal exertion, or the easy exercise of mental faculties. What a relish this affords to the unavoidable indulgence of sense, or to the intervals of recreation,

is too evident to stand in need of illustration or proof. What can opulence furnish, that may not be enjoyed in a middling station, in an equal; if not, in a higher degree? Is it the luxurious repast, where appetite sickens, and dies by excessive refinement? Is it the show, and the pageant which glitter, for a moment, and then, disgust and enslave? Is it the multiplicity of convenience which enervates, and vainly endeavours to supply the want of native vigour by adventitious aid? These are, indeed, denied to the middle rank of life, but, with this denial is connected the true renith of external enjoyment. Is it, in fine, the abundant resource for the indulgence of charity, which a benevolent heart finds in an opulent fortune? But, before I allow that the advantage is real, I must know that the charitable heart is given along with opulence.

"If we turn to gratifications purely mental,—the improvement of the understanding,—the exercise of the best affections of human nature,—the sweet intercourse of real friendship,—the delights and consolations of pure and uncorrupted piety,—the discharge of every social and civil duty,—in which a principal part of happiness consists,—we shall acknowledge that the middle station is the soil best adapted to the culture and perfection of every quality intellectual or moral. The means of instruction are at hand. These the persons, placed in this sphere, are commonly impelled to improve by the necessity of education, in order to their acquiring respect and influence.—Luxury or ostentation enfeebles not their powers, nor does poverty exclude the cultivation of them. Their minds, neither contracted by the ignorance peculiar to ignoble station, nor dissipated by the folly of fashionable extravagance, are capable of the largest compass of thought. All the fields of knowledge lie open before them, and the're they are stimulated, by the strongest motives, to explore, as their capacities and inclinations may lead them. Neither tempted by that pride, which so easily springs up in an exalted state, to shake off all sense of dependence on God, nor induced to view him through that gloomy sky, which is often spread over penury, they are prompted to cherish the impressions of religion; and the knowledge they receive, renders them deep and rational. To him who is not too much raised above, nor depressed too much below his fellow-men, all the social and civil virtues assume the engaging aspect of reciprocal duties and obligations. Their fulfillment being neither solicited nor conferred in the form of gratuity, but considered as the just compensation, made for common advantages, they are practised, under this rational notion, with greater fidelity and promptitude.

"Besides, the natural affections are not suppressed in the middle sphere, or diverted from their proper course, and operate their salutary effects on domestic and more general intercourse. Accordingly, the greatest portion of the knowledge, ability, and virtue, which exist in the world, will be found in this station of life. In almost every department of civil society, the efficient and operative, if not the ostensible service, is performed by those who hold a middle rank between the rich and the poor, the mean and the pre-eminently exalted. In a word, this station is free from the great evils and inconveniences of either of the extremes, and possesses every substantial advantage which opulence can afford. I cannot omit to remark a striking analogy, observable between the advantages of this condition, and the arrangement of material nature. It is not the summits of mountains, or the deep recesses of vallies, that are the most favourable to the various productions of the earth, subservient to the use of man. The
former

former are too much exposed to the tempestuous or freezing blast; the latter, too much secluded from the genial rays of the sun, to admit of the luxuriance of vegetation, the production of grain, or the maturity of fruit. It is the intermediate regions, duly exposed to the sun's fostering influence, and sheltered from the nipping or ravaging gale, that the earth pours forth her abundance, while culture fully improves all the advantages of nature. In like manner, the middle position of life is best adapted to the production and improvement of the best qualities of mind, and to the enjoyment of as much happiness as the present state of man will admit.

There is nothing in all this which a man moderately informed, and who has at all reflected on the state of human affairs, does not know: but, placed before us *in the way* the writer has done, it cannot fail of being impressive. To *know*, without *doing* what is right, is most unprofitable knowledge: and we believe that, in general, it is not from a want of knowledge that we see so many bad men, and bad Christians. Hence the duty of the preacher not only to *inform*, but to rouse men to action, to exhort them to practise what they do know.

Upon the whole, whether we consider these sermons merely as literary productions, or as the vehicles of sound Christian morality, we think that they merit the attention of the public.

They are dedicated to the late Archbishop of Canterbury.

The Triumph of Music; a Poem: in six Cantos. By William Hayley, Esq. Pr. 148. 10s. 6d. 4to. Payne, 1804.

WE have often perused Mr. Hayley's poems with great pleasure: if they have not been particularly striking for energy of language, they have been particularly distinguished for a rich, smooth and polished versification; how then are we to account for the falling off in the work now before us. It is unpleasant to be particularly severe on persons who have been deservedly distinguished for poetical merit; but it is a duty particularly imposed on the critic to notice defects in writers of genius, since they must originate more from design than accident. What error can have corrupted the taste, or what defect vitiated the ear of Mr. Hayley, to occasion him to produce a poem like this, after that which he has already produced? Since the time of Pope whose verse so far corrected the general taste that few poetasters ever writ very bad verses, we believe hardly any poem of the same length has been submitted to the public with so many weak and bald lines, and with so few good ones, as this poem of Mr. Hayley's.

If roughness and carelessness had been the principal errors, we might have thought his partiality for Cowper had tempted him to adopt the faults of that poet of nature, (for Cowper's rhymes are certainly not equal to his blank verse) but the faults of Cowper are not the faults of the *Triumph of Music*. Cowper's are the faults of an ardent imagination too hasty to correct and polish, but the language

guage of the *Triumph of Music* is throughout languid and prosaic, without one bold flight of imagination or figure of speech.

Mr. Hayley tells us in a short preface that the poem is intended to commemorate one striking instance of the moral influence of Music on two men, whose habits of life were barbarous in the extreme. This alludes to the sudden change of resolution in two assassins, who are checked on the instant they are going to commit a murder, by hearing a pious hymn chanted. This is the plan of the poem. Venusia, the supposed daughter of a noble Venetian, named Donado, is designed for the bride of an old luxurious magnifico, named Zanetto. Venusia had been in her infancy instructed in music by a young man, named Lucilio, who married a beautiful young woman, and had a daughter by her, about the same age of Venusia, both of whom are drowned in an aquatic expedition. The only consolation he finds is in the society of Venusia, who had been the friend and fellow pupil of his daughter. This kind of paternal friendship at length kindles into violent love, which is encouraged by a maiden aunt of the lady's, and ends in a private marriage and elopement. Through the assistance of a priest, named Theodore, the lovers take refuge at Milan.

As soon as Donado is informed of the flight of his daughter, he is in a violent rage; not so the good-natured old disappointed lover.

"Who with a cool good nature said, his voice
Should give its sanction to Venusia's choice."

Donado employs two desperate ruffians, Lucio and Basil, to follow Lucilio to Milan and assassinate him; but they are deterred from this purpose, as has been said, by hearing him sing a hymn, are thoroughly converted, and become his faithful friends. The lovers now fly from Milan to a country seat of Manfredi, who affords them an asylum, though he never sees them, as he has made a vow of solitude, having accidentally killed his son, and lost an infant daughter. All the powers of music are exerted in vain (though surely it would have been a more probable triumph of music than the other) to lure the recluse from his solitude. The implacable Donado still follows up his revenge, and finding out this asylum of Lucilio, he comes himself to assassinate him, disguised like a Turk; and as he is on the point of executing his purpose, Manfredi rushes in, overpowers and disarms him: a general eclaireissement now takes place, and Venusia is discovered to be the lost daughter of Manfredi, whom Donado had bribed the nurse to give him in the place of his own child, who was dead, but on whose life his fortune depended.

Such is the fable, not very interesting in itself, nor in the detail of the circumstances. The reason of the new and extraordinary arrangement of this piece shall be given in the author's own words.

"The incident was so powerful, it occurred continually to my recollection, and I imagined it might be advantageous to a poem founded upon it, to introduce a variety of persons, whose peculiar characters and situations might

might naturally give rise to great varieties of verse. I hoped such an introduction of brief compositions for Music might produce a desirable effect in relieving that monotony, of which many readers are apt to complain in perusing successive books of heroic rhyme, though composed by the most harmonious of our poets."

We really feel a little indignant at this arrogant paradox, and we must ask Mr. Hayley, who these readers are who complain of the monotony of Pope's Homer and Dryden's Virgil? the effect of the latter we think would not have been improved if every line of the poet's divine Ode on the Triumph of Music had been interwoven with it. We have read Mr. Hayley's *Triumph of Temper*, without feeling any thing of the tedium; but if tedium be felt in reading a long poem, very little superior to the bellman's verses, the tedium will not be improved by lyrical interpolations, that savor of the school of Sternhold and Hopkins.

The making *even* a disyllable is never done by our good poets: it occurs here twice in twenty lines.

" Love fails to shield its vot'ries *even* here,
From vain solicitude and anxious fear.
And near it flowers half closed appear to shun
Even the heat of a declining sun.

In the first line of the first couplet the effect would have been something better had *votary* been a trisyllable, and *even* a monosyllable.

Such a couplet as this we seldom meet with in a serious poem.

" While in his thoughts collected he began
For signals of distress to form a plan."

Or as thus:

" The truth to tell, a truth to others clear,
Their real father was a gondolier."

In one of the hymns we meet with this colloquial barbarism.

" Where misery is *so* ripe."

Let us not be deemed too severe in our strictures on this work: young writers, whatever their errors may be, should be treated with mildness; and these errors should be pointed out with candour: but a veteran poet, who we know can write very well, if he not only chooses to write very ill but seems to glory in it, we must think deserving of the severest lashes of criticism.

A Collection of Modern and Contemporary Voyages and Travels, containing, 1. Translations from foreign Languages of Voyages and Travels never before published. 2. Original Voyages and Travels, never before published. 3. Analyses of new Voyages and Travels, published in England. Vol. I. Pp. 608. Price 15s. Phillips. 1805.

IN the course of our duty as literary censors, we have so often had occasion to descant on the great utility of books of travels, and on the advantage arising to society from an extensive circulation of such works, that to introduce additional observations would be to repeat a theme which has long been exhausted, and of which there can be but one opinion. It has often and justly been regretted that this interesting branch of literature has in England been confined to a very limited extent, on account of the great price at which most volumes of travels are published; and though several attempts have been made to circulate them at a moderate expence, without infringing upon the property of the original publishers, yet, though the works have sometimes been conducted by men of abilities, they have all fallen short of their object. Without stopping to investigate the causes of such failures, which must readily suggest themselves to our readers, we shall proceed to analyse the volume before us, which appears to have some unusual claims to attention, though it be very far from that degree of perfection of which we think it is susceptible.

It is certainly of no small advantage to this undertaking that the promises in the Prospectus, and statements in the title-page, are strictly fulfilled. The translations have never before been made in English. The original part is the production of no common hand, and the analyses are performed with sound discrimination and candour.

The first work in the volume is the interesting travels of M. Cassas through Istria and Dalmatia, a country which no patron of the arts can reflect on without a mixture of regret and admiration: regret at the obscurity in which their history is enveloped, and admiration of the wonderful and inscrutable designs of Providence, by reducing as it were on a sudden, a people who proclaimed themselves the masters of the world, to the lowest and most pitiable state of degradation. Such a state is that of the present inhabitants of Istria and Dalmatia; the height to which their predecessors had arrived, is known to every person acquainted with ancient history.

We noticed the nature and progressive publication of this splendid original as early as the year 1800*, at which period it had excited a considerable interest on the Continent; and although in the translation before us it suffers from a certain degree of mutilation which

* Vide Anti-Jacobin, Vol. V. p. 559.

it has undergone, yet, from a conviction that it is a work eminently calculated to promote useful knowledge, we are pleased to see it before the public in a way that renders it easily attainable.

The late Emperor of Germany, Joseph II. was at the head of a society for promoting discoveries in the arts and sciences, held at Vienna; and this body wishing to procure designs of the ancient monuments and most striking scenes in the environs of Trieste, appointed in the year 1782 M. Cassas, an artist, who had already gained much celebrity, to execute their project. Had this artist combined the qualifications of a man of letters, his researches into the ancient literature of those regions might have thrown considerable light upon certain points of history, which now remain in obscurity. But, if his tour have not abounded in that kind of information which gives full satisfaction to the antiquarian, it is, nevertheless, of much interest from the authenticity of the materials which have been derived from his cursory notes. In the present translation, the historical part has been abridged with considerable judgment; and in this abridgment some very entertaining particulars are preserved, relative to the manners and customs of the present inhabitants, on which we believe no writer has touched since the time of Spon and Fortis. Of the different classes of people who now inhabit, or rather wander, through the countries in question, the Sclavonians, or, as the author calls them, Uicoques and the Morlachians, are most worthy of notice.

"It appears, from the most authentic accounts of these countries, that the tyranny of the different rulers was always so excessive, from the time of Constantine, that every person in authority became an object of terror to the unfortunate inhabitants, and induced them to emigrate from town to town, till the fugitives became so numerous as to form a distinct class of people in Dalmatia, where they received a particular denomination. Secoco, the real signification of which is emigrant, was the appellation which they acquired; and which, by a corrupt pronunciation, or by translation into other tongues, formed that of Uicoque. These people, as might be expected, bore an implacable enmity against their persecutors; and when they had assembled together, their numbers became sufficiently formidable to avenge themselves on their tyrants, the Turks, whose territory they constantly ravaged, carrying off their cattle, and committing the most shocking excesses, by way of retaliation for the cruelties exercised upon them when they were dispersed over the country.

"Such are now the principal inhabitants of Dalmatia; and although they have for ages been stigmatized as banditti, it will appear, upon philosophical examination, that they are far less criminal than the various nations who have been their oppressors. They have, indeed, been celebrated for their courage; but it should rather be called hardihood or audacity; for the means they employ are not those of valiant warriors.—Their weapons, when they attacked the Turks or Venetians, consisted of a hatchet, a very light musket, and a poniard, or stiletto:—the stiletto for unexpected attacks upon their enemies; and the hatchet for cutting down those who might fall into their power.—Their great talent was in way-laying or sur-
prising

prising those with whom they contended, and they rarely made a stand against any considerable force; but were as expert in flight as other troops are in their evolutions. They abhorred both the Turks and Venetians; and never presented themselves in a body to risk a general action with their troops; but when the latter approached, they concealed themselves, and, after their departure, came out from their retreats. Their expeditions were always determined by their numbers; and whenever the Emperors employed them either in their armies, or in the defence of the towns, the signal for flight or defection constantly came from their commander.

"The unfortunate state of affairs which desolated Istria and Dalmatia, in 1537, when the Turks gained possession of Clissa, the first town where the Uscoques had fixed their abode, was terminated by the treaty of Madrid, in 1618, between the Emperor Matthias, the King of Spain, Philip III. and the Republic of Venice; when each family had a different place of residence assigned to it; and from that time, the propensity for pillage ceased amongst them; in short, after eighty years of disasters they became a tranquil body of people.

"There is another class of savage people in Dalmatia, called Morlachians, with whom it is very remarkable that the Uscoques, in all their expeditions, never had the least intercourse. Some writers have supposed that the Morlachians were originally natives of Albania, and were therefore odious to the Uscoques; because the Albanians were formerly their greatest enemies, the Venetian army having been principally composed from amongst them; while others attribute their enmity to a wish on the part of the Uscoques to keep all the spoil amongst themselves. It was, however, fortunate for the Venetians that such an union never took place, as the two parties would thus have become a more terrible nation of pirates in the Gulph of the Adriatic, than those of Algiers and Tripoli are in the Mediterranean."

The dialect of the Morlachians seems to prove, that they are more closely allied to the Bulgarians, than to the people of Albania; and it is by no means certain, that their proper country was the district called Morlachia; indeed their origin appears to be more difficult to ascertain, than that of any other of the barbarous tribes in this region. There is, however, no doubt that these people are a distinct nation from the aboriginal inhabitants; and the Abbé Fortis has clearly proved that the proper Dalmatians are the descendants of the Romans. This opinion is also maintained by M. Cassas, who observes:

"There even exists between the Italian Dalmatians and the Morlachians, a sort of hatred, and a kind of reciprocal contempt, which clearly prove that they have not proceeded from one common origin. The Morlachians have also experienced different modifications in their individual features, as well as in their national character, and these they have doubtless acquired by the difference of the soil on which they have taken up their residence. The Morlachians of the plains of Scign and Kuin, and of the delightful vallies of Kotar, are affable, hospitable, mild, humane, and submissive to legislative discipline. They are robust, but not tall: their eyes are blue; their hair light; their faces broad; and their noses flat; while their complexion is generally more clear and animated than that

of

of the other Dalmatians. The Morlachians of Douaré, and of the mountains of Vergoraz, on the contrary, are ardent, ferocious, proud, rash and active. Their form is slender; their limbs are nervous; their eyes and hair are dark and brown; they have long faces, of a yellow or bilious complexion; and their looks are haughty. From inhabiting the mountains their life necessarily becomes more savage and laborious; because, being surrounded by sterility, their necessities are more imperious, and excite in them a violent passion for rapine, which is not suppressed by any fear of chastisement, from which they are secured by the difficulty of approaching their retreats. Some learned writers have been of opinion that they might have descended from the *Ardii Varales*, mentioned by Strabo, who resided along the river Narona; and whom the Romans expelled from the shores of the sea, in order to deter them from their customary system of plunder.

“ These Morlachians of Vergoraz prefer on their plundering excursions to commit depredations on the Turks rather than on the Christians, and they only attack the latter at the last extremity. They are, nevertheless, faithful to their promises; sensible of any confidence which may be reposed in them; never plunder the traveller who puts himself under their protection; and a person may, with safety, traverse their country, if he take the precaution to be accompanied by some of these individuals; but if he omit such a measure, their propensity for thieving is extreme. They prefer cunning to open force, and have a marked repugnance to the shedding of blood. If by chance they should be surprised in the act of thieving, and the object be recovered by the owner, the coolness of their answers, and the firmness with which they persist in a lie are astonishing. A Morlachian will untie your horse, and steal it even in your presence: he will spring upon the animal, and when you would wish to take it again, he will insist, without being in the least disconcerted, that it is his property. He will enter upon the genealogy of the horse, the history of the person from whom he bought it, the description of the fair where he made the purchase, and will call a hundred witnesses, who will prove his assertions, because they all understand each other;—in short he will ride away on the horse, ridiculing your carelessness, by which he had an opportunity of stealing it. If a traveller repose at the foot of a hill, he is eased of his sabre, least it should incommode him:—two Morlachians approach towards him, and while one of them engages him in conversation, the other adroitly purloins the sabre, leaving the belt at his side; after which, he very composedly joins in the talk. In a short time, the traveller wishing to proceed, finds that his sabre is stolen. “ That is a pity,” answers the thief:—“ Why did not you take the same precaution as I do? I always keep mine in my hand.” He then takes his leave.—Similar examples of roguery might be cited without number.

“ Nevertheless, when we compare with this vice the sincerity, the confidence, and even the probity of these men, not only in the actions of their private life, but also in general affairs, we would be almost induced to believe that they have far different notions of propriety from those which prevail amongst more civilized people; that the act of thieving partakes of this disinterestedness, which makes them consider every thing as the common property of them all; and that they have only attained this unchangeable effrontery by their long communication with the Italians, and by the duplicity, of which they are so often the victims.

" It must not, however, be supposed, that the whole of the robberies committed in the mountains of Morlachia are to be attributed to the Morlachians:—the people called Haiducks claim a great portion to their own share; and this mixture perhaps only increases the propensity for pillage, which, amongst the Morlachians might, doubtless, be checked by the operation of a few mild laws. The Haiducks also should not be regarded, as some writers have been of opinion, as a distinct nation, of which that word is the generic name. The word Haiduck, which generally signifies chief, or captain of a party, and which is still used in Transylvania to designate the head of a family, means in Dalmatia, an injury: it is also the appellation given to an assassin or highway-robber; or rather under this denomination are comprised all criminals and refugees. It is consequently probable that, amongst these Haiducks who are intermixed with the Morlachians, there may be found a good number of the descendants of the Uscques already mentioned.

" In general, the life of the Haiducks is infinitely more miserable than that of the Morlachians; being mostly exiles from society, on account of the crimes they have committed, they carry with them the apprehension of chastisement, and this idea increases their timidity. They inhabit only inaccessible rocks, or unknown precipices. In these retreats they are exposed to all the torments of conscience, pursued by remorse; the fear and certainty of constant banishment; a prey to all the intemperance of the seasons, and the gloomy horrors of the caverns which they occupy; and to the continual cravings of hunger, which cannot always be satisfied;—not daring to approach inhabited places, except like wild beasts, in the obscurity of night. Thus they climb to the summits of the steepest mountains, to discover at a distance the traveller whom chance rarely conducts into these desert regions; and, tormented by necessity, and the hope of committing outrages, they often wait for months without finding an opportunity of allaying the anxiety which devours them; till at length, driven to desperation by their distresses, they rush into the plains, fall upon the flocks, drive them to their caverns, and feed upon their flesh; after which, they make their skins into shoes and clothes. On these occasions their courage is excessive; their timidity gives way to the imperious calls of want; and nature, in despair, encounters with violence the starvation which attends them. Hence no obstacle can check them; no danger cause in them alarm. Their motto is " Food or Death:" and in this crisis, four or five Haiducks will not hesitate to attack twenty or thirty Turks, whom they often repulse, and seize their caravan.

" The manners of these Haiducks prove, that there is no similarity between them and the Morlachians; for though the latter have no distinct notions of right or wrong; and though their propensity to thieving seems to indicate that they possess no very accurate ideas, as to the right of property; since, if an object please their fancy, it is a sufficient inducement for them to steal it; yet it is certain, that there may be found amongst them many traits of candour, of antique manners, and particularly of that innocent liberty, which has ever been peculiar to a pastoral people. Their friendly disposition is peculiarly remarkable; for many of them never assemble at any public festival, at a market, or in a church, without giving the most striking instances of sensibility. All the men, women, girls, youths, and old people, as they arrive, embrace each other tenderly: it might be said, that they were all members of the same family, who had met

meet with each other after a long absence. A young Morlachian girl, on meeting one of her country people, whom she may never before have seen, will lavish upon him without diffidence the most tender caresses. At the celebration of fetes, these liberties are often carried to a greater extent; and what a refinement in manners would cause to be considered as indecency, passes amongst them as proceedings which are natural, and of no consequence. In this manner, their amours generally commence; nevertheless, there is scarcely an example of a young man dishonouring a girl; for the latter being naturally courageous, would make her seducer pay dear for such an affront. But when she makes choice of one from amongst her numerous lovers, whose hopes she inspires by receiving from them presents of a trifling nature; such as necklaces of beads, brass rings, knives, small glasses, &c.; she then deigns to seize a favourable place and opportunity, where she may permit him to gratify his wishes; and these elopements are always succeeded by marriage.

"They carry the virtue of hospitality to excess. It is only necessary for a stranger to possess the slightest recommendation, to be received by a Morlachian as his brother. He not only lavishes upon him every article which his house contains; but if he be informed of his approach, he will send a horse and an escort to meet him; and on his departure, will load him with provisions for his journey, and cause him to be accompanied to a certain distance, by his servants and his own children. The same reception is given to a stranger by the poor as by the rich: it only differs in the value of what is offered.

"This hospitality is carried to a still greater extent between the people themselves. When one Morlachian arrives at the residence of another, the mother of the family, her eldest daughter, or she who may have been last married, goes and embraces him; a favour which is not shewn to a stranger; it being customary for the girls to remain concealed during his stay in the house. When a Morlachian has a good stock of provisions, he shares them with his neighbours, who do the like by him in their turn. A Morlachian, therefore, is never reduced to beg; he enters the cottage of his neighbour, seats himself at his table, takes his repast, and remains there as long as he pleases; and never experiences a want of cordiality from the owner. The slightest event is for them a subject of rejoicing or conviviality. They consequently disburse with their friends, in a single day, without the least regard for the next, as great a quantity of provisions as would serve their family for several months. It even frequently happens that shepherds, harvesters, and labourers of every description, will voluntarily present to travellers their whole day's provisions. Indeed, it seems as if they knew no economy, but in respect of their clothes; in which they may be considered ridiculous and puerile. If they have to cross a slough, they will take off their shoes, that they may not soil them; and, if they be caught in a storm, they will pull off their coats and caps, in order to keep them dry.

"To this admirable disinterestedness in their character, they add an uncommon degree of loyalty, and fidelity to their promises and engagements. The word of a Morlachian is sacred; and his violation of it is without example. If by chance he contract a debt, and at the stipulated period he be unable to discharge it, he never fails to carry to his creditor some present, of a value equivalent to what he owes; and it is not to be presumed, that such a present is intended as a liquidation of the debt; but simply as a sort of excuse for the delay to which the creditor has been subjected; a kind of grateful

grateful compensation for his patience. This present is repeated as often as the debtor is unable to discharge the debt, at the return of the period agreed on; so that it is not unusual for a debtor to pay, in this manner, five or six times as much as he owes.

"But, if they be faithful in this way, in matters of interest, they are enthusiastically so in their friendship. This noble and generous sentiment is, amongst them, a sort of religious rite; and is consecrated by particular ceremonies: two young men, or girls, associate together; and their union is consolidated by a common education, custom, uniformity of character, and sometimes by those unforeseen and sudden emotions of sympathy, which often arise in the human breast. When two young persons agree to live in this kind of harmony, they repair to the church, accompanied by their relations; and the priest offers a benediction on the union, which becomes inviolable. Two girls joined in this manner, are called *posestrimé*; and two men, *pobratimi*. They are then inseparable for the rest of their lives: every circumstance has a common interest between them; pleasures, chagrin, dangers, injuries, and reverse of fortune; all, in short, is divided between the *pobratimi* and his comrade; and the *posestrimé* and her friend. Even the sacrifice of life has often signalized these ardent attachments; and, if two *pobratimi* should happen to dissolve their union, the event is regarded as a public calamity, and as the forerunner of some great misfortune with which the nation is threatened. Formerly, such an incident was without example; but, during the last two or three ages, their two frequent connections with the Italians have effected some alteration in the purity of their manners; while the introduction of strong liquors amongst them, has necessarily induced drunkenness, and, consequently, quarrels; and in this state of morals, there is little opportunity to distinguish the *pobratimi* from another man.

"But, if their friendship afford such striking traits of constancy and devotion, their enmity is equally permanent. Amidst such a number of admirable sentiments, one is struck with astonishment, to see them carry to excess the most shocking passion with which man is afflicted: namely, vengeance. A Morlachian is an irreconcilable enemy; and nothing can satisfy him, but the death of the object of his hatred. It must not, however, be supposed, that simple words, or trivial injuries, are the origin of such inveterate enmity; on the contrary, it must be excited by extraordinary motives, such as the assassination of a relative, a father, brother, or friend. This hatred, or desire of vengeance, is then transmitted from father to son, as an inheritance; and it has been known to run through several generations, before it has been satiated;—indeed, a reconciliation is without example. They have never been known to pardon such enemies; and their favourite proverb is, "He who does not avenge his wrongs, is not to be forgiven." In the case of a murder, the bloody shirt, or clothes of the deceased, are preserved by his family, and are shewn to the children, who are informed of the name of the family of the assassin. Against this family they are irritated by every method which can excite resentment in their young minds, and inspire horror towards his race. But the most remarkable circumstance in their method of considering that species of justice, which they conceive to be a duty that rests with themselves, is, that whether their vengeance be suddenly executed, or not satisfied during a long succession of years; there the enmity terminates; so that the family on whom a Morlachian has avenged himself, does not perpetuate the hatred, by wishing, in

its turn, to avenge the death of him who was sacrificed to the resentment of a former injury ; on the contrary, from the moment of the first vengeance, the two families resume their friendship, and afterwards live together as if nothing had ever divided them.

" In some particular cartons, however, it often happens, that these divisions have a less tragical termination ; but then, it is necessary that the murderer should be alive ; for if he be dead before a reconciliation has taken place, then the children of the person assassinated must have blood ; but if the murderer should exist long enough to amass a considerable sum, or be able to procure it, by selling a part of his property, he may offer the money, by means of mediators, to the family of the deceased. If the negotiation be accepted, the two families are collected, and the murderer is permitted to come forward : he is then obliged to wear, suspended from his neck, the arms with which he committed the crime ; and, on entering the assembly, he is forced to draw himself prostrate along the ground, in which position he remains, till his fate is decided on. While he remains in this humiliating situation, several relations of the deceased make separate funeral orations ; and woe be to the criminal, if their eloquence should make a deep impression upon the auditors, as he is then in danger of being immediately sacrificed to their vengeance ! But if he escape this ordeal, and they afterwards accept the money which he has offered, then every thing is buried in oblivion, and the ceremony terminates in festivities, which he is too happy to object to pay for."

That superstition, the inseparable companion of ignorance should prevail amongst these hordes, is not a matter of surprize. Some of the Morlachians adhere to the Greek, and others to the Romish Church : while the priests, profiting by their credulity, practice upon them by the most contemptible impositions ; such as pretending to cause the appearance of spectres, to predict future events, and to dispense amulets and charms. The marriage ceremonies are curious, from the ludicrous circumstances with which they are attended.

" On the day agreed upon, all the relations of both families meet together, and on these occasions bear the generic name of *Svati* ; the most considerable amongst them is called the *Stari Svati*, and it is he who presides at the festival. His lieutenant is denominated the *Stachex*, and his office is to receive and execute the orders of his superior. Two young people must incessantly accompany the newly-married woman, and these are called the *Diveri* : there are several other subordinate officers, particularly the master of the ceremonies called *Chiaus*. He is armed with a mace, which is a distinctive mark of his employment ; and distributes the guests in their respective places, according to their rank. He always leads the van, and precedes the retinue ; and by a singularity worthy of remark, he accompanies all his functions with a song, in which he constantly repeats the names of the ancient divinities of the Morlachians ; which proves that Christianity has not yet struck such deep root amongst these people as might be supposed ; and that a secret inclination still prevails amongst them for the gods of their fathers. All the *svati*, or people at the wedding are armed from head to foot, a vestige of the ancient rudeness of their manners, as the marriage-ceremonies were in former times frequently interrupted by the jealousy of some slighted lovers, or by the cupidity

cupidity of some neighbours whose avarice was stimulated by the hope of a large booty.

At the house, when the young people are to be conducted to church, the *fuati* mount on horseback to accompany them, and they march as it were in order of battle, under protection of two of the guests, called the *par-rinaz* and the *bariacter*, who bear standards of silk attached to a lance, the gilt head of which is terminated by an apple or ball: the young bride remains veiled during the whole of the ceremony. On their return the greatest confusion prevails in the procession: the *fuati* discharge their firearms several times; and sing without order, or rather make a kind of howl, expressive of the joy which animates them; they, in short, abandon themselves to a sort of savage vivacity, which they express by acute and forcible shouts; and this kind of tumult certainly bears some resemblance to the manners of the barbarous ages. From church they bring the young girl either to the house of her husband or to that of her father, that which is nearest to the church being always preferred; and this distance alone determines the place at which the festivities are to be celebrated.

As soon as they return from church, they sit down to table. But before the party dismount from their horses, the *domachin*, or chief of the family of the bridegroom, comes to his daughter-in-law and presents her with a child, which is generally chosen from amongst the relations, neighbours, or friends, and which she is obliged to care for. She then descends from her horse, falls on her knees and kisses the threshold of the door; and her mother-in-law approaches and places in her hand a sieve, as an emblem of the labour to which a woman ought to devote herself; in the same manner as at Rome, the newly-married woman in ancient times was made to sit upon a sheep's skin with its wool, to indicate that her days would henceforward be consecrated to domestic occupations. The sieve is filled with almonds, nuts, and fruits, which the young bride throws behind her to the *fuati*, as an indication that it is by the labour of the woman that abundance is spread through the family.

"In a short time after their marriage these women abandon themselves to a degree of misconduct almost without a parallel, but this is absolutely the fault of their husbands, for it is rare that women seek to please those by whom they are despised, and the Morlachians carry their contempt to an extent unknown amongst other nations. In fact there is no condition more pitiable than that of a Morlachian woman; she never partakes of the bed of her husband, and is obliged to sleep constantly on the floor. The most disgusting employment and painful fatigues fall to her lot; and even the sacred moments of maternal suffering do not excite any greater attention from her unfeeling husband. Nothing, in short, lightens the burthen which she is obliged to bear till the last period of her time, and it often happens that these women, without assistance, and in the middle of a field, give birth to the innocent creatures of their womb. As soon as a Morlachian woman has delivered herself, she takes up her child, washes it in the first spring in her way, carries it home, and the next day recommences her labours.

"They take no care of their children; and if perchance the mother should become again pregnant in a short time, she ceases the suckling of her infant; but if on the contrary, several years should elapse before she is in that state, she continues to give the breast to her child, so that it often happens that the children suck till a very advanced age. They

are abandoned from their birth, with no other covering than a simple shirt. At the end of two or three months they begin to make some voluntary movements, and crawl about the house on their hands and knees; their strength thus insensibly accumulates, and they walk and run about the fields almost in a state of nakedness, and equally regardless of the most ardent heat or rigorous cold: thus they acquire that agility and vigorous constitution peculiar to the Morlachians."

A considerable degree of coquetry prevails in the dress of the Morlachian females; it is, however, remarkable, that this liberty is permitted amongst the girls, but prohibited from the women. The former add a variety of superfluous ornaments to their head-dresses, while the married women are only permitted to wear a coloured handkerchief round their head, and are compelled to let their hair hang over their shoulders. In the male sex, the dress is not so complex, and consists chiefly of a large pair of white serge breeches, descending from the hips to the ankles; where they are secured by sandals of wool. The upper part of the body is covered simply by a kind of garment of coarse cloth; but when the weather becomes more severe, they wear above this a cloak made of red cloth. But an article in which they pride themselves not a little, is their waistbands or girdle, which resembles the red silk net-work of the Levant; in this they wear their fire-arms. The whole of their accoutrements forms a singular appearance, as, amongst them are, a purse, a flint and steel, tobacco in a bladder, a finely ornamented sabre, and a box of fat to dress their wounds. A Morlachian never leaves his house, without a musket on his shoulder; a custom that also prevails amongst the various tribes in the South of Russia, as described by Pallas in his late travels through that part of the empire.

Many other particulars of this uncivilized people are detailed by M. Cassas, from his own observation. Their novelty has already induced us, to extend our extracts to a length rather unusual; but there yet remains a great portion of interesting description to be passed over. To a civilized European it is, for example, interesting to learn, how the whole population, as it were, of a district, can live and thrive without any of the luxuries, or even of the common comforts of life. The following passages, however, will shew, that neither luxuries nor comforts are necessary to induce health and vigour.

" Their houses, or rather their cots or huts, are rendered quite black on the inside by the smoke, which rises from the hearth in the centre, and has no passage except by the door. Their furniture is rude and simple: the richest amongst them seldom possesses a bed; so that they lie almost always on straw, wrapped in thick quilts of Turkish manufacture: but the women lie invariably on the floor. It frequently happens that a whole family, after having supped round the fire, fall asleep and pass the night without stirring from their places. In summer they sleep in the open air. They generally share their lodging with their cattle, from whom they are only separated by a partition of reeds. The walls of the cabin are constructed of the dung of the cattle, and large stones, badly hewn. They do not use

oil

oil for their lamps, but butter, the smoke of which is thick and fetid; and their clothes, persons, and even aliments, exhale the smell of this smoke, which to strangers is insupportable.

" Their bread consists of a sort of cakes, made with the flour of maize, barley, or millet; and baked upon heated stones. Their common drink is milk, and it is particularly palatable to them when it is separated from the serous part by means of vinegar. Garlic, eschalots and cabbages, some particular kinds of roots which grow spontaneously in the fields and woods, are to them the greatest delicacies. They eat their meat no other way dressed than roasted. Some writers have said much of the vigorous health of these people, and the longevity to which they attain, by attributing these effects to the quantity of garlic they consume. I am, however, of opinion, that the principal causes of their health and vigour are the vegetables on which they feed, the milk which is their constant beverage, the absence of strong drinks, which are only allowed on their days of rejoicing, and particularly their repugnance to boiled meats, which, by being deprived of their nutritive juices, afford only a weak and indigestible aliment.

" As the Morlachians abound in health and vigour, their diversions are of that appropriate kind which consists in the development of their strength and agility: such as leaping over a very high obstacle, running with uncommon swiftness, or throwing to a distance a stone which other men could scarcely lift. In short a Morlachian sixty years of age would excel in such exercises, the young men of our climates. Dancing, however, takes precedence of all their amusements, and forms their favourite pleasure, in which they engage to excess. A harsh bagpipe, or simply the voice, animates them to this exercise, which is not distinguishable for complex or particular figures, but by extravagant and ludicrous jumps, in consequence of their love for violent exertions. Even the fatigue of a long journey, or of hard labour, cannot restrain their ardour for dancing, at which they continue for many hours when they appear to be more in need of repose.

" Under such favourable circumstances they have few diseases, and consequently have no occasion for physicians. Fevers, which are in general peculiar to robust constitutions, and inflammations, the common result of violent exercises, are almost the only acute maladies with which they are attacked. As to chronic diseases, they know of none but the rheumatism, the natural consequence of sleeping in the open air during summer, in a climate where the dews fall in abundance. With them, as is the case with all people where civilization has made no great progress, violent remedies are those only in which they confide. In general, pepper and gun-powder, infused in brandy, compose their panacea, for inflammatory disorders; and it will scarcely be believed, that this remedy is often attended with success: perhaps, however, they are indebted for their cure to the abundant perspiration which this medicine induces. Wine and pepper, in large doses, and taken at certain periods, also form a febrifuge which they employ with success. External friction, or the application of a heated stone wrapped in damp linen, are the methods by which they cure rheumatism. They are also acquainted with the use of leeches for swellings. Red ochre, mixed with fat substances, is the only ointment they apply to wounds and contusions; and it is a fact, that, from the experience of the Morlachians, some men of science have obtained from this ointment, in similar circumstances, the most favourable results. Without any knowledge of anatomy

or osteology, they are most of them extremely adroit in setting dislocated or fractured limbs. For phlebotomy they do not employ lancets, but steel fleams, nearly similar to those used for horses; and this operation is always performed without dangerous consequences."

Some of the ceremonies adopted at a funeral amongst the Morlachians, are also curious, and remind us of a practice very general in a certain part of our own empire.

"Women, who are hired to cry, place themselves in the apartment where the corpse is exposed, and join in the lamentations of those united to the deceased by consanguinity and friendship. The body remains for some days thus exposed; it is placed on the ground, upon the cloak worn during life, and the face is uncovered. By the corpse are laid the belt, arms, pipe, and purse of the deceased; and during this period all the relations are obliged to visit it: this duty is never dispensed with, except in the case of a voyage or journey, when the nearest relation is obliged to entreat the deceased to accept of such an excuse. It is also the custom for each of the relations and friends of the deceased seriously to address the corpse, as if it were capable of hearing and answering their speeches. This custom also prevails amongst several of the savage tribes of Africa and North America. The wishes of the Morlachians are to know for what reason the deceased has quitted this life? Who is the friend with whom he could not live, and what was his subject of complaint? They then entreat him to take charge of their commissions, which are commonly to report their news to their parents and friends, and announce their prosperity or misfortunes; to entreat them to secure for them a place by their side, and a number of other similar requests. After these visits are finished, the corpse is covered with white linen, and the procession moves towards the church, amidst the groans of the women and relations, the former of whom chaunt the principal events of its life. They afterwards return to the house, with the priests who presided at the religious ceremonies, and the funeral is succeeded by a repast, at which the behaviour of the guests forms a striking contrast with the howling of the women and the praying of the priests.

"The chaunting of the women at the funerals is extempore, and proves that they are not unacquainted with the genius of poetry. These people have doubtless had their bards; an incontestible proof that the nation formerly enjoyed, by its courage, a rank amongst the barbarous people of Germany:—I say by its courage, for cowardly people were never known to have poets. Amongst the Morlachians, there is never a fete or assembly without a chaunter. The songs, which are in the Illyrian idiom, but corrupted by their transmission through a number of ages, describe the history of some Slavonian heroes, or relate of some tragical event, the time of which is forgotten. This heroical song is grave, heavy, and monotonous. The instrument with which it is accompanied, is but little calculated to give it animation: it is a miserable monochord guitar, the sound of which is dull, and without modulation. The poetry, however, is not without energy; it does not possess the savage wildness of that of Ossian, but sometimes has that august kind of simplicity, which penetrates to the soul. If a Morlachian travel by night amongst the mountains, he generally sings; and these antique poems are always the songs which he prefers. A long
exclamation,

exclamation, or rather a barbarous and prolonged cry, precedes each strophe. It often happens, that this song is heard afar-off by some other Morlachian, who never fails to repeat, in the same tone, the couplet which the other has chaunted; and, they thus answer each other, as long as they can be heard. It is impossible to describe the species of sadness, or melancholy, which this kind of musical dialogue spreads through the soul, the doleful expressions of which, is prolonged in echoes by the desert mountains, amidst the profound silence and solitude of night."

From these particulars, it must be evident, how great a scope the present population of Dalmatia affords for the reflections of the philosopher, and we cannot but agree with M. Cassas, or more properly speaking with his editor, M. Lavallée,* that the Morlachians of the present day are such as were formally the Sclavonians; while in the Dalmatians we discover all the littleness of the courts of Rome and Byzantium. In their irresolute manner, their habitual politeness, their ambiguous gait, and general timidity, we perceive a people, long disheartened by conquest; and whose defeats have frequently changed their appearance. And certain it is, that after a period of fourteen hundred years, they are exactly like what we are informed the Romans were, at the fall of the empire.

The journal of M. Cassas traces his progress from Rome to Trieste, Pola, and various towns on the coast. On arriving at Venice, he witnessed the ceremony of the *Bucentaur*, of which he gives a description, that to us is by no means novel. While at this city, he formed a connection with several admirers of the Arts, who proposed to bear him company, but overcome by the obstacles of the journey, they returned, after proceeding to some distance, and left him to pursue the enterprize alone. The first place worthy of notice, at which our traveller arrived was Pola, the most considerable town of Istria, which is asserted by Callimachus and Strabo to have been the residence of the Colchidians after their expedition. At all events we know that it was a considerable place when the Roman power was at its meridian; for under the Emperor Severus, it adopted the title of "*Respublica Pulensis*." The remains of the amphitheatre alone are sufficient to afford an idea of the importance of this maritime spot. M. Cassas gives the following account of this venerable structure.

"The walls of the amphitheatre are still entire; its form is like that of all structures of a similar kind. It is generally supposed, that the stones, of which it was constructed, were taken from the quarries in Istria; but although they are very fine, and still undecayed, they do not appear to be of the kind which are called, in the arts, *Istria blocks*; as these are a sort of marble or granitic stone, extremely scarce; and of which the French Cent-

* The whole of the literary part of Cassas's travels was prepared for the press by M. Lavallée, of the Polytechnic Society, from the notes of the traveller and various manuscripts which he procured from learned men in the countries through which he passed.

ral Museum of the Arts only possesses a few columns. This amphitheatre has three stories, each of which contains seventy-two arcades; making in all two hundred and sixteen. There remains only the shell of this edifice, which four spurs, placed at the four angles of a supposed square, distinguish from other buildings of the same kind, as in this respect it deviates from their general style. This circumstance alone gives rise to uncertainty, as well with regard to the period when it was built, as to the persons who built it. A part of the steps must have been cut out of the solid rock: and it is probable, that the soil, as it has accumulated, has covered them: the rest of the steps were of wood, and from every appearance they must either have been carried off or burnt; or perhaps they may have rotted by age, as the places which they occupied are filled with dust.

"At the time of which we have spoken, this theatre was appropriated to various sports, and its walls resounded with the noisy acclamations of the spectators. It is now the abode of silence and melancholy. What deep reflections arise on entering this edifice, and how eloquent is the solitude with which one is surrounded! We may imagine that we hear the peroration of the history of empires. Where is the seat of Augustus? where are those flowers, those myrtles and laurels which hung in festoons over the heads of the haughty Romans? All has disappeared, the Cæsars who made nations tremble, the lions who disputed with the criminal the period of his existence, the actor who recited the verses of Sophocles and Terence, the heroes covered with triumphal purple, and the people who in the enjoyment of the games of the circus forgot their state of bondage! In this field of antiquity there now remain nothing but ruins. Ambitious man, wander amongst them: they will remind thee of the grave!"

A curious anecdote is related respecting the *Orlandina*, or a tower said to have been inhabited by Orlando Furioso; but it is not worthy of notice on the score of its probability.

The lovers of antiquity will, we are confident, take much pleasure in the investigations of M. Cassas, relative to the ruins of various temples and other buildings in Pola, through which our limits will not allow us to pursue him. There is no town, however insignificant at the present day, whose origin and former greatness he does not trace with indefatigable attention. He spent much time in the great commercial town of Trieste, of which he gives the following account.

"The harbour of Trieste, which is situated at the bottom of the gulph that bears its name, was for a length of time only a simple anchorage place. The court of Vienna, amidst the numerous views it continually had for its aggrandizement, always was most anxious to acquire importance amongst the maritime powers; and consequently wished to possess a sea-port. The empress Maria Theresa, embracing still more ardently a project, of which her predecessors had only a presentiment of the utility, without putting it in execution, resolved to avail herself of the favourable situation of Trieste; and to make it an important point, where the advantages of commerce might be united with those of an imperial navy. In the year 1750, the plans were formed, and the works commenced. Favourable situations were selected for the construction of vessels, and docks were speedily established; magazines were also built, for various concomitant purposes, and these were succeeded

ceeded by rope-walks, forges, &c. In short, Maria Theresa neglected nothing which might insure with rapidity to this new establishment all the splendour which she had designed it to enjoy; and shortly after, the Austrian flag appearing for the first time at sea, apprised Europe of the existence of Trieste.

"The empress, however, would have but imperfectly fulfilled, the object she had in view, if she had not directed towards this place the channels of commerce. She therefore took care to bestow upon it the most liberal privileges; and particularly, to declare the port to be free from all duties. To facilitate its connection with the Levant, she, nineteen years afterwards, caused to be built, a vast and commodious Lazaretto, where the crews of the ships might be under quarantine. She also gradually encouraged those trades and arts, which are more intimately connected with navigation. There were formed in Trieste, manufactories of cables, sail-cloth, anchors, and all kinds of arms, founderies for cannon balls, &c. Magazines, for the production of articles purely commercial, were also established; such as velvet, wax-candles, soap, &c.; liquors also became an important branch of trade; and the number of bottles now exported, annually, is supposed to amount to 600,000. In 1767, an insurance-company was formed there, the capital of which was estimated at 300,000 florins; and in 1770, there were supposed to be upwards of 30 first-rate wholesale commercial houses.

"With respect to its territorial productions, Trieste has nothing to be proud of, except its white-wines; the quality of which is esteemed, and the purchase easy; but this article, as well as fruits, walnuts, chestnuts, oranges, lemons, figs, &c. which the country produces in abundance, form only a trivial portion of its trade; which rests more essentially upon its manufactures, or on the foreign merchandizes for which it is the depot.

"It was thus that Trieste arose from the obscurity in which it had been plunged, particularly during the time that it especially belonged to the bishops, whose authority may be traced to as early a period as the sixth century. They were suffragans of Aquileia, when Istria entirely belonged to the patriarch of that metropolis. Nevertheless, Lothaire, king of Italy, deprived the patriarch of Trieste and gave it with its territory, an full sovereignty, to his private bishop, together with the right of coining money. Afterwards, the bishops sold to the inhabitants their jurisdiction, or legal authority, for 500 silver marks: at length, after having formed for some time, a part of Carniola, it was separated from it; and now, its bishops, who take the title of counts, are suffragans of the archbishop of Goertz."

Our traveller shortly afterwards returned a second time, to Pola; and in his voyage thither met with many little adventures not devoid of interest. The navigation, amidst the numerous shoals and idlets of the Istrian coast, is infested with numerous banditti, who often commit very alarming depredations. M. Cassas, and some gentlemen who were now in his company, were apprized of this circumstance; but in order to save time, they left Veglia at seven in the evening; and, as the subsequent passage will prove, had nearly suffered for their ardour.

"Those who are unacquainted with the beauty of the evenings in Italy, can form no idea of the spectacle afforded by nature in these regions, when the sun has sunk beneath the horizon. The absence of this luminary causes a cessation of heat; the calorific clouds disperse, the sea and the mountain
towards

towards the west are deprived of their purple tinge, and the sky exhibits nothing but one vast expanse of azure; beneath which innumerable zephyrs gently move; while every thing adds to the majestic silence of night, as it gradually advances, embalmed with the odour of delicious flowers. At this charming period every thing tends to produce the most pleasing and voluptuous sensations, and the expanded mind, gratefully contemplates the magnificence of the universe. At such a time, it seems scarcely possible that wicked men should be employed in preparing to commit their crimes; but the human heart is corrupt, and this painful reflection deprived our travellers, in a great degree, of the pleasure they would have derived from such an evening as that which we have depicted. In the midst of the most sublime spectacle of the omnipotence of the Creator, they were obliged to recollect that they were men, and to think about their personal security. They accordingly put into a small creek, formed by rocks, where they landed; and, tearing off a number of branches from some contiguous trees, they spread them over their boat, which, by this means, together with the obscurity afforded by the shade of the rocks, was rendered scarcely perceptible. They then retired to a short distance, and concealed themselves amongst some bushes.

"It was now eleven o'clock, and the pale light of the moon had succeeded to the mild darkness of the evening, which slowly approaches towards the west, where the twilight continues to linger till a late hour. All nature was enveloped in silence, and one might figuratively be said to hear the approach of night. Even the tide only transmitted, at long intervals, a few gentle waves towards the chasms in the rocks, and the monotonous harmony of their motion was almost lost in the immensity of space; when suddenly a faint noise was heard at a distance, which excited the vigilance of our travellers, who soon ascertained that it was occasioned by regular strokes of the oar. The sound gradually increased, as did the alarm of our party, who knew not whether those who approached were friends or enemies. At first they were in hopes that the strangers would pass, but they were deceived, for the bark approached nearly alongside of their own, though it was not perceived by the crew; at length they landed, and began to pry about them, while their arms struck against the hospitable bush which concealed our adventurers. Their sensations may be more easily conceived than described;—the slightest motion, sigh, or inspiration, might cause their destruction. In a short time they heard the banditti swearing at each other; 'They are not here,' said the plunderers, 'they have gone farther on, and we have missed them.' They, in this strain, regretted the loss of their prey, and that they had not been able to shed blood; they accused each other of tardiness and negligence, and each endeavoured to acquit himself of blame, on such a noble occasion: indeed, it was a chance that a civil war had not broken out amongst them, because they had lost the opportunity of committing a crime, while our travellers were the unfortunate objects of their search; and, at this instant, they were close against them! At last, they resolved to put off again in pursuit of the fugitives, expressing their hopes that they should overtake them; and vowing vengeance against them for the fatigue they had experienced. With this intent they re-embarked; and the friendly oar soon dissipated the fears of our party, and delivered them from any farther information of the projects of the banditti."

Our author afterwards proceeded at leisure into Dalmatia, and was at much pains and expence in causing excavations to be made at va-

rious places, to discover fragments of antiquity. Amongst the ruins of Nona, near Zara, he in particular obtained a vast number of fragments, and had an opportunity of contradicting the details given by Spon relative to the architecture of that town.

On the ancient town of Asseria, mentioned by Pliny and Ptolemy, he makes many interesting observations. This town is still surrounded by a wall 3,600 feet in length, eleven feet in thickness, and eight feet in height throughout; the blocks, of which it is composed, being each in many places ten feet square. And it is a remarkable circumstance, that at one angle of the wall is a bastion with faces and sides entirely upon the modern principle, though no doubt can be entertained, that it is coeval with the wall itself.

The next and most important place, to which our author directed his attention, was Spalatro, famed for having been the residence of the emperor Diocletian. On arriving at Scardona, he could not fail to be struck with the sublime cascade, which takes its name from that place. It does not possess the monotony of great cataracts, which consist of a vast mass of water precipitated from the summit of a rock; but by the variety of its incidents, there is, according to every account, no fall, which can be compared with it; if we except that of the Niagara. It made a deep impression on M. Cassas, and he describes it in the following terms:

"At the place where I shall suppose our small boat to be anchored, the Kerka is widest. Its calm and limpid water may be said to slide, rather than roll, over a bottom of mud, reflecting on its surface the vacillating com which ornaments its banks. The almost imperceptible confines of the river, permit the eye to wander at a distance over the meadows, or to rest upon the verdant plains, enamelled with flowers, whose brilliant colour renders more wild and picturesque the greyish slopes of the rocks and other barren eminences, the unequal sides of which form the escarpment of the valley. The white triangular sail, scarcely swelled by the zephyrs, conveys gently along the crystal stream the frail bark, conducted by the spiritless and enervated Dalmatian, whose idle oar rarely disturbs the smoothness of the current. A mild and soothing melancholy here prevails. The tones of the shepherd, who, in some cavity of the rocks, breathes forth his Illyrian ditty, which his memory inherits from that of his ancestors, plaintively vibrate along the sides of the mountains. The awful noise of the cataract is always the same, except its being diminished by distance; but being continually alike, without any variation in its monotony, it does not seem to disturb the general solitude.

"As the narrow valley, through which the Kerka passes, sinks diagonally to the right, the mountains which border on the two banks appear to join behind the cascade, or to inclose it in a semicircular form. The bushy trees, the willows, and poplars, which embellish the front of the scene, and rise above the dikes or terraces, parallel to the degrees to which the water of the cascade descends, do not allow the eye to observe the course of the river, before it arrives at the spot whence it falls; but it may easily be conceived from a bluish cloud, or rather a kind of luminous vapour, which the limpidness of the water, contrasted with the celestial azure, reflects horizontally, along the bases of the mountains. Above the beautiful verdure of the trees which are elegantly grouped, and profusely dispersed over the wide

wide and rugged glacis which crosses the valley, are a number of large hills, whose barrenness and grey appearance form a striking contrast to the vigorous and brilliant colouring with which the fore-ground is decorated. At the left, and highest extremity of this glacis, is seen the solitary turret of a small and modest oratory, constructed by some ingenious devotees. It must be confessed, that the appearance of this little chapel produces a grateful sensation in the heart of the wise man: Yes, indeed, it is here that a man can form the most sublime idea of the Almighty;—the great events of nature are the primary apostles of the divinity; for human agency could not have forced a river to surmount rocks, which seem to have been raised to oppose its progress. And, it is true, may produce, in a garden, the captive waves of a few timid Naiads, and conside to the obedient marble the care of dispersing them in reservoirs of alabaster; but God alone taught the river to dart through these green and bushy masses of trees, whose majestic front shades and conceals from the eye the long chain of rocks which dispute its passage. The effect appears to be produced by magic: it seems as if the great number of streams proceeded from, or were propelled by, the tops of the trees, as their elastic foam apparently rolls along the roof of the forest. To the left of this sublime scene, the river appears entire, disdaining, as it were, to collect the immense number of streams, which have deserted from it in the valley. It is here, that in all its power and majesty it descends from three distinct and successive eminences. The surface of the water, which may be said to receive a higher polish from the velocity of its fall, rivals the purest crystal, and turns off at the angles of the long degrees assigned to it by nature. One would imagine, from a distance, that they were enormous cylinders which alternately gave out; and received, the silver gauze with which they were enveloped.

“At the foot of these three first shelves or steps, the united summits of a few trees, whose trunks are concealed by a variety of objects in the foreground, intersect with a verdant line, the whole width of the cascade; but as the river approaches, the surface of the water becomes still wider; a semicircular terrace prolongs its colossal propulsion over the abyss which receives it, by which its velocity is curbed. Its immense body of water fills the noble contour of the long and heavy terrace; the land seems to tremble from a distance by the weight of its fall; the air, on being displaced by the water, seems, at first, to hiss or sigh, which, at length, increases, till the noise is so terrific, that the ear is not able to sustain it, the eye to comprise the extent of the view, or the mind to admire the awful appearance of the whole.

“But, if the traveller feel inclined to take a more distinct view of the cascade, and for this purpose approach nearer to this great work of nature, then all the circumstances, which acquired a sort of harmony by the distance from which they were beheld, and the order, arrangement, and unity which seemed to prevail when the minute parts could not be inspected—all are changed, and nothing prevails but confusion, chaos, or the most shocking distraction! There are then no longer to be seen that uniformity of masses; that grace in the groups, that majesty in the combination; but you behold innumerable rocks, broken, fractured, precipitated, and dispersed, presenting frightful points, which appear to be rising from behind the water and the trees. It is no longer a river, but an ocean which roars, and rushes with fury against the shapeless blocks which impede its passage. These, always attacked, and always capable of resistance, seem to have begun their struggle with the commentment of the world, and to have continued in furious battle for ages, while their terrible and fugitive conqueror strikes and overcomes them.

then passes away and buries himself in the sea, whence arising in vapour, he swells the clouds, which form tempests, and, by conveying him again to the earth, enable him, perhaps after centuries, to re-commence his indefatigable career.

"But, however magnificent such a spectacle may appear, there are times and circumstances under which its pomp is subject to variation: for example, when, by the return of spring, the snow is dissolved, and swells the bed of the river; or when, in the course of the summer, the waters are augmented by some accidental storm. On such occasions, the cascade entirely changes its character, and no longer presents that incalculable number of varieties, the aspect of which gave it so many graces and embellishments; but it then becomes more grave, or, if I may be permitted to say so, more immense; and perhaps, on this account alone, more noble, but less attractive. At such a period, the enormous mass of water partly conceals the rocks which compose the bar, and even the trees, which, at other times, seemed to sport amidst their acute summits:—sometimes even all these objects are entirely concealed by the vastness of the inundation. The river then occupies the whole width of the valley, and no longer suffers itself to be divided into streams, but rolling over the rocks, seems to bury them in its bowels. The weight is then increased a hundred-fold, the fall is terrible, and the noise incessant, the current carries away in its course, trees, which it has torn up by the roots, the ruins of cottages, and the carcases of animals, which have been destroyed by its sudden and unexpected fury."

[We shall account for the length of our extracts by observing that the work of M. Cassas is merely descriptive; and as it contains very few reflections, it affords little opportunity for critical comment. It is also of considerable extent; the original, which we also have before us, consisting of 190 pages of large folio print.]

(To be continued.)

The Life and Character of Bonaparte from his birth to the 13th of August, 1804. By W. Burdon, A. M. 1 Vol. 8vo. Pr. 29s. Anderson, Newcastle upon Tyne; and Ostell, London. 1804.

BIOGRAPHERS are not all aware that to render justice to a life of considerable abilities, action and influence in the world requires a comprehension of the circumstances in all their relations and departments under which the subject operated, as well as his individual and personal character. Mr. Burdon it seems, was once so blinded by the blaze of Buonaparté's exploits and success, and still more by the firm of his promises, that he regarded him as a phenomenon of human nature; but he has now, he says, changed his opinion; we still however think that he is much too partial to certain achievements of the Corsican adventurer, and bestows on extraordinary genius, a praise that is due only to unprincipled daring and total disregard of the lives of his fellow soldiers as well as other fellow creatures. Having narrated the common details of his early life, he mentions an application of his for a passport to Constantinople, to offer his military efforts to the Turks, when at war with Russia and Austria. Here his biographer makes the following observation.

"A striking

A striking coincidence here presents itself between this and a similar circumstance in the life of Cromwell, who, finding himself not likely to emerge from obscurity at home, and the royal authority too strong for his unruly spirit, was on the point of sailing, with other puritans, for the free land of America, when he was prevented by an order of government; and, as Hume throwly remarks, 'The king had afterwards full leisure to repent this exercise of his authority.' Happy had it been both for France and England, had the fire of these ambitious men been permitted to waste itself in any country less capable of finding it fuel; but Providence ordained it otherwise, and caused them to become instruments of his wrath in the punishments of the guilty, and the murder of the innocent.

Mr. Burdon's view of Buonaparté as a whole affords not a good subject for analysis, but contains many apt quotations; of which the following on his marriage we think deserves insertion.

"A stranger to the tender feelings of love, friendship, or philanthropy, Bonaparte has never been incommoded by any obstinate attachments which could stand in the way of his interest; marriage therefore, was to him a matter of mere prudence, not an affair of love; and to secure completely the favour of his powerful friend, he consented to take off his hands a mistress whose charms had ceased to fascinate him, but whose future comfort he wished to provide for. Bonaparte in 1796, married the widow of the ci-devant Count Beauharnois, a lady near twenty years older than himself, thus becoming a husband without a wish to become a father; and, considering his marriage as an affair of interest rather than of choice, to do him justice, he has treated his motherly wife with respect, if not with affection, and has exalted her to a participation of his throne, though he could not give her a share in his heart: he has also promoted her family by an alliance with his own, and in other respects treated her with attention and regard."

Our author next attends Buonaparté in the first career of his victories, and gives the following very exaggerated account,

"The battle of the bridge of Lodi was the next great achievement of Bonaparte; and for this he has been severely blamed by those who are more desirous to find fault than to reflect; yet, as a soldier, we must acquit him, though, as a man, he may be condemned for being a soldier. Offensive war must ever be contrary to the principles of justice and humanity, yet those who are engaged on either side, are compelled to act according to the best of their judgment, to serve the cause in which they are employed; a general, therefore, cannot be expected to calculate exactly how many men he shall lose or save in any particular action: he must endeavour to obtain his purpose by the best means in his power, consistent with the laws of war; yet he must be careful not to throw away the lives of his men without any adequate object, or without a prospect of success, for such heedless temerity is not merely sacrifice, it is murder. The object of Bonaparte, in risking the battle of Lodi, was to gain possession of Milan, which he had left in his rear, and without which he could not ensure his future success in Italy; he therefore determined to force the passage of the Adda, over the bridge at Lodi, though defended in a manner to deter any man of less valour and promptitude from making the attempt, and by the most vigorous attack that ever was recorded in the annals of war, he gained his point, and struck a panic into his enemies which they never thoroughly overcame. If any

excuse were wanting for this bold and vigorous measure, it is the fearlessness with which he risked his own person, and forced himself always into the thickest of the battle: such an example could not fail to animate his men, and ensure them the victory. Let newspaper politicians, men who seldom look at more than the surface of things; let party prejudice condemn him for rashness and cruelty; yet, as a general placed in a critical situation, where every thing depended on striking terror into his enemies, posterity will acquit him for the loss of his men, and applaud him for one of the greatest actions that ever were achieved by military skill and personal valor; for an exploit which is not to be equalled in the annals of warfare. The sacrifice of men on the part of the French has no doubt been considerably exaggerated by the enemies of the republic, though they themselves perhaps rate it too low; yet, by taking it at a medium, it could not have exceeded 1,000 men at the utmost. The immediate consequence of the victory was the capture of Milan, and the submission of all the duchy of Parma and Lombardy.

The exposure at Lodi of so many gallant men, to such an immense force of artillery, was totally unnecessary because the French could have crossed with very little delay at a distance from the play of the Austrian batteries. Our biographer pursues the progress of Buonaparté and says several symptoms of insurrection appeared in different parts of Lombardy, which Buonaparté punished with *somewhat* too great severity. This *somewhat* too great severity was the summary murder and confiscation. To conciliate obedience he published the following decree "The troops shall march against all the villages, which refuse to conform to my orders, issued in May, *shall set fire to them, and shoot, upon the spot, all who shall be found in arms.* All the villages in which the tockin shall be sounded, shall be immediately burnt. Every man found with a gun in his hand and with military ammunition, shall be instantly shot." Thus did a young man in the 27th year of his age, the servant of a body of usurpers, in the third month of a military command, establish a tyranny more prompt, fell, and bloody than any which had prevailed under the most iniquitous of the Roman emperors; and that had no precedent in history but a few acts of Attila, the most ferocious conqueror of the dark ages at the head of his most savage Huns. In the interval of repose which followed the first successes of Buonaparté his historian so exhibits him that we can have no reason from probability for doubting any charge of iniquity which he can undergo. Still however the biographer is somewhat partial to his abilities. Of enterprize, activity, and daringness we have already seen various instances; but of military talents none of any importance. The Austrian officers frequently appeared to be in a state of quittance; and Beaulieu suffered himself within three days to be beaten twice by exactly the same stratagem. Buonaparté made a great shew on the front and sent round secretly parties to attack the flanks and rear. Such an expedient might easily be successful for once, but the general must have been infatuated to allow the same deception twice. This defeat, therefore, was from the fault of the Austrians and not the merits of Buonaparté. The details of plunder exacted from the feeble states of Italy illustrate the iniquities of

of this adventurer but much less strongly than they illustrate themselves. Our author is hostile to the British policy which continued the war; and imputes the first refusal of the Emperor to accede to the peace proposed by Buonaparte to what he calls the *desperate suggestions of Mr. Pitt*. We here see Mr. Burdon as a politician. On this campaign our author bestows panegyrics totally inconsistent with truth. In fact Buonaparte merely defeated gallant troops whose officers did not seem to wish for victory; by this success he over-ran the northern and middle districts of Italy; and as they were weak, and he strong, he reduced them to his own terms of surrendering their money and goods. He murdered all who opposed him; and this is the splendour of his first campaign.—

Buonaparte appears to have some turn for rhetorical flourishes intermixed with moral sentiments. A letter composed of these constituents he sent to the Archduke Charles proposing peace. The youth was pleased with the diction and delighted with the effusions; and supposed their production a very eloquent piece of a persuasive harangue. Many other men young in age, learning, and abilities formed the same estimate which our biographer also adopted. The heart of Buonaparte Mr. Burdon really allows to be such as it has been rendered through the joint efforts of himself and the devil; but on his head he has a vast itch to bestow more talents than ever the proprietor received from heaven.—

The treaty of Campo Formio is of course mentioned; and also his conduct towards the government of Venice which his biographer attempts to palliate. He admits that during the discussions at Leoben the violence of Buonaparte broke out in rude and savage ferocity.

"The violence of Buonaparte's character is said to have shewn itself during the discussions among the plenipotentiaries at Leoben; for, notwithstanding they treated him with the greatest deference, he was frequently so much chagrined by the tediousness of German forms, that he behaved to them very cavalierly; finding the first article of the preliminaries to contain an acknowledgment of the French republic, he exclaimed with indignant warmth, "The French republic is like the sun in the firmament, and blind are they who do not acknowledge its splendour." The article was immediately erased. Having, upon some account or other, supposed that his colleagues had not treated the republic with sufficient respect, or listened with sufficient attention to his proposals, he took up a china jar that stood near him, and dashing it on the ground, exclaimed, "Since you provoke me, thus will I reduce you to powder." The Marquis de Gallo conducted himself with the greatest address and prudence, and so much did he dread, lest the petulance of Buonaparte's temper might put an end to the negotiations, that one day, when the hasty Corsican had quitted the room in a pet, he ran after him, but not being able to overtake him, said to one of his aides de camp, "Tell him, however, that I followed him to his carriage." Another day, after a very long debate, Buonaparte said with great warmth, "Well then, I will carry my answer to Vienna."

Our biographer proceeds to what he calls the moderation and modesty of Buonaparte's conduct on his return to Paris. The proof of this

this modesty is that he spoke very little to any one that he saw. This taciturnity might have arisen from pride as well as modesty but we shall not contest the point with this idolizing biographer.

Of the objects, policy, and plan of the expedition to Egypt our author says little; but proceeds to copious details of the transactions. The common account is given of Buonaparté's operations in Egypt from his first landing to his complete conquest of the country. The author quotes a proclamation issued on the suppression of an insurrection at Cairo that perhaps for insolence and audacity exceeds most other diplomatic operations even of Buonaparte himself. The following is the tenour.

"People of Cairo, perverse men have led you astray, and they have perished. God hath commanded me to be mild and merciful towards the people, and I have been so towards you all. Is there a man among you so blind as not to see that fate directs all my operations. Is there a man among you so incredulous as to doubt that the whole of the universe is subject to the empire of destiny. Let the enemies of the people know, that when the world began it was written that after having destroyed the enemies of Islamism, and overthrown the cross, I should come from the farthest part of the west to fulfil the task which is imposed upon me. Make the people see that in more than twenty passages of the Koran that which has happened has been foretold, and that which will happen is equally explained. I might demand of each of you to tell the most secret thoughts of his heart, for I know them all, even those which you have never divulged to any one; but the day will come when all the world shall know, by evidence too strong to be denied, that I am conducted by orders from above, and that no human efforts can prevail against me. Happy they who are the first to attach themselves to me."—The weakest credulity could hardly forbear to smile at such shameless audacity. He then names a divan of sixty persons to render justice to the people, and attend, not to their interests, but the interests of the French republic."

We are next brought on to the expedition to Acre, and the author narrates two dreadful anecdotes, which, though we have more than once recorded them, we shall repeat in his own words.

"A tale of horror must now be related, which, were it not twice authenticated upon the honor of a British officer, and uncontradicted even by French audacity, is so repugnant to humanity and the conduct of civilized nations, that we might well refuse to give it credence.—Bonaparte, after expressing much reluctance at the forbearance so lately manifested by his troops, determined to put their obedience to a still stronger test, and compel them to become executioners in cold blood; for finding himself incumbered with the maintenance of three thousand eight hundred prisoners whom he had taken in his different engagements, he commanded the greatest part of them to be marched to a rising ground about a mile from Jaffa, and there surrounded by General Bon's division of infantry; at the sound of a signal gun, the whole division fired, and the unfortunate Turks fell dead by hundreds; happy had they all immediately expired, but the soldiers in mercy finished with the bayonet those whom the bullets had spared. Buonaparte looking through a telescope surveyed the horrid scene, and expressed the most savage satisfaction when it was completed, for he had good reason

reason to apprehend the refusal of his troops to execute so dreadful a command. Kieher indeed refused to comply with the order, unless he received written instructions; but Bonaparte sent his faithful Berthier to compel obedience, and the deed was instantly performed. The putrefaction of the dead bodies is said to have produced the pestilence which afterwards caused such havoc among the French soldiers, so that Bonaparte got rid of more than he intended. Previous to the horrid deed he inspected the whole body of prisoners with a view to select those belonging to the towns which he intended to attack; among the rest an aged Janissary attracted his notice. "Old man," said he sharply, "what do you do here?" "I must answer that question," replied the Turk, "by asking you the same, and you will no doubt reply, I come to serve my Sultan, so do I to serve mine." Bonaparte smiled; upon which some of those present said to one of the aides de camp, "He is saved." "No," said the officer, "that smile does not proceed from benevolence, but revenge; remember what I say." The Janissary was left in the ranks and suffered. Dr. Wittman, who was afterwards at Jaffa, declares that he saw the spot where this horrid massacre had been committed, and that it was whitened with the bones of the Turks thus inhumanly murdered.

"Another tale not less horrid yet remains to be told, which blackens, if possible, the atrocity of Bonaparte's character. The sick among the army at Jaffa being too numerous to be attended to or maintained, Bonaparte sent for a physician, to whom he hinted that he must be relieved from such an incumbrance; but the physician, indignant at so horrid a proposal, boldly refused to comply: he then sought out for some other man more suited to his purpose, and found an apothecary who consented, to administer opium in sufficient doses to relieve him from all further trouble; it was accordingly mixed up with some sort of pleasant food, and five hundred and eighty soldiers were thus dispatched. Who does not shudder at such deliberate villainy, too horrid almost to be believed. Some men indeed have denied the possibility of the fact, from the difficulty of supposing that any man bred in a civilized country could be so coolly cruel; but it must be remembered, that Bonaparte is of an Italian extraction, and subsequent events have also added a testimony to his cruelty beyond denial or doubt."

Our biographical partizan endeavours to lessen the disaster of Buonaparte at Acre, and endeavours to diminish the honour of Sir Sidney Smith, and to exalt Buonaparte at the expence of our gallant champion. His remarks on this and every other subject are quite common place; and here his materials are fetched from Buonaparte's letters, and the statements of his generals. Were Burdon an able biographer, we should lament the disloyalty and hatred to his country, which must have produced such an undeserved panegyric on the hospital execution of Jaffa; and an undeserved censure on the British hero, who repressed the plundering adventurer, and taught this pageant of fortune that he had before been successful, because he never had encountered Britons. But the trifling-frivolity of Mr. Burdon's general communications and reasonings render his opinions and conclusions totally immaterial. Our biographer forms

an estimate of the good and evil of the expedition to Egypt, which he concludes in the following words :

" I apprehend, therefore, that the evils which the army and the natives of Egypt endured, from the first departure of the expedition till the French finally evacuated the country, infinitely overbalance any trifling advantage which may be derived to any of the parties concerned; and that the whole deserves, now that it is fully and completely understood, to be transmitted to posterity as the most detestable series of ambition, tyranny, and cruelty, that ever disgraced the annals of civilized society, and will form one of the strongest articles in the impeachment of human nature against Bonaparte."

Notwithstanding the just and atrocious charges against this monster, the author still retains his hankering for the intellectual abilities of the Corsican. Then follows a long detail from the English newspapers of Buonaparté's exaltation to the Consulship; and our author is at great pains to ascribe this rise chiefly to the genius of the person, whereas it principally proceeded from the state of affairs at Paris.

Mr. Burdon imputes much greater merit to Buonaparté at the battle of Marengo, than is admitted by any other historian; and would make it appear that the victory was decided before the arrival of Desaix. As there is very little novelty, and no entertainment in the succeeding details, we shall not tire our readers with a particular account of any more of this work. The biographer persists in the most severe and just censure of Buonaparté, but occasionally interlarded with panegyrics on his talents.

In page 192, our author endeavours to vilify the constitution of England, as affording very little liberty to the subject; but his remarks are so vague and silly, as to preclude the necessity of any answer. Mr. Burdon collects into one series the various means and institutions used by Buonaparté for establishing despotism. He expatiates on the iniquity of Buonaparté, exhibited since the peace and during the war; but as he states nothing, which every sensible Anti-Jacobin reader cannot state much more strongly, we shall quote or abridge no part. After a minutely detailed account of the government of France in its various parts, the biographer concludes this branch of his subject with the following reflections.

" A government thus supported by corruption, by intimidation, and by force; by spies, by murderers, and by assassins, presents a horrid spectacle to the world, and tends to the general subversion of all those moral principles and civil relations which have hitherto held men together in society; it destroys the finest feelings, the most honorable propensities of our nature, and reduces them all to the single and base consideration of fear; for patriotism, public spirit, and philanthropy, must be quenched in the breasts of those who are compelled to think only of their own safety; and such is the effect of habit, that they become in time indifferent to the calamities of their nearest friends and connections; and, provided they can enjoy

enjoy a servile security themselves, they care not whose turn it is to die or to suffer; they fly to dissipation as a relief from thought, and thus accomplish the ends of the usurper. Such a state of society it is to be hoped, for the honour of human nature, cannot long exist, or future generations may have cause to execrate the memory of the present period; yet from this state we certainly cannot be preserved by tame and servile acquiescence—by calmly contemplating the misery of others—by surveying at a distance the fire which, though now far from us, may in a short time, if unresisted, consume our dwellings, our fields, and our property; we must oppose its progress with all our vigor, and then sit down contented with the glorious satisfaction of having saved ourselves and others by the well-directed efforts of our judgment and strength.”

The rest of the work seems chiefly devoted to the murder of the Duke d'Enghien, and other recent atrocities. The biographer makes some attempts to draw a comparison between Philip of Macedon and Buonaparté; but he exhibits no points of resemblance. Indeed there can be no parallel found to this ferocious barbarian in any character, however profligate, of civilized Greece and Rome. If we are to look for his likenesses we shall find them among the Goths and Vandals, especially Attila the Hunn, whom he appears to copy more closely than any other eminent savage.

Subjoined are notes, the purpose of which we do not very clearly see, as in or by them no object is actually effected, but the bestowal of high praise on Dr. Geddes, the deistical translator of the *Pentateuch*.

On the whole, Mr. Burdon allows to Buonaparté a very great share of iniquity; but imputes to him merits which he does not possess. It is a very frivolous common-place book, that will never rank high in biographical literature. The author is evidently an enemy to the British government, and to the British constitution; but his enmity is totally insignificant.

Hints towards forming the Character of a young Princess. In two Volumes. 12mo. Pp. 734. Cadell and Davies. 1805.

THIS work was composed before the appointment of the bishop of Exeter to such an important charge of education. A short letter addressed in the beginning of the work to that prelate explains to his Lordship that the author had his second volume in the press before he knew of the nomination in question. If he had known the illustrious young personage would have had such a tutor, he acknowledges his work might have been spared. Entertaining a high respect for the talents and learning of the bishop, we nevertheless must say that the production before us contains masterly views of the various objects, relations, and duties of the station which the young personage in question appears destined to fill; and presents an exhibition of the religious, moral, and political conduct that befits sovereignty; which

which is highly deserving the consideration of all who are or may be employed in forming and modelling a character for such an exalted rank, and such an extensive sphere of action.

The first chapter treats of the importance of education in general; and contains various able remarks, but of course such as have occurred before. The second proposes for the princess a much more learned education than is usually received by her sex; and affords very strong reasons for recommending such studies. The author intimates not only the propriety but necessity of acquaintance with the Latin language. The Greek in such an education might be dispensed with, as there is access to the best models of Grecian literature through the medium of translations. Of modern foreign languages he chiefly recommends the French and German, and thinks Italian not essentially necessary. In this chapter he presents an account of the literary attainments of Elizabeth. Our author does not reckon great proficiency in what are called the fine arts, requisite for a sovereign. He would not have a sovereign princess devote a very great portion of attention to music, and such accomplishments; least they might interfere with more important pursuits.

"To excel (he observes) in those arts, which though merely ornamental, are yet well enough adapted to ladies who have only a subordinate part to fill in life, would rather lessen than augment the dignity of a sovereign."

"But, not only in the works of mere taste; even in natural history, botany, experimental philosophy, and other generally valuable sciences, a correct but unlaboured outline of knowledge, it is presumed, will, in the present instance, be thought sufficient. Profitable and delightful as these pursuits are to others, yet the royal personage must not be examining plants, when she should be studying laws; nor investigating the instincts of animals, when she should be analyzing the characters of man."

Grand objects of study, to one who is to be entrusted with the welfare of so many millions, are the knowledge of human nature and of history; but especially the history of our own country. On this subject our author is somewhat too minute in his inculcations, and becomes preceptorial instead of philosophical. It never could be necessary to inform any tutors that might be set over such a personage, that with history, geography and chronology ought to go hand in hand.

The third chapter undertakes to prove that the education of a sovereign is a specific education. Our author is deeply impressed with the excellence of the British constitution and laws. He proposes that a sovereign should be thoroughly conversant in such subjects both for guiding his own conduct and preventing abuses by subordinate authority.

"If (says the author) a sovereign of England be, in such a variety of respects, supreme, it follows, not only that his education should be liberal, large, and general; but that it should moreover, be directed to a knowledge of those departments in which he will be called to preside.

"As supreme magistrate, and the source of all judicial power, he should be adequately acquainted, not only with the law of nature and of nations

but

but particularly with the law of England. As possessing the power of declaring war, and contracting alliances, he should be thoroughly conversant with those authors who, with the soundest judgment, the deepest moral views, and the most correct precision, treat of the great principles of political justice; who best unfold the rights of human nature, and the mischief of unjust ambition. He should be competently acquainted with the present state of different governments of Europe, with which that of Great Britain may have any political relation; and he should be led to exercise that intuitive discernment of character and talents, which will enable him to decide on the choice of ambassadors, and other foreign ministers, whom it is his prerogative to appoint to the respective courts.

Chapter four gives a view of ancient history and laws, but with too much of preceptorial minuteness. In this part he presents an account of the laws of Egypt and Persia. The two following chapters are devoted to Greece and to Rome; and give a good summary of the laws, government, and manners of Athens; and the city of Romulus; and also ably marks the causes of progress and retrogression in both. All this is very just; but we do not think it is necessary in an address to the tutors of the Princess. None could ever be chosen for such a trust who was not thoroughly competent to impress upon a pupil the causes of the rise and fall of Athens; and the rise and fall of the Roman Empire. These being subjects so familiar to every scholar our author might have been satisfied with outlines without minute details necessarily common, or inculcations which, from their particularity, would besit school-boys rather than prelates or their dignitaries.

The writer proceeds to the characters of historians, and repeats the usual account of Thucydides, and Xenophon. He adds the common views of Polybius, and Caesar. He describes several historians of the sixteenth and seventeenth centuries; and though in these his criticisms be somewhat trite, yet they are very just. Interspersed with these desultory remarks are many valuable observations on the tests by which sovereigns should be taught to estimate historical characters. They should be instructed to separate splendour of achievement from utility of object; and not seriously to prize the former unless combined with the latter. They should be taught to regard the supreme perfections of the human character to be wisdom and virtue. We must observe, in general, that when our author descends to detail, he exhibits some marks of the ideas and habits of a schoolmaster, circumstantial and prolix in tuition; but when he generalizes, that he is really a philosopher. One object of the first magnitude he omits no opportunity of inculcating; that is, that a sovereign should be completely instructed in the practical system of Christianity.

Having concluded a chapter with maintaining the last mentioned position, he proceeds to a view of Hume's History of England; and allows to that work high literary merit; but clearly, candidly, and impartially states the bad effects it might produce upon a youthful mind that should be suffered implicitly to receive all its doctrines. We do

do not suppose any preceptor could be chosen for such a personage who would not be fully aware of the bad as well as good of Hume; and competent to prevent to the pupil the influence of such dangerous errors; while, on the other hand, he would enable her to profit by Mr. Hume's wisdom. The inculcations on this subject are unquestionably just, but not necessary.

The next chapter is devoted to epochs in the English history. These are common, and a fresh manifestation of the disposition of the author to preceptorial prolixity in cases where it is totally unnecessary. The eleventh chapter considers the moral advantages which may be derived from the study of history. The writer is the true friend of religion, and devotes a chapter to the excellencies of Christianity. All that he says on this subject is sound and just; but as any clergyman to whom such a charge would be delegated must know these excellencies, the enumeration addressed to the preceptors of the Princess is at least superfluous. The following chapter presents the evidence of Christianity; but on this subject exhibits nothing which every man in the smallest degree conversant with the subject does not thoroughly know. He exhibits several outlines of the leading doctrines of Christianity; and what he says is extremely sound and just, without containing any novelty to a reader who happens to remember his creed. A great, prominent, and tiresome defect in this work is unnecessary inculcation of just and sound doctrines; but which every Christian knows as clearly as he states. It is certainly very true, that the great corner stone of Christian evidence is the proof of the resurrection; but it would certainly be a work of supererogation in any divine to spend his time in labouring to impress upon Dr. Horsely the evidences of that event; as that prelate knows the grounds without any fresh instructions. In like manner it is certainly superfluous in any divine to instruct the prelate to be chosen tutor to the Princess in the most common evidences of Christianity.

The fourteenth chapter mentions the use of history to sovereigns, in teaching the choice of favourites. On this subject we must historically remark taking English princes for our illustrations, that from the time of Alfred downwards, no sovereigns but those of the very weakest cast were ever under the influence of favourites. Favouritism we find under Henry III. Edward II. Richard II. James I. Charles I. and some others, but no such system under William the Conqueror, Henry I. Henry II. Edward I. Edward III. Elizabeth*. Even the profligate Charles II. the only man of talents of the House of Stuart was never guided by favourites like his pedantic and childish grandfather, his weak and unfortunate father. The last chapter of the first book inculcates integrity in sovereigns as the true test of political wis-

* That princess, as a woman, had men that were private favourites; but she had no favourites in her political capacity.

den, and reprobates all tricks and intrigues as totally unworthy of sovereign dignity.

The second volume contains the same mixture of able generalization and tedious detail with the first. The author is certainly a schoolmaster by habit, although in talents a philosopher. His preceptorial lessons we cannot follow throughout, nor do we see that the greater part of them are necessary; we shall, therefore, confine the rest of our analysis to such contents as are important. The seventeenth chapter contains an able view of the true arts of popularity. Anxiety to secure public favour he admits to be meritorious and laudable in a sovereign; but his sentiments on that subject we shall give the reader in his own words:—

“A desire of popularity is still more honest in Princes than in other men. And when the end for which it is sought, and the means by which it is pursued, are strictly just, the desire is not only blameless, but highly laudable. Nor is it ever censurable, except where the affection of the people is sought by plausible means, for pernicious purposes. On the part of the people, attachment is a natural feeling, which nothing but perleaving misconduct in their rulers can ever wear out. A prince should learn not to listen to those flatterers, who would keep him ignorant of the public opinion. The discontents of the people should not be stifled before they reach the royal ear; nor should their affection be represented as a fund which can never be drained. It is a rich and precious stock, which should not be too often drawn upon. Imprudence will diminish, oppression will exhaust it. A prince should never measure his rights over a people by the greatness of their attachment; the warmth of their zeal being a call for his kindness, not a signal for his exactions. Improvident rigour would wear out that affection, which justice would increase, and consideration confirm.”

He recommends to sovereigns the patronage of men of genius, learning and science. The writer ably marks the line between false and true patriotism. In chusing their society, princes should, in the first place, regard morality and virtue. The author seems to think, that a prince would be very much degraded by associating with profligacy, or even buffoonery. We entirely agree with him; indeed, none but the very weakest men, in such a rank, have chosen such companions. Chapter twenty-one describes the art of moral calculation, and making a true estimate of things and persons. Several succeeding chapters are occupied in illustrating the characters of individual princes, especially Louis XIV. and Peter of Russia. Those instances, however just, are altogether trite. Our preceptor enters into a detail of books which he would recommend to princes, and bestows high praises on Telemachus. There is a very elaborate comparison of Addison and Johnson; but critical analysis does not seem to be our author's forte. Then, follow some desultory common-place observations, on Cervantes, Le Sage, Fielding and Shakespeare.

Chapter twenty-eight contains a masterly outline of Bacon's works. The remainder of the performance is devoted to the scripture, Christianity, the church of England, religion in general, the reformation, protestantism,

protestantism, and the circumstances which led to the revolution, and to the providential succession of the House of Hanover. The last chapter considers Christianity as a principle of action; and presents a summary of the mode in which a prince is to be formed to practical religion. This passage we shall present to our readers in the writer's own words:—

"The royal person, then, should early and constantly be habituated to consider herself as peculiarly under the government, and in a most especial manner needing the protection and guidance of this Almighty Sovereign; looking to his word for her best light, and to his spirit for her best strength; performing all that she undertakes, in the manner most perfectly conformed to his laws, and most clearly subservient to the interests of his spiritual kingdom; submitting all events to his wisdom; acknowledging no less his particular than his general providence; and, above all, praying daily for his support, depending on his goodness for success, and submitting to his will in disappointment. In fact, to none, in so eminent a sense as to princes, does that sentiment of an inspired instructor belong: 'Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God.'

"She should practically understand, that religion, though it has its distinct and separate duties, yet it is not by any means a distinct and separate thing, so as to make up a duty of itself, disconnected with other duties; but that it is a grand, and universally governing principle which is to be the fountain of her morality, and the living spring of all her actions: that religion is not merely a thing to be retained in the mind, as a dormant mass of inoperative opinions, but which is to be brought by every individual, into the detail of every day's deeds; which, in a prince, is to influence his private behaviour, as well as his public conduct; which is to regulate his choice of ministers, and his adoption of measures; which is to govern his mind in making war and making peace; which is to accompany him not only to the closet, but to the council; which is to fill his mind, whether in the world or in retirement, with an abiding sense of the vast responsibility which he is under, and the awful account to which he will one day be called, before that Being, who lodges the welfare of so many millions in his hands."

On the whole, this production contains many very valuable observations on the state and education of princes, and is not only unexceptionable, but laudable, on the three important grounds of politics, morals, and religion. The principles in all these are just, sound, and beneficial. We regret that the author did not confine himself more to general views, as in these he excels, and give less way to the circumstantial prolixity of preceptorial dictation, to which his habits have an evident bias that is much beneath the vigour of his understanding. His details the Bishop of Exeter may possibly little regard, as he can easily supply himself with any details that he may want on any branch of education, but his philosophy, that prelate, we think, must respect, both for its vigour and tendency. We do not know that the work was necessary, but many parts of it are highly deserving of perusal.

MISCELLANIES.

An Improved Method of treating Strictures in the Urethra. By Thomas Whately, Member of the Royal College of Surgeons, London. Johnson, &c. 5s. in boards. P. 230.

MR. Whately has divided this work into four Chapters. Chap. I. contains General Remarks on Strictures of the Urethra. In Chap. II. the author relates his improved Method of treating this Disease with Kali purum. The following extract gives his explanation of the mode of action and safety of this powerful agent in these obstinate complaints.

"I shall next show in what manner the Kali purum acts upon strictures, and thence endeavour to explain how this remedy, powerful as it is, may be applied with safety to the urethra. From considering how extremely active this caustic is, when applied in the usual way to any part of the human body, we might be led to conclude, that it would be almost impossible to convert it into a mild and safe remedy to a part so tender as the urethra. When, however, we reflect, that there is no substance, either of the most caustic or poisonous nature, but may be converted into a medicine as safe as any in common use, so as even to be applied to the coats of the stomach without injuring them, it ought not to be deemed an extraordinary assertion to declare, that one of the most active substances of the former description may be employed on the tender surface of the urethra with the utmost safety.

"Before the Kali purum can be safely taken into the stomach, its caustic properties must be entirely destroyed by dilution; but, under proper management, it may be applied to the urethra, even as a caustic, without producing a slough, as it commonly does when applied in the usual method. The mode of applying it on the extremity of a bougie, which is gently moved backwards and forwards, and the time that the caustic may be supposed to be in the act of dissolving, have been already explained. By this procedure, the Kali is equally diffused over every part of the strictured surface, and only *abrades* the membrane of the stricture, without producing a slough. The degree of this abrasion is entirely under the controul of the operator: By a little attention to the quantity of caustic employed, it may be increased or lessened at each application, as circumstances dictate. In this manner the Kali penetrates, and dissolves the hard and diseased surface of a stricture, with a facility, which no other remedy, that can be safely applied will equal. That this is the mode of its action, when applied as directed, I am convinced from ocular demonstration; for, in applying it to a stricture near the orifice of the urethra, I have had frequent opportunities of marking the degree of abrasion it produced, without occasioning a slough. Such cases have likewise afforded the pleasure of seeing the immediate success, which attends the Kali purum, when used for the purpose of opening stricture. In many instances, where the contraction was so great as scarcely to suffer even a small bougie to pass, a much larger one has been readily admitted, immediately after the caustic has been applied.

"The Kali purum, from its property of combining with oily substances, and animal mucilages, and forming soap, acts in a manner totally different from the lunar caustic, to which it is decidedly superior, for the following reasons:

reasons: it acts more powerfully on the stricture; gives less pain to the patient, especially after the first momentary effects are over; is more capable of having its action confined to the contracted part; and irritates less after it has been applied. Of the superiority of the Kali over the lunar caustic, I speak with confidence, from experiments repeatedly made with both these articles." (P. 55.)

Our author's next chapter is on the Cure of Strictures of the Urethra, by an improved method of using the lunar caustic.

The last division of this work contains Observations on Mr. Home's Method of applying the Caustic in this Disease. These observations are in addition to those which our author before published*.

Next follows a list of 46 Cases of Stricture, most of which were perfectly cured by the Kali purum, without the use of the bougie.

Some observations on the Method of relieving Suppressions of Urine are also to be found in this volume; and an Appendix follows, relating the treatment of a peculiar affection of the bladder.

Mr. Whately appears to be a man of sense, knowledge, and experience, and while he is treating the subject itself, we follow him with pleasure, and not without information. The cases are plainly, simply, and concisely narrated. But when he comes to mention his adversary Mr. Home, we of course see a partiality and personality which renders that part of his account much less engaging than the rest. We understand that physicians and surgeons have ranged themselves into different parties on the theories of these two gentlemen. It is totally immaterial to the public which is the victor in a question of mere competition. All that we have to consider, is what benefit medical knowledge derives from the treatise before us; and we think that in every part of the statement and arguments, leaving polemics out of the question, our author has rendered benefit to the subject which he has taken in hand. Home, for ought we know, may have rendered more advantage, or may have rendered less. That topic we may be able to determine on seeing his work. We cannot compare this production with Mr. Home's, because we have not seen the latter; but comparing it with the subject, we think it judicious and salutary.

Two Tracts on the Uses of Clay Marle as Manure, and on the Uses of Agricultural Salts in the Manufacture of Manures. By the Hon. and Rev. James Cochrane. Dedicated to the Agricultural Society; including an Appendix. Pp. 66. 8vo. 2s. Mawman. 1805.

WE do not doubt but this treatise, which introduces a considerable portion of chemical analysis, will be very well received by scientific agriculturists. The author very skilfully decomposes clay marle, and shews its various constituents. Thence he proceeds to mention other substances along with which it forms a fertilizing compost. The second essay, on the uses of agricultural salts in the manufacture of manure, also introduces much chemical acuteness and discrimination; and contains an accurate history of the various processes for making agricultural salt. This second production

* See Observations on Mr. Home's Method of treating Strictures in the Urethra, &c. &c.]

will also be well received by scientific agriculturists. Annexed to the work is an appendix on the means of preserving timber.

The application of chemistry to husbandry so strongly, successfully, and beneficially inculcated by Lord Dundonald himself, appears to be well understood by other members of his family.

Confid in Vain, or a Double to do. A Farce. In two Acts. By T. Jones.
Pp. 48. 1s. Jones: 1803.

THIS farce is one of those two act comedies that were the fashionable after pieces about thirty years ago, but which now give way to broad humour or sing song. There is nothing very new or striking either in the characters or the incidents; as usual Miss and her Papa are at issue about the choice of a husband, and the contest ends in the old gentleman being outwitted; and the young lady married to the object of her choice.

Letter addressed to the Right Hon. William Pitt, concerning the Establishment of an adequate Provision and Pension for Sailors and Soldiers, after certain Length of Services, as being the most effectual Plan of Recruiting both the Navy and Army, at the present or any future Crisis. By the Hon. and Rev. James Athol Cochrane Pp. 8. 6d. Mawman. 1805.

MR. COCHRANE proposes that a fund shall be established for increasing the provision for old soldiers and sailors. One means of effecting this purpose he projects to be an annual sermon in every church and chapel in the kingdom; seconded by a collection from house to house. He does not, however, state any grounds for supposing that the intended contributions would afford a regular and permanent source of eleemosynary establishment. But we shall make our readers more thoroughly acquainted with the Letter by an extract than an analysis; which the production will not bear.

"What motive or inducement, Sir, is it that leads individuals to run the hazard of their lives in the unhealthy regions of Africa, the East and West Indies, but the future hope and expectation of enjoying a comfortable provision of good things in the decline of life.

"It may justly then, Sir, be objected to the present institutions of Great Britain and Ireland, for recruiting the Navy and Army, that the future provision of Pension for individuals, in case of wounds or long services, bears no analogy to the comforts in old age, that such person might have enjoyed from perseverance and economical industry in any common handicraft profession. Instead therefore, Sir, of the necessities of Government doing an injury to individuals, by dragging them into our naval or military Service, by pressing, or high bounties, (which is a species of *kidnapping*) let the professions themselves be enabled by Government adopting the plan here recommended, of raising the future prospects of a common Sailor or Soldier, as to Pension, in an increasing ratio after the service of so many years. The wisdom of Government, in fixing the amount of such Pensions, may be assisted, Sir, by consulting the most intelligent Officers both in the Navy and Army.

"Were the Representatives of the various counties and boroughs, upon the recommendation of Government, to lay the above plan before their Constituents, there is every reason and probability to suppose, Sir, that the ad-

dresses to his Majesty upon this subject would be so animated and general, as to fix the attention of our young men and volunteers, in such a way, as to be of great use in recruiting both the Navy and Army. The late discordant debates in Parliament, concerning the most constitutional means of raising men both for home and foreign service, prove the propriety of referring the above subject to the consideration of the various Freeholders in Great Britain and Ireland. No measure would tend more to damp the future ardour and expectations of French invasion, than the above, stamped by the Seal of the British Government, and signed, (like another Magna Charta,) Sir, by the Freeholders and Volunteers of Great Britain and Ireland.

"Ten years service, Sir, either in the Navy or regular Army at home, should entitle each person to a certain Pension for life; which ought to increase from that date of service until Twenty-five years.

"Ten years service abroad should be deemed equal to Twenty years at home.

"Fifteen years service at home and Ten years abroad, should entitle a Sailor or Soldier's widow to a pension for life; and Twenty-five years service, should entitle their children, upon the parent's demise, to so many years value of each Pension."

Mr. Athol Cochrane appears to be a benevolent man; but there should be more than mere desultory observation to shew the expediency of any given change in our military system.

POETRY.

Miscellaneous Poetry. By Edward Cox, Esq. of Hampstead Heath, Middlesex. Pr. 2s. Hatchard. 1805.

IT is pleasing to find a connection between COMMERCE and the MUSES. The former affords us the comforts and luxuries of life, and essentially contributes to our national strength, by its incident support of our best national defence; and the latter give grace, ornament, and beauty to the social union of mankind. The author of these poems we find, is the brother of Mr. Cox, generally known by the title of Mr. Cox the traveller, to whom the public are indebted for many works of historical research and considerable literary merit. Our poet who, we understand, was many years one of the partners in a very respectable commercial house in this capital, has retired from business with a considerable fortune, which he devotes to friendship, literature, and the fine arts. Though his track in life and in letters has been different from that which his brother has pursued, he has manifested a congenial spirit, and has strong claims to an equality of repute in the province which he has chosen for the exercise of his talents. The collection of poems before us not only shews the author to advantage in the private relations of life, but proves that he is animated by a feeling of genuine patriotism, and consequently a due abhorrence of that infamous Usurper who now pollutes the throne of THE BOURBONS, and holds the people of France, and its wretched dependencies, in the most ignominious slavery, as well as insulting every other state in Europe. Mr. COX, in his Preface, solicits indulgence for his imitations of PETRARCH, and apologizes for applying those of MARTIAL to modern characters and manners. But his solicita-

solicitation and his apology were equally needless, as he enters into the feelings of the Italian poet with so much success as to make him utter his plaintive tenderness with elegance in English strains, and as custom fully warrants him in the application of satirical effusions to contemporary life. We shall select a Poem on the present occasion, as an elegant proof of the conjugal tenderness of the author; and a patriotic Song, as more correspondent with the main purpose of our work, since they will afford a favourable specimen of the variety of his talents. We shall add also an original Epigram from his pen, which is very much in the spirit of his favorite MARTIAL, and which, we understand, is supposed to allude to a celebrated BARRISTER, who in his professional and other exertions is by no means disinclined to introduce *himself*:

ODE, ADDRESSED TO MARY, THE AUTHOR'S WIFE, IN A STATE OF LANGUOR, AT BRIGHTON, IN THE YEAR 1800, BY HER HUSBAND.

YE Airs! that cool e'en summer's noontide glow,
With fanning pinions dipt in ocean's spray,
Breathe on my MARY, while ye gently blow,
At night, sweet slumbers—spirits blythe, by day.

Ye Downs! for her, your even carpet spread,
Where sheep-bells tinkle, bid the wild thyme bloom;
Bid the pale cowslip hang its gentle head,
And scatter, as she walks, a soft perfume.

Thou Dyke! * yclep'd from him, whose rebel pride
Loft him that Heav'n above, man gives him here;
Slope, unobscur'd by mists, thy verdant side,
And lift thy brow abrupt from tempests clear.

That when the sky's blue vault is all serene,
And soaring larks resume their ev'ning song,
My MARY may descry—enchanted scene!—
The vale that winds thy swelling base along.

Sweet vale! where Nature seems to court repose,
Amid sequester'd glens, and shelter'd fields;
And groves of oak, which in proud Albion rose,
To be the safeguard of the wealth she yields.

Calm, tranquil vale! that while beyond the Rhine,
And near sad Genoa, earth is bath'd in gore;
Feels not the woes that make the wretched pine
For peace, which on their hamlets beams no more.

Now, led by Hope, near Ocean's surge we stray,
Where bright Hygeia bids her Naiad bring,
(As under ground she winds her modest way)
The healing tribute of her mineral spring.

There, while the slothful tofs in feverish sleep,
Dead to the freshness of the roseate dawn,
Health wing'd with pleasure may my MARY reap
From the pure stream that laves Wick's † flowery lawn.

* The Devil's Dyke. † The Chalybeate Spring, a mile westward of Brighton.

For without health, what pleasure can be ours?
 The languid pulse, nor dance nor song can raise :—
 How blest'd were I, to sing, amid these bowers,
 My MARY's health restor'd, with fervent praise!
 Then would these throbbings of my heart be still,
 That MARY's drooping looks have oft renew'd;
 And these sad tears, that now my eye-lids fill,
 Be tears of joy! and flow from gratitude!
 Returning bliss would *then* our cottage greet;
 And our dear children with fond rapture see
 Their mother's sweetest smiles, grown still more sweet,
 When warm'd, Hygeia, into life, by thee!
 Wake then my prayers; to highest Heav'n ascend!
 Oh, waft them, angels, to the Throne above!
 That GOD *her* life in mercy may extend,
 Whose life to *me* is happiness and love!

THE CORSICAN TYRANT. A NATIONAL SONG,

TO subdue the Armadas of France and of Spain,
 NEPTUNE gave us his trident, as lords of the main;
 Bade our cannon's dread thunder in loud peals to roll,
 From the banks of the Thames, to the furthest Pole;
 Then, enrol, my brave lads! to chastise them, prepare,
 And the *Corsican Tyrant* may come, if he dare!

Tho' by slaughter and threats from the Elbe to the Po,
 With his iron and gold, he has silenc'd each foe;
 Both his gold and his iron he soon shall see broke
 By the all-conquering force of our firm Hearts of Oak:
 Then arouse, my brave lads! their destruction prepare,
 And the *Corsican Tyrant* may come, if he dare!

Not content with the blood which in Europe he shed,
 Still he hoped to advance where the Nile hides his head;
 But *Aboukir* and *Acre* beheld his dismay!
 When defeated, he fled, and his fleet was our prey.
 Then let NELSON, and SYDNEY, new triumphs prepare,
 And the *Corsican Tyrant* may come, if he dare!

Yet against us he vaunts his base myriads to bring,
 Who obey an Usurper, who murder'd their King;
 Impious wretches! in terror, who kiss the vile rod—
 But we fight for our LAWS, for our KING, and our GOD!
 Let us all then, united, for battle prepare,
 And the *Corsican Tyrant* may come, if he dare!

From their coasts, by the gales, should our navy be tost,
 And, in spite of our Tars, should our channel be crost:
 Frenchmen never our dear native land shall explore:
If not sunk in the sea, they shall die on the shore!
 See! already we march, and to crush them prepare;
 Let the *Corsican Tyrant* then come, if he dare!

Of our wives, and our daughters, protecting the charms:
 And our country defending, our cry is "To Arms!"
 To blasphemers and slaves, Britons never will yield,
 For RELIGION's our bulwark, and FREEDOM our shield;
 Our invincible banner then wave high in air—
 And the *Corfican Tyrant* may come, if he dare!

As a comet descends, that has blazed from afar,
 While he scatters around desolation and war;
 So this merciless Despot, who makes the earth groan,
 Let her wake from her trance, shall be hurl'd from his throne.
 Wake then EARTH, at our call! rise, our glory to share;
 And the *Corfican Tyrant* o'erwhelm with despair!

EPIGRAM.

WILD with reform, in country, and in town,
 Lo, DECIUS cuts his tall Magnolias down!
 If cool reflection come not to his aid,
 He'll lose his *substance*, as he lost his *shade*.

TOBIAS: *A Poem, in three Books.* By the Rev. Luke Booker, L.L.D. 3s. 6d.
 Booker, London. Rann, Dudley.

OUR author, who has frequently appeared before the public in diverse poetical shapes, has selected the story of Tobit for the present poem; and observes, that he "conceived himself at liberty to treat it in the manner *he has done*, i. e. to do what every dramatic and every epic writer scruples not to do; *namely*, clothe the tale or history selected by their (his) muse in their (his) own language." Most lame, impotent, and ungrammatical! But how *has* our author treated it? His language is Milton's; his style is Milton's; the construction of sentences is Milton's; his affected inversion of phrase, all, all Milton's! Those who are familiar with the beauties of Milton, will read the present work with great disadvantage to the author; and those who are not, will condemn him as a writer, who is evidently labouring to be singular; and whose efforts, though they bear the marks of some power of mind, are deformed by inaccuracies and discoloured by affectation. We think the commencing lines of the poem the best,

"What tho' the viewless wing of hoary time
 Sweep o'er the good man's grave, and age on age
 In slow succession awful roll along—
 Still shall his virtues, like Aëstos' pow'r,
 Enshrine his name in brightness. Vainly yawns
 Oblivion's gulph, and vainly lifts the arm
 Old ruthless ruin, to shake down his fame,
 And wreck his well-earn'd glory. Honour plants
 Around his dust her amaranth, and bids
 His mem'ry be immortal."

Many errors of the following species are discoverable in the poem.

—————Whene'er
 Their glances met, a kindred passion beam'd
 From either's thrilling heart.

The

The following is a blunder which we were truly astonished to meet with.

—Now if my life's last hour *were clos'd—*
Without a murmur *could I die!*

In three lines we meet with as many *hearts*; and though they may be read with sufficient variation of emphasis, we think the situation of the last highly objectionable.

“Hilarity diffus'd its brightest smile,
And ev'ry heart was glad: nor least the heart
Of Sara and Tobias; for the pair
Heart seem'd to have but one.”

We think our reverend author equal to something of greater claims than the present work, and would recommend him to the more simple species of composition which may be found in some of his former poems.

MISCELLANEOUS.

THE ROMAN CATHOLIC PETITION.

Under the present inability of the gentleman who has conducted the political department of our work, to fulfil his intention of discussing this very important question; an intention which has been frustrated solely by domestic calamity, we have been favoured with the following able letter on the subject. It was designed originally for publication in a separate form, but we feel much indebted to the kindness of our friend who has thus supplied what in a work conducted upon the principles, political and religious, which we profess, would be a culpable omission.

A Letter to a Member of the Protestant Imperial Parliament, on the Subject of the Petition of the Roman Catholics of Ireland.

DEAR SIR,

IT is, perhaps, owing to the retirement in which I have now passed some years, that I view with so much surprize the tenor of the petition lately presented to Parliament by the Roman Catholics of Ireland, and the professions of satisfaction with which it was ushered into the respective houses, by the noble and honourable persons who took upon them to perform that office.

The satisfaction avowed at the adoption of a measure which appears to me of so doubtful a tendency, will not perhaps cause so much astonishment in you, whose habits so intimately connect you with the politicians of the present day. The views which we are enabled to take of the designs and actions of those political bodies, of which we ourselves form a part, and with which we are mingled and blended, are certainly very different from those which strike persons at a distance; and it is, perhaps, to the more general and abstracted survey to which my situation confines me, and to my ignorance of many minute interests which may bear upon the question, that our difference of opinion, upon this subject, is to be imputed.

I need not explain to you, my dear Sir, in what measure that ignorance of daily transactions in the great world, which is the reproach of retirement,

retirement, is counterbalanced by the peculiar privilege, which it enjoys, of hourly conversing with the wisest and best men, and that, in their wisest and best moments. From this, probably, arises its peculiar tendency to direct the mind to models of greater perfection than is to be found in those, whom the ordinary course of human events sometimes elevates to stations of great dignity and importance. I am not unconscious that I may be tainted with this error; yet, I think, you will be convinced, that in considering the conduct of those who sanction this measure, I have not assumed a standard of virtue or ability beyond the reach of ordinary minds. A serious regard for the most obvious and important interests of mankind, and a portion of wisdom capable of discerning those interests are not, surely, too much to require, in persons who have taken upon them so considerable a share of moral responsibility.

I confess, Sir, that when I look to the great Statesmen of former days, I am wholly at a loss in what light to consider the conduct of those who now aspire to that eminent character; nor can I, in any way, account for the vast difference between them and their predecessors, unless by recurring to that fatal change in moral sentiments, which, having been gradually progressive through nearly the whole of the last century, has attained to its full growth and vigour in these days; and which, though its practical effects have been manifested in such a debasement and degradation of human nature, as one would think calculated to alarm the most insensible, has certainly intimated its poison to a greater extent than is generally imagined, and produced in minds, one might have judged impervious to its influence, an alarming relaxation of that firm tone; that decided and uncompromising adherence to virtue, which becomes those who are called upon to support the best interests of mankind.

Those illustrious persons who aspired to the reputation of able statesmen in past times, regarded religion as necessarily and inseparably connected with the good of the people: they laid it as the foundation of their several systems of human polity, nor did they ever attempt to direct the great and complicated machine of government, but in subservience to such principles. Whether this was the conduct of truly wise men, I pretend not to determine: I think it has been generally allowed to be so.

But in whatever degree of estimation such conduct may have been held by mankind in general, it does not seem to have been thought worthy of adoption by the statesmen of the present day. An avowed indifference with respect to all modes of worship; a total disregard of their comparative excellencies or demerits, is wholly inconsistent with any serious respect for religion. On any subject, to hold in equal estimation the corrupt with the pure; the feeble and faulty with the firm and good, is to shew but little care or concern: but, on the most important of all subjects, it marks more than a common carelessness or indifference: it can scarcely be supposed to proceed from any sentiment less forcible than contempt or aversion.

Yet, Sir, this is a feature which too generally characterizes the debates in our Senate, and is glaringly manifest in the conduct of those noble and honourable persons, who, shaking hands and forgetting all former animosities, join their endeavours to prepossess their respective houses, in favour of this Roman Catholic petition.

It is true, that an open exultation in this attempt to level our primitive religious establishment, with that corrupt form of worship which it hath
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cost us some of the purest blood of the nation to banish from our church, was not more than might have been expected from the avowed admirers of anarchy and atheism of France. Thus to level the good with the bad, is, they well know, a measure of the most fatal tendency to religion itself; nor can they fail to recollect, that the superstition of the Roman church has proved highly favourable to atheism, and that a considerable share of that event, in which they have exulted as the proudest monument of human wisdom, may be ascribed to the prevalence of such superstition; the manifest corruptions and absurdities of which, had left the reflecting part of the community destitute of all respect or veneration for religion itself, and an easy prey to those fatal delusions which have branded the eighteenth century, with all its boasted refinement and philosophy, as productive of crimes and atrocities unknown even to barbarous ages.

To those who love to confound religion with the corruptions of religion, the probable success of this petition affords no unfavourable prospect; and, in such men, the conduct I have alluded to, is not calculated to create much surprise. But it is not so easy to account for similar proceedings, in those who have hitherto expressed no sentiment but that of detestation at the principles of the French Revolution, and the false and pernicious opinions it has engendered. I confess that, when I reflect upon this manifest inconsistency, I am persuaded that those opinions have too much prevailed where they have been the least suspected. It is one of the most obvious qualities of these fundamental errors to impair the judgment, while they corrupt the heart. Aware as I am of these effects, I do not feel much astonishment, though it is a subject of melancholy reflection. If I sometimes behold men, even of great reputation for virtue and discretion, sacrificing their highest and best interests, to pride or resentment; to wounded vanity, or disappointed ambition.

Though, my dear Sir, from reflections such as these, I think I can pretty truly conjecture what may be the personal motives of those who promote the measure, it is difficult, I confess, to discover upon what ostensible grounds this petition, for, what is insidiously styled, the Emancipation of the Roman Catholics, is patronized in England; or what are the benefits expected to arise from it, should it be finally acceded to.

Have the Gentlemen who promote this measure, discovered that the reformation of our Church, and the revolution in 1688, were the offspring of bigotry and of narrow, contracted, unphilosophical views; that the blood which was shed, on the former occasion, was not that of wise, learned, and pious men, but of fanatics and enthusiasts; and that the zeal manifested for the reformed religion and the Protestant succession, by those great men who conducted the latter, sprung from prejudice, and a partial, mistaken conception of the true interests of the people? Have these Gentlemen found out that the doctrine of the Church of Rome is pure and evangelical; or have they, their doubts upon the subject? Do they mean to proclaim their ignorance, and say that, after all that has been done and suffered, they doubt whether we are right or no: that, perhaps, the Roman Catholic superstition, with its transubstantiation, its indulgencies for sin, its worship of the Virgin Mary, and of its whole legion of saints, real or pretended, and of images and reliques; its legends and its forgeries, with all its errors, absurdities and corruptions may, at last, for ought they know, be the true and undefiled Christian Church? Or do they mean to say that, while they promote this measure, *they care not whether it be so, or no?*

Do they mean, in the face of their insulted country, shamelessly to avow their indifference for religion, and to contend that it is a matter of so little importance, that, whether it be corrupt, or pure, ought not to be argued, or heard, or thought of, in any political calculation? Are those among our senators and statesmen, who originally favoured, or who now promote this proceeding, disposed to deny the great fundamental doctrines of Christianity, or are they so little acquainted with the sacred duties of the high functions to which they have been called, as to think that no responsibility attaches to their stations, beyond that of accounting to their country for arithmetical deficiency, or pecuniary speculation? Are the souls of men of so little account in their estimation, that, upon every undefined and hazardous project of political speculators, they can suppose themselves justified in demolishing the labour of their ancestors, and letting in the full tide of religious corruption, upon those numerous classes among the people who have no means of resisting the destructive torrent? or lastly, Sir, are they of that wise sect of philosophers, whose liberal wishes are daily expressed, that all modes of faith, or—no-faith, which the foolish and corrupt heart of man hath devised, should be equally fostered and encouraged? who call it liberality and Christian Charity, to suppose that the Deity looks with equal complacency on all; that is, on the cruelty, treachery, pride, presumption, blasphemy, and impurity, which are generated by a false religion, and that virtuous self-denial which distinguishes the true disciples of the primitive Church of Christ.

When I impute to false and corrupt opinions in religion; the crimes and vices I have just detailed, I have, you know Sir, charged them with no more than may, in innumerable instances be proved upon them. If, then, any thing beyond a theoretical and visionary equality, or a speculative freedom—if the real happiness of mankind be the object of these Gentlemen, they will seriously consider, even in a temporal point of view, the difference between a pure and corrupt religion, nor will they longer persevere in their attempts to degrade, debase and finally destroy the one, by leveling and confounding it with the other. They will deeply reflect on the accumulated miseries which, in almost every quarter of the habitable Globe, have marked the difference between them. They will look, not only to the extirpatory wars, the massacres, assassinations, licensed tortures and burnings, by which the Church of Rome has endeavoured to extirpate our Protestant heresy, but they will extend their view to the Turkish Empire, and contemplate, during the lapse of nearly four centuries, an extent of human misery unequalled in the History of the World. The destruction of the human race during that awful visitation, must appear incredible to those who are not acquainted with the history of the vast tract of country, now subject to the descendants of Othoman, during the period I have alluded to: yet, dreadful as were the calamities of that period, it was, if possible, more strongly marked by the atrocity of the crimes which engendered them. The undissembled indulgence of every corrupt desire, natural or unnatural, every species of cruelty which the most fruitful invention could devise, the most insupportable tyranny and oppression, and a characteristic dissimulation and treachery in public transactions, which, during that long period, was rarely known to deviate into the paths of truth or honesty, marked the conduct of a people, who have for the worst of purposes, been artfully held up to us, by writers of a certain class, as a model of simplicity, integrity, and charity. The gentlemen

gentlemen who support this petition will turn their eyes to the history of this kingdom and recall to their recollection those fanatical sectaries who poured through the land the torrent of blasphemy and rebellion, to the destruction of every thing that was sacred, venerable and virtuous in the nation. If these and similar instances do not satisfy them as to the pernicious effects of a false and corrupt belief, let them repair to the hospitals of Bethlem and St. Luke, or to the various private houses prepared for the reception of those who labour under the greatest of human calamities, and enquire how many among those unhappy persons are the melancholy victims of Calvin's corrupt and unscriptural doctrine of absolute and unconditional reprobation. Though, Sir, the leaders of the Roman Catholics in Ireland are perfectly consistent with themselves in this attempt, which seems to be but one step towards more important designs, the members of the Protestant Imperial Parliament will, I trust, reflect maturely before they adopt the wishes of those gentlemen. They who are advocates for this measure in England will necessarily find themselves in the following dilemma, they must either defend the purity of the Romish Church, or they must profess that religion is a matter of indifference and so little entitled to their serious consideration, that it is worth while to pour the tide of corruption over the Church, for the sake of gratifying the ambition of a few individuals of the Catholic persuasion, by placing them in the road to civil emoluments: for that is all which the liberality of Parliament has left them to ask, though it is dignified with the title of the Emancipation of the Roman Catholics of Ireland. I take it for granted, Sir, because I see no other way of proceeding, that, in defence of this measure, we shall resort to the doctrine of the rights of man, among which, religion, in the opinion of modern philosophers, is not included: the changes will be rung, as usual, upon these abstract rights, and whoever shall venture to qualify them with conditions, particularly with any so exploded by these gentlemen as those which may arise from religious considerations, will be charged with bigotry; with a contracted spirit, and confined views; and after the accustomed manner, the praises of candour and liberality will be loudly sung by those whose proceedings have no relation to them: yet if any considerations are permitted to interfere with the full acknowledgment of these abstract rights, they will doubtless, be those of immediate political advantage or inconvenience; let us then, my dear Sir, bestow a few thoughts on the advantages which may be expected or the dangers which may be incurred from the adoption of this measure.

Among the advantages which are supposed likely to result from the perfect equality with respect to rights and privileges so loudly called for by the framers of this petition, is that of a complete union by the annihilation of the principle of religious animosity. Upon what foundation, this hope may be built, I am, I confess, wholly at a loss to conjecture. Unless it be expected that as soon as this petition is granted, we shall suddenly renounce all prepossession in favour of the protestant religion and adopt those tenets which we have hitherto considered as erroneous and corrupt, I can see nothing in this measure which has not obviously a contrary tendency.

I know, Sir, that it is held out in favour of this idea, that, at this period the corruptions of the Romish Church no longer exist in such magnitude as to cause any reasonable alarm; that the general diffusion of knowledge which distinguishes the present age has compelled the members of that communion, however unwilling, to remark the errors and absurdities

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which blighted the faith of their ancestors, and that their creed is now, as they state it in their petition, such as entitles them to a toleration, not only partial, but complete; that is, to be freed from all restraints whatsoever, and placed on an equal footing, in every respect, with the members of our established Protestant Church. Why such *equality* is claimed under the specious name of *toleration* they best know who drew the petition. It is certain that when they are wholly freed from the restraints which the wisdom of past ages has thought fit to impose on them, they can no more be said to be *tolerated* than you, Sir, or any other English Protestant member of the House of Commons.

If, Sir, the Roman Catholics of Ireland are what such persons suppose them to be, there must be infinite danger in admitting them to the civil rights they claim: If they profess a religion which they do not believe, they are dangerous subjects, and we should be doubly cautious how we suffer such men to interfere with the direction of our civil and religious establishments. It is of such Catholics that those assemblies of men were composed, who under their various designations, effected the revolution in France. But, Sir, I think better of the Roman Catholics of Ireland. I believe, notwithstanding some assertions in their petition, in which they are not sanctioned by the received doctrines and practice of their church, that they are true members of the Roman communion: and indeed, though they deny in the test which is at present imposed on them, but from which, if I understand their petition, they claim to be exonerated, their assent to some of the most arrogant pretensions of the see of Rome, they do not abjure any of those theological doctrines or tenets, which, from what we deem their corruption, have been rejected by us. If they no longer adhere to those tenets, the way into our church is open to them, and they are free to join our communion, as their predecessors, you know, Sir, formerly did, persuaded that in so doing, they were members of the true Catholic Church; till the Pope, dreading the consequence of such rational conduct to a dominion founded in error and maintained by corruption, anathematized all who had ventured on a proceeding so highly inimical to his usurped authority.

Do the Roman Catholics of Ireland, who require to have those tests abolished to which the protestant members both of the Church and state, are now compelled to submit; so materially differ from their predecessors, with respect to that spirit which our laws have recorded as dangerous, that we should, without hesitation, at one stroke, throw down all the fences which the wisdom of our ancestors, at various times and as urgent necessity required, has reared for the protection of our civil and religious establishment? or have they so conducted themselves, since the last indulgence shewn to them, as to convince us of the sound prudence and policy of increasing that indulgence? this I think no man will venture to assert: nor has the spirit of the Roman Church betrayed any such signs of alloy or abatement, in my apprehension, as to justify those who would defend the present proceeding on that ground.

It is a mode of conduct which has been frequently resorted to by the see of Rome, and I think it is one of the most corrupt instances of the immorality imputable to those of that communion, to permit the members of their church to unite with those persons for whom they profess the utmost detestation, for the purpose of forwarding its projects of universal dominion. You well know, Sir, that they formerly mingled with those sectaries whom they

they most abhorred, and among whom they heard themselves incessantly reviled, in order to impede the reformation of the Church of England; and we have good historical authority for believing that a cargo of feigned anabaptists was consigned to Bishop Gardiner, whose destined office it was, to model and direct them, in that laudable undertaking.

We know, Sir, that, in the present day, those religious scruples; upon the sanctity of which, the petitioners require you to believe their awful conviction of the sacred obligation of an oath, have not prevented that close alliance by which we have found them connected with the Atheists of France, an alliance rendered, on their part, more disgusting to the moral feelings of every honest man by an unprovoked and unnatural rebellion, a rebellion, in which if we are not misinformed, their very clergy fell at the head of their deluded congregations; a rebellion for which they have been prepared by kindness and indulgence, and which they would now persuade us, like the satyr in the fable, to repress by the same means.

It is impossible for me to conceive that such conduct betrays any diminution of that dangerous spirit, against which these salutary tests were designed to afford us some protection. I know no motives that could urge them, as reasonable creatures, to such conduct, but the suggestions of those who have an unlimited influence among them and who breathe nothing but the restoration of their Church to its former dignity and splendour, I am in some degree, confirmed in this opinion, by the writings of some of their clergy; men of weight and authority among them, particularly of the titular Bishop of Waterford, in the year 1797; who, at a time when, as we well recollect, this country was threatened with destruction from the prevalence of democratic principles, took great pains to inform his clergy, in a pastoral letter, that the Catholic faith, meaning that of the Roman Church, was well suited to *democracies* as well as *monarchies*: this gentleman had at that time the present event in contemplation; he tells us, speaking of this attempt at the total emancipation of the Roman Catholics that "The vast rock is already detached from the mountain's brow and whoever opposes its descent or removal must be crushed by his own rash endeavours."

Such is the spirit with which this gentleman utters his prophecies! I trust, however, that he will be deceived. I trust that the good sense of the people of this kingdom, and their firm and steady attachment to the pure and primitive establishment of our Protestant church, and to our present constitution in state, will be opposed to this rock, which threatens to overwhelm them both. It is a strong and powerful arm, which has successfully resisted equal perils. What expectations these titular bishops may have from the Court of Rome now in Paris, I know not; but I do know, as you do, Sir, that there are many good things to be disposed of. Vacancies among their Eminencies are not unfrequent, and the head of the church is now under the protection of one who is not very scrupulous in making vacancies where they suit his convenience. If you, my dear Sir, wish to be farther acquainted with the writings of this titular bishop and others of the same church during the period alluded to, consult *the Pursuits of Literature*. The zeal of this author for the best interests of mankind, and his ardent love for his country, entitle him to the gratitude of every honest man. He will not, I trust, behold the present proceedings in silence, nor suffer the vigilance he has hitherto manifested to be surprised at this important moment. When we are told that, that spirit in the
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Roman Church which has proved so fatal to the peace of the world, no longer exists; it is proper to enquire upon what grounds this assertion stands. The year 1688 was not a time of darkness and ignorance; yet you well know, Sir, that an attempt to repeal the tests which then restrained the Roman Catholics, was the principal cause of the Revolution. It will therefore be necessary that the gentlemen who support this petition should condemn the principle and spirit manifested on that occasion, or that they should prove that the Church of Rome is now totally free from the corruptions which then adhered to her, and particularly from that mistaken and exclusive principle of the unity of the Church, which compels those of her communion to regard the whole body of Protestants as heretics, and necessarily excluded from salvation.

But, Sir, though the attempts of the Roman Catholics were successfully resisted at the revolution, we are not to suppose that the spirit of the Church then sunk to rest. So late as the year 1729, the Pope granted a bull, the purport of which as may be seen in a report from a Committee of the Irish Parliament to inspect original papers in the year 1733, was as follows; 'that every communicant duly confessing and receiving, upon the patron days of every respective parish, and every Sunday from the 1st of May to September, having repeated the Lord's prayer five times, and once the Apostle's creed, upon paying two-pence each time, was to have a plenary indulgence for his sins, and all approved confessors had a full power to absolve in all cases; with intent that God would speedily place King James the Third on the throne of England;' that is, as a fund for that desirable purpose. Surely, Sir, the period in which this fiscal project was devised and executed, was not one of darkness and ignorance, and what could then take effect, we have no reason to think ourselves secure from at present. It was then pretty broad day in Europe, and the seeds of modern philosophy had begun vigorously to germinate. It is true that they had not already produced those bitter fruits which we have since tasted; Atheism was then speculative and quiescent: but as that detestable and degrading error had not yet been tried and proved; it was, perhaps, as age less favourable to Papal usurpation than the present. Many atrocities were then looked upon as the sole property of superstition to which it has been since proved she has no exclusive title, and the horrors produced by practical Atheism have induced many in this age to look upon the most blind superstition, as producing effects comparatively harmless. Whether any such bull as this of 1729, was promulgated to strengthen the resources of the Roman Catholics in the late unnatural rebellion and equally unnatural alliance with the Atheists of France, and to aid the exhortations of the titular Bishop of Waterford, I know not. If no such project has been resorted to, I confess, I think such an alliance calls for some exercise of that dispensing power which has been frequently and liberally exercised by the head of the Church. But we shall doubtless be told, Sir, that whatever treachery or tyranny may have formerly marked the politics of the Court of Rome, there is no danger from his holiness at present: that he, good soul, is now a good French philosopher, and that the petitioners, having, at least as far as a petition is evidence of intentions, renounced the *civil* and *temporal* jurisdiction of the Church of Rome in these realms, he has lived too long in this liberal age to deem *ecclesiastical* jurisdiction a matter of any importance, and is too wise to attempt any actual proceeding upon such an exploded principle of authority. It is true that his holiness

holiness is, at present, under the tuition of a great philosopher, who, with as much liberality as any British statesman, has avowed his indifference for all religions; having from an Atheist professed himself a Mahometan, and from a Mahometan, a Roman Catholic Christian; much good may the petitioners derive from their new proselyte! It is true also, that the tyrannical dominion formerly established at Rome is no longer to be found *there*, and that the present Pope is led about, to act in the coronation farces of this Roman Catholic-Christian, Mahometan Mountebank, with little more ceremony than that with which his holiness is chaired, as a reward for some of the benefits intended to this country, on the 5th of November. But while the Pope still claims, what by the constitution of their Church he must claim, and what they do not even profess to deny him, an *ecclesiastical jurisdiction* in these realms, I confess I derive no comfort from reflecting on his present situation. When I meditate on the character of his immediate patron, how can I avoid beholding, in this degraded prelate, a powerful instrument to forward the projects of this undignified and unprincipled usurper, who at this moment perhaps watches with an anxious eye, the measure now in agitation, not without some hope of seeing us fall into the snare which is laid for us, and of transferring the civil war, which has lately raged in Ireland, into the heart of this kingdom.

For, Sir, if this measure is adopted, it cannot be so, in my apprehension, without extreme danger both to our protestant church and to our monarchy; neither of which I suppose will be surrendered without great exertions to defend them.

As it is confidently asserted, Sir, that, to grant that equality which is demanded in this petition, is a certain method of establishing general tranquillity, and annihilating all feuds and animosities, I would ask, whether it has ever been found in history or experience, that feuds and animosities have been annihilated by placing the contending parties on terms of equality? In my opinion, Sir, wherever such hopes have been held out, and of this, multiplied instances have occurred, they have proved wholly unfounded, and all efforts of this kind have concluded in setting the adversaries on a stage of contest to begin the battle anew. Is, then, the Church of England to crouch to her adversary, and, adopting the liberal spirit of the times, to admit the Roman Catholic corruptions as matters of no importance, or is she to find herself again in the same situation in which she was placed at the Reformation? Is the same dreadful contest to be renewed? must she be gratuitously put in jeopardy a second time, and must all the fatal seeds, which have for some years slept, be revived and rage, 'till victory shall again declare for one of the contending parties?

This is a prospect truly alarming, and yet it is such as naturally arises from the present situation of affairs.

Many causes concur to convince me, that it is scarcely possible the Roman Catholics of Ireland should be contented with the grant of those privileges, which alone they profess to claim by this petition. It is of the nature of concession to engender fresh claims, and it unhappily empowers the claimant to enforce them. The last indulgence granted to the petitioners, is no slight evidence of this; but if we consider the situation in which the Roman Catholic *Clergy* stand, undoubtedly the great promoters of this measure, we shall readily perceive how little probability there is, that the present claims should be final.

We are asked, Sir, publicly, to profess our indifference for our religion,

and for the morals of the people, in order that some few of the Laity among the Roman Catholics of Ireland, may become members of Parliament, and sheriffs of counties, and officers in the army and navy. But, Sir, when the Laity have thus obtained all that they have left to ask, in what situation will the *Clergy* find themselves? Let us recollect, Sir, that the Roman-Catholic Clergy once formed the established Church of this kingdom. They were originally in possession; they had temporal as well as ecclesiastical jurisdiction; they were magistrates; they sat in the House of Peers, and they enjoyed the revenues now appropriated to the support of the protestant established Clergy. I know but one ground upon which they have been excluded from all these, and that is the *corruption of their Church*. If we admit, as we must do, by complying with the terms of their petition, either that their Church is not corrupt, or that it is a matter of indifference, whether it is so or no, I would ask, upon what principle we shall pretend to exclude them from the revenues and dignities of the establishment? When their Laity are admitted to sit in the House of Lords, how are we to exclude their titular bishops, who prove to us incontrovertibly, by still retaining their empty titles, how little they are disposed to give up their pretensions? When the Laity have obtained all that they now ask, with how much more weight and authority may they not come forward and say, "You have admitted the justice of our claims, but you detain from us our property, and deny us our privileges. You leave to us the burthen of maintaining a vast body of clergy who have an undoubted right to public support. If we cannot persuade you to do justice, and to dispossess those who have so long usurped our seats, and enjoyed our estates, at least admit us to share with them: admit us at least, to an equal participation in the dignities and emoluments of the Church, with the spoils of our inheritance!" The petitioners are aware, Sir, how valid they will render such claims, by the admission of those preferred in their petition, and, therefore, anticipate the objections which may be made on that score, by professing that they do not mean to claim either the dignities or emoluments of the Church. I trust, Sir, that we are not so far gone in modern liberality as to frame our actions upon the professions of a petition to Parliament, though I do not see how far those persons who support their present claims could, consistently, resist such farther demands; nor do I perceive in them any such disposition as would incline them to hesitate at acceding to them, whenever it might be deemed proper that they should be preferred.

It is not only probable that the petitioners will, by farther claims, and by all other means, endeavour to promote the establishment of their religion: but they are bound by every tie of *conscience*, as well as *interest* so to do; and by conceding to claim after claim, we are only increasing their power to promote this great, and necessary end and aim of all their proceedings. They have never pretended to give up any of the doctrines of the Roman Church; nor do they, nor dare they, deny that they profess that great and fundamental tenet of the unity of their Church, by which all Protestants are condemned as heretics. They have told us in this petition, how conscientiously and scrupulously they adhere to their religious opinions, and it is fair to give them credit for this assertion, as no other cause can be assigned for their separation from our communion.

With such principles, in what light must every conscientious Roman Catholic look upon the established Protestant Church of England? They must look

upon it, not simply as an *usurpation*, but as an *heretical usurpation* of dignities and revenues, which of right belong to them; and they cannot but regard it with horror, as consigning to eternal perdition, almost the whole population of a large kingdom. Is it not then reasonably to be expected, that persons acting under the influence of such principles, should make every exertion to overturn an establishment so inimical to their interests, and which their religion must lead them to look upon with so much abhorrence and detestation? Nor let us flatter ourselves that the danger which threatens our establishment from such principles is to be regarded as trivial, either with respect to those whose interest it is to promote these designs, or those who are likely to become the tools and instruments by which they are to be carried on.

I need not tell you, Sir, that, when they are called upon to act for the interests of their Church, the Roman Catholic Clergy are alert, vigilant, and acute, subtle, insinuating and persevering, and, if occasion requires it, bold, beyond most other orders of men. Their influence over their congregations in general, is great, but over the low and ignorant, among those who compose them, it is almost unlimited. Nor have we the least reason to hope that the corruptions of their Church may be suffered to spread among the members of our protestant communion with safety, under such conduct and direction. The purity of religion is, among the generality of mankind, but an indifferent pledge of its stability. Men are eager to get rid of the restraints it imposes, and, where a commutation is offered to them, where external observances may be substituted in the place of religious duties, or some doctrine is proposed which renders those duties nugatory or unnecessary, they are easily led to acquiesce in the change; and if this be the case, as it often is, with men of sufficient intelligence and information, how shall the weak and uninformed, the great bulk of every community, withstand the seduction? Will it be necessary to suggest to you, Sir, the dreadful prospect which the possibility that these efforts should be successful holds out to us? If they should prevail to the destruction of our established Church, the monarchy of this kingdom, as secured in the Protestant line is departed from us. If they should succeed to the seduction of any considerable body of the people, how long may it reasonably be expected, that a monarch, deemed an heretic by the greater part of his subjects, will be permitted to reign? These, Sir, are awful considerations, and well worthy of our most serious meditation. Amidst all these causes of alarm and apprehension, I confess that I strive in vain to discover any advantages likely to ensue from the adoption of the measure now in question, except that satisfaction which will result, to those who postpone all other moral considerations to the pure existence of certain metaphysical rights of citizenship, from admitting a few individuals to the few remaining privileges from which they are at present debarred; few, however, as they are, I think it would be extremely dangerous to grant them, as they seem to me to form the last barrier which is left to defend our present ecclesiastical establishment and the Protestant succession of the Crown, as settled at the Revolution. This, Sir, which I have pointed out, seems to be the only advantage which the promoters of this measure can promise to themselves: but the evils I have suggested, as likely to attend it, are neither the produce of a heated or desponding imagination; they are neither exaggerated nor improbable. Let me conclude by seriously asking you, whether the advantage to be expected is equivalent to the risk likely to be incurred? When the state shall have solemnly recognized the

the pretensions of this corrupt Church; when it shall have shamelessly avowed, if not its contempt for the Christian religion, its philosophical indifference towards it; when the candour and liberality of the French school shall have obtained an obvious influence over our public debates; and when, lastly, Sir, the practical effect of such conduct shall have become manifest; when our streets shall be crowded with processions; when we shall be openly invited to adore a wafer in one place, an image in a second, and a relique in a third; when pilgrimages and penances shall be again publicly established; when the absurdities of transubstantiation, and the unscriptural doctrine of purgatory, shall be openly taught; when indulgences for sin shall be sold by papal commission; and masses for the dead shall be publicly celebrated, and it shall be asked, "to what end have all these sacrifices been made?" I declare, Sir, satisfied as I am, that to accede to these demands, so far from producing tranquillity, would only engender farther claims, and that no claims remain which can be acceded to without imminent danger, I am at a loss to conceive what answer can be given, except that certain Citizens have been admitted to certain civil functions, which they claimed a right upon abstract principles to exercise.

But, should it be contended, Sir, that from the general relaxation of religious principle which unhappily distinguishes this period; there is no danger of any such seduction as I have mentioned, and that all the effect of that mummary which the Roman Catholic superstition may display to allure us, will be to produce derision; let me ask, whether it is advisable to increase the prevalent spirit of irreligion by a gratuitous adoption of those corruptions which disgrace the Christian Faith? Is it to be supposed that the bulk of the people have so much discernment as nicely to separate religion from its abuses, and to ridicule the one without imbibing some contempt for the other? or will the present Church and State be more secure under a broad diffusion of atheistical principles, than under the dominion of the Romish superstition? The history of France during the last century, will, I believe, answer both these questions. If the corruptions of the Romish Church have, as is contended, wrought a decay of its power and influence, the feature which is supposed to mark that decay, is well worth our serious attention. Through a considerable part of Europe, that superstition is known to have given way to secret or avowed Atheism. Such is that alarming feature which is supposed to mark the decay and portend the dissolution of the Roman superstition. Shall we then invite this infection? are we in such an high state of religious purity and perfection, that we can suffer without injury a free and unlimited circulation of those corruptions which have manifestly contributed to the growth and prevalence of Atheism? or are we not rather bound by every principle of duty and interest, to exert against this pestilence the most severe laws of quarantine? I have detained you, my dear Sir, longer than I expected when I began this letter. I have thrown together such thoughts as occurred to me on this momentous question, I confess without much order or method. If I have been able to suggest to you, any thing which you have not yet considered, the end I proposed to myself will be answered.

I am happy in subscribing myself,

Dear Sir,

Yours, &c.

A. B.

ON METHODISM and the EVANGELICAL MAGAZINE.

TO THE EDITOR.

SIR,

I HAVE repeatedly observed in your admirable work a disposition to watch the progress of methodistical as well as other levelling. You have attacked with strong and poignant severity all those who endeavour by cant to stir up the people against the lawful clergy of the country, and other constituted authorities. You have reprobated the principle of individuals presuming to dictate to existing authority, and the Jacobin schemes of overawing all corporations and orders by proceedings in mass. Your efforts in this part of the cause have often appeared to me of the most momentous magnitude; but were I to select an instance beyond the rest, it would be your exhibition of Rowland Hill's tour, about 1800. I wish, Sir, you would regularly devote a small portion of your repository, as often as possible, to the exposure of the Methodists; and another set who now chime in with them, called in Scotland Antiburgher Seceders; but in England they have a name more historically appropriate to their spirit and objects;—*the Independents*.

One of the projects in which Methodists and Independents agree is the establishment of a very cheap Magazine, which, like Tom Paine's works, shall be disseminated among great numbers of the lower orders. This performance is called the *Evangelical Magazine*, and one of its grand purposes is to encourage a contempt of all human learning; and to regard the methodistical Evangelism alone. The numbers for the year 1804 contain a series of biography, exhibiting the lives of six ignorant, and two ignorant and prodigate men, who, without any illumination, but that which they claimed from the Spirit, became methodistical preachers, and were held up by the biographer as models of perfection. One of these, according to his historian, had been a long time a footman in a holy family, and was a most pious and eloquent preacher. Another was a journeyman instrument-maker; a third a dyer; a fourth a peasant; and so forth with the rest, which are held up to the admiration of the readers of these compositions. The object of such an attempt is obvious. The Methodists, as a body, are ignorant; the Church, as a body, are learned. Those ignorant agitators wish to represent such ignorance as the biographers describe, and they themselves experience in their own persons, as a perfect qualification for being an evangelical preacher, and triumphing over every educated and informed clergyman. Establish the doctrine that Parsons, the footman; and Jackson, the knife-grinder*, without any acquirements but those which flow so liberally from the holy Spirit, are perfectly fit for preaching and teaching the Gospel of Christ; and you open the same claim to all the taylor, cobblers, and weavers in the kingdom. Such a latitude in the qualifications of instruction, naturally leads to a corresponding latitude in the exercise of power. If Charles Parsons, the footman, be allowed to surpass Dr. Horsley, the prelate, in the gifts of spiritual illumination (as most unquestionably every Methodist would assert) may not John Clout, the ditcher, on the very same principle, be a fitter man for

* See the biography of the *Evangelical Magazine* for 1804 *passim*.

the supreme management of spiritual concerns than Dr. Sutton, the primate. The object is the destruction of subordination, and the confusion of all ranks and orders.

When we retrace the history of the Methodists, at least Whitfield's set of them, we can easily find the origin of the levelling ideas, which they have never failed to exhibit when occasion offered; although they studiously and anxiously profess the contrary sentiments of obedience to government. I care not for their professions but their conduct. They send about emissaries to stir up the mass of the people to a hatred and contempt of their established clergy. This mode they have pursued from the time Whitfield first got himself a footing; and I cannot admit the constant assaults of our lawful Church and ecclesiastical constitution to be deemed friends of government. Why do they hate the Church? Because, from the very beginning, Whitfield and his followers adopted the doctrines of Calvin, the anti-hierarchical and anti-monarchical disturber of Kings and Bishops in the sixteenth century. Calvin was a noted leveller; the Methodists, to imitate him, must be noted levellers too. Many changes they underwent, but in none did the Methodists lose their Calvinistic or levelling ideas. These stuck to them in all changes; and they are still a set of disaffected levellers, watching an opportunity of degrading constituted authority, subverting established power, and introducing measures of great national detriment. As Calvinistic levellers the Methodists, in their biography, endeavour to exalt ignorance, and to give power to unfitness. As Calvinistic levellers, true to the same principle, they endeavour to raise the mob in mass against clerical individuals and orders. As Calvinistic levellers they endeavour to destroy other constituents of national distinction and importance. Thence a great object of their Evangelical Magazine is to destroy our African and West India trade, that from official documents are proved to consist of more than half the trade of the country; and not satisfied with this scheme, they earnestly urge the suppression of all commerce, as may be seen in numbers of their tracts; but most completely in their Evangelical Magazine. All these acts I impute to the operation of Calvinistic levelling, because they all obviously tend to accomplish that purpose.

The Evangelical Methodists are rising considerably in influence; and it appears that one mode which they propose for maintaining that authority is to procure the command of sundry Church livings; their ringleaders are dextrous, and their richest votaries are credulous. The movers prevail on the puppets to purchase whatever livings they can procure, and to bestow them on methodistical preachers, qualified as the biography of their own Evangelical Magazine bears testimony; and thus a door is opened for Charles Parsons, the footman; and Jackson, the knife-grinder, to become members, and beneficed members of the Church of England. There is an obvious check however to the appointment of such persons to established livings. Where are they to get orders? If the chaplains, and other examiners under bishops, probe sufficiently the powers of the candidate, and investigate his character, an incapable or improper person could never be ordained. On the discharge of this duty of chaplains depends in a great measure the exclusion from orders of ignorant methodistical preachers, whose patrons are disposed to remunerate their nonsense or mischief by valuable preferments. If the chaplains, and other confi-

dential agents of our preachers, are sufficiently deep and comprehensive in their examinations of Methodist preachers, they will find they must reject the greater number of them for sheer ignorance and illiterature. No man of talents or learning will have recourse to cant or pretexts of divine illumination, because he can answer his purposes without such expedients. If an examiner find a candidate for orders, instead of opening on the grand subjects of ethics and religion, whining about the Spirit of God, let him probe his learning the more closely. I shall not, Mr. Editor, be wanting in humble attempts to lay before you facts and truths concerning the proceedings of the Methodists; but I wish you could more frequently devote your powerful mind to the plan and execution of the Evangelical Magazine.

A FRIEND TO ESTABLISHMENTS.

Chelsea, April 19, 1805.

TO THE EDITOR.

SIR,

IT appears, from Mr. Overton and others, that certain observations on Original Sin and Regeneration, which dropped from my pen in the ardour of the *Hawkerian* Controversy, have left on some minds an impression unfavourable to my "*Divinity*." But, on revising my Letters to Hawker, I perceive nothing to justify the opinion, that I am not a strict believer in our church doctrines, as delivered in the thirty-nine Articles. There is a little note, indeed, respecting the damnation of infants unbaptised, which, from the omission of a single word by the printer in the first edition of my first letter to Hawker, might have caused a misconception of my sentiments: But, in the second edition, the error was rectified. [See Pp. 40, 41.]

That the depravity of the human heart is the foundation of the atonement of Christ—man's utter unworthiness, and Christ's all-sufficiency, has been the main subject of all my pulpit discourses—the *vidua vis*—the *mens agens molem*, blending itself with the whole mass, from the time of my ordination to the present moment. This includes a space of twenty-two years. During this period, I have served churches that required two sermons every Sunday. And one of the two has been, for the most part, my own composition. On an attentive examination of these discourses, even Mr. Overton would be forced to acknowledge, that the fall of man, the hereditary corruption of the human race, the atonement, the vicarious sacrifice, the sense of our degraded state, the operation of the Holy Spirit, our sole refuge in the merits of Christ, are the doctrines that pervade them all. And, where I have had recourse to others for assistance, they have not been heathen philosophers, but Christian divines—not those mere moralists with whom the Calvinist has been pleased to associate me, but whom, in common with the Calvinist, I despise. The characters with whom I have "taken sweet counsel, and walked in the House of God as friends," have been no other than a BAGOT and a JACKSON, a PORTEUS and a HORN, a WILSON and a WHITAKER. It was, at one time, my favourite religious exercise to reduce, where I found it practicable, a learned dissertation to a popular discourse, or raise the too familiar address to a becoming elevation.

tion. I have preached, on the prophecies, with Bagot and Jackson, in a style adapted to a country congregation: And, by the omission of colloquial terms and useless repetitions, I have rendered the sermons of Bishop Wilson not unpleasing, I believe, to men of taste, though not less intelligible to common hearers.

That the current of my religious sentiments through life, has been such as I now represent them:—that I have always revered the names I have just mentioned, will be sufficiently proved by a reference to my writings. In "*The English Orators*," I have spoken of Bishop Bagot (reflecting on whose apostolic piety I have often dropped a tear) in a strain of enthusiasm that must surely preclude from the most uncandid mind every idea of affectation.

—————" In those avenues, that erst
O'erarch'd a BAGOT, proud to embow'rd such worth,
Such virtues in their venerable shade,
There, musing oft on future scenes, he form'd
The prospect of ideal good, to flow
From his impassion'd preaching."

P. 156. [Third Edition.]

Of Bagot, it might have been truly said: "*Quam recte utramque, ut de
Christo Bagot.*" Dr. Bagot's approbation of my conduct during my residence at Christ Church, will always be the source of the purest pleasure to me.

To the present Dean of Christ Church I had never the honour of being introduced; though (it seems superfluous to say), to his high character I have uniformly looked with veneration. To his preaching I have frequently listened with delight; and, returning to my rooms, was able to recollect and write a very considerable portion of the sermon; a process with which I was seldom satisfied, when attempting to recover what I had heard from any other preacher.

Of my early attention to Porteus and Horne, my English Orator will also bear witness:

—————" Tho' PORTEUS strike
By copious sentiment condens'd and strong;
—————" Tho' HORNE may cloathe
His thoughts in beauteous metaphor, he knows
To discipline his fancy; to command
The heart, and by familiar accents move
The Christian soul."——P. 185.

My Ode on Bishop Wilson, one of my first lyric pieces, will concur with other evidence, to shew that religious disposition of mind, which my adversaries have so uncharitably called in question. I was not personally known to Bishop Wilson: It was my reverence for his character prompted me to write the Ode, as my approbation of his doctrines hath induced me to preach his sermons.

" Suppress, fond youth, the hallow'd strain,
(He cried) nor rashly thus profane
These groves with Pagan sighs:

Rejoice, that, crush'd to earth, the abodes
 Of Druids and their fabled gods,
 With superstition's frown affront no more the skies.
 What, dost thou mourn the vanish'd rise
 That gave to horror the pale night,
 And shook the blasted wood;
 While, as each victim's dying cries
 Announc'd the human sacrifice,
 Scar'd at the infernal scene, the moon went down in blood?
 With joy look round this little isle,
 And see the genial virtues smile,
 The Christian planted here:
 'Twas his, where pain had fix'd the dart,
 To heal with lenient balms the smart,
 From penury's pale eye 'twas his to wipe the tear,
 With more than all a shepherd's care,
 He rais'd the children of despair,
 By conscious guilt oppress'd:
 He bade, where weary sinners trod,
 Repentance, pointing to their God,
 Guide their reviving souls into the realms of rest."

DEVON and CORNWALL POETS, Vol. II. Pp. 9, 10.

The "last, though not least" in estimation, to whom I said I was indebted for my "Divinity," was Whitaker. And of the following Sonnet what is Mr. Overton's opinion?

"What the' the splendor of thy genius draws
 From Europe's letter'd sons the atclain of praise;
 Yet, with new energy to nerve my lays,
 I gaze not on those gifts that gain applause.
 No—I survey thee steady in the cause
 Of thy religion, in these faithless days!
 I venerate that strong unshaken mind
 Which for the Saviour-God, the atoning cross,
 A rich alluring patronage resign'd;
 Counting the treasures of the world as dross!
 I love that soul which no mean cares engross,
 Which melts in sympathy for human kind!
 O! may I never live to mourn thy loss,
 But, by thy soothing aid thro' life's dark valley wind!"

See *Sketches in Verse*, p. 25.

Besides, in the English Orator, there are express intimations of sincere belief in the leading doctrines of Christianity.

"If, in the Christian system we behold
 The radiant Sun of righteousness arise,
 With healing in his wings, to stream forth light
 Upon the sterner virtues, to relume
 By pure effulgence mild the moral world;
 'Tis here pathetic eloquence shall greet
 Prospects on which e'en Paradise might fade,

The

Tho' all its bowers hung blooming to the breath
Of innocence ! 'Twas Eden's happy pair
Announc'd creation's blessings : But here burst
Ineffably benign Redemption's rays,
Whilst in a mute amaze archangels hail
The infinitude of Mediatorial Love !"—Pp. 168, 169.

But I have published sermons. [See Pp. 8, 9, 10, 11, 16, 18, 25, 26, 27, 32, 33, 34, 35, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 135, 140, 141, 142, 143, 144, 171, 172, 173, 174, 175, 176, 181, 182, 183, 184, 192, 206, 208, 210, 262, Vol. I. and Pp. 59, 60, 89, 163, 164, 165, 166, 167, 168, 169, 170, 184, 185, 186, Vol. II. Discourses, 2d Edit.] In my two volumes of Discourses, there is an intermixture of sermons and essays, the latter not adapted to the pulpit. So much, therefore, of the doctrinal part of scripture, as is to be found throughout the volumes, could hardly have been expected. The fifth discourse of the first volume has, for its text, "By whose stripes ye were healed."—I recommend the perusal of it to Hawker and Overton. "By one man's disobedience, many were made sinners, a fallen degenerated race. And conscious of this degradation, they drooped under the sense of infirmities that needed intercession, and of vices that required atonement !" "See, then, the Son of God, who was himself to bear the iniquities of the world, and to be offered up a sacrifice for sin !"—"It is necessary that our minds be deeply impress'd with a sense of our own insufficiency and unworthiness."—"Vainly do we profess ourselves Christians, unless we see the necessity of Christ's assistance."—"But he only will have recourse to a physician, who feels himself afflicted with disease. The Christian, therefore, sensible of his infirmities, and experiencing the anguish of sin, will apply for relief to him, who can alone strengthen his weakness, and pour balm into his wounds. The Christian will behold his Saviour bruised for his iniquities, and chastised for his peace ; and confess, with all the fervour of gratitude, that by the stripes of that Saviour he is healed !"—"It is only then, through a conviction of our unworthiness as fallen creatures, that the merits of a Redeemer can reinstate us in the favour of God. But, alas ! how rare, how difficult is such a conviction !"—"Unassisted by the Christian graces, our boasted morality is chimerical and vain. At the day of judgment, when the interests of this world shall be no more, all its fallacies will be assuredly detected."—"The best moral man can have no reasonable pretensions to the rewards of Christianity, unless he believe its doctrines, and perform its duties."—"How deplorable the ingratitude of him, who never felt a wish, to know the love of Christ, which passeth knowledge !—who would justify himself, a corrupt and sinful creature, before an all-perfect Creator. For behold even to the moon, and it shineth not ; yea, the stars are not pure in his sight ! How then, can man be justified with God ; or how can he be clean, that is born of a woman ?"

Shall, then, an incidental expression, hastily thrown out in a temporary dispute (which, whatever my enemies may think or say, originated in my zeal for Christianity and the church-establishment), be oppos'd to all that I have been preaching and publishing, for a series of years, on theological subjects ? Can the proof of one moment's error (if it be admitted an error) overturn the evidence of a whole clerical life ? That the late Bishop of Exeter,

ter,

ter, was of a very different opinion, his Lordship's letters to me approving my motives in the controversy, his revision of the MS. of my last two letters, where he omitted some passages, and inserted others with his own hand, and his condescension in saving me the trouble of correcting the press, (which he undertook and performed, himself), will abundantly testify.

But enough, though not, perhaps, too much in the idea of those at whose suggestion I seized my pen. To my own feelings, I have neither written enough, nor expressed myself with sufficient energy, sensible as I am, that not my clerical life only has been pure, from the slightest stain of heterodoxy; but that I have been instructed "from my youth up" in the genuine principles of Christianity. Truly may I assert, that "from a child I have read the scriptures, which alone can make us wise unto salvation."

Educated under the care of a parent, whose exemplary religiousness, whose faith and unaffected piety, commanded respect and conciliated esteem, administered comfort to the believer, and overawed the infidel; I shall consider myself as indeed an apostate, were I such as the adversary hath described me. Often (and whenever it recurs, it is the most satisfactory moment of my life), often, in imagination, do I sit by that venerable parent, and hear him discourse "of things above this world!" In his presence, the libertine blushed; and the sceptic no longer doubted! And I am half disposed to think—I was once assured, that a person, who, in former years, was much attached to my father's conversation, but who has since acquired a popularity which no good man can envy, I am willing to believe that that licentious wit was, in consequence of my father's arguments, and more impressive manner, almost persuaded to be a Christian!

"But ah! my Sire! how fleeting is the view
Of pleasures shar'd with thee! E'en now I shed
Fresh tears; in fancy all my griefs renew;
And wring my little hands beside thy bed;
Press thy cold lips, and pillow up thy head!
Yet, by a sweet remembrance sooth'd, I tell
How with a placid smile thy spirit fled;
And on those charities delight to dwell,
Which Iador'd in death, and lov'd in life so well!"

LOCAL ATTACHMENT, Vol. I. p. 83. [New Edit.]

Frequent is my prayer to the Almighty, that, as the spirit of Elijah descended on Elisha, so may my father's descend on me! If this be enthusiasm—if this be methodism—in the name of a methodist I glory!

I remain,

SIR,

Your respectful servant,

R. POLWHELE

TO THE EDITOR:

SIR,

I RECOLLECT that formerly, though I cannot call to mind the precise year, when there was an alarm respecting the increase of popery, and a return was ordered of the number of Catholics in England, every public print overflowed with details from Fox's Martyrs or elsewhere, of popish cruelties and tortures. As the fear subsided, these salutary remembrances were, perhaps prematurely, laid aside. This proved however that we were then, as a people, warmed with a true English spirit, and genuine love of our truly glorious constitution. Whereas at present, when the danger is so much greater from a coalition of every hostile principle, however discordant among themselves, whiggism calling itself patriotism, popery, heresy, and disaffection, there seems to be very few real patriots left to warn their countrymen of those horrid principles which the Irish rebellion proves to us are by no means laid aside. Those who at the former period were so wisely zealous, appear now to be either buried in stupid indifference, or led astray by the artful jacobinical pretences of candour, moderation, and liberality.

INCOGNITUS.

POETRY.

When our readers are informed that the following translation is the production of boys, who are either very young, or have but recently directed their attention to Latin versification, they will no doubt concur with us in thinking it equally creditable to the talents of the scholars, and to the abilities of the master.

BLACKBURN FREE GRAMMAR SCHOOL OF QUEEN ELIZABETH.

Gray's Elegy, written in a Country Church-Yard, rendered into Latin by the Scholars of the First Class, February 6, 1808.

CLAMAT vespertina diem campana peractam,
 Bos rediens lenté læta boas per agros;
 Fessa domum repetens vestigia flestit arator,
 Ac tenebræ obscuræ jam loca cuncta tenent.

Nunc condunt dubia cum luce crepuscula campos,
 Et totum cælum nocte silente tacet;
 At non qua volitans scarabæus bombilat alas,
 Et sopit caulas nola sonora procul.

Ni celsa in ortis hederis ex arce virenti
 Ad lunam auditur fordida bubo queri,
 Flestentes prope secretam vestigia sedem
 Misere infesto regna vetusta pede.

Ulmo sub patula, tristi sub tegmine taxi,
 Qua cumulis multis purrida surgit humus,
 Quisque brevi in tumulto per sæcula longa quiescens,
 Agrestes ruris pace fruuntur avi,

Auroræ non aura levis spirantis odores,
 Nec casula parva garrula hirundo gemens
 Nec cantus galli argutus, nec buccina rauca
 Ex humili lecto deinde ciebit eos.

Ardebit focus lucens non amplius illis,
 Sedula nec carpet vespere mater opus,
 Nec patris ob reditum balbas puer ore loquelas,
 Nec genua ascendens oscula blanda dabit.

Falci sæpe feges flavescens cessit aduncæ,
 Indomitam fregit vomer aduncus humum;
 Quam læti per agros jumenta agitare solebant,
 Quam tremuit valido sylva secure vetus?

Gaudia ne spernat, tenues lætosque labores,
 Nec levis ambitio nomen honore carens,
 Nec simul auditos naso suspendat adunco
 Pauperis annales turgida pompa breves.

Antiquæ gentis decus, imperiumque superbum,
 Cuncta quæ opes dederant, clara Venusque dedit
 Expectant pariter non eluctabile tempus;
 Ad tumulum ducit laudis honorque brevis.

Ipso culandos ne vana superbia dicat
 Si curtos tumulos nulla trophæa tegant,
 Qua longas templique vias, laqueataque tecta
 Laudibus eximiis organa læta replent.

Urna valetne superba, valent spirantia signa,
 Ad corpus vitam nunc revocare brevem,
 Tellurem tacitam vox clara laceßere honoris,
 Aut vita functos flectere blanditiæ?

Pierio quondam stimolata calore, relicto
 Hoc jam forte loco, corda sepulta jacent;
 Hic dextræ bene quæ sceptrum regale tulissent,
 Aut percussissent fila sonora lyra.

Ast illorum oculis doctrina volumina nunquam
 Evolvens, spoliis temporis aucta, tulit,
 Frigida compressit divinos mente furores,
 Pauperies, animi vimque subegit iis.

Ah! quot sapphiros, pulchro splendore micantes,
 Obscura immensi marmoris antra ferunt!
 Ah! quoties flos purpureus in valle reducta
 Floret odoratus, floridus atque latet!

Rusticus hic fortasse jacet qui fortiter heros
 Finitimo satrapæ restitit, arva tuens;
 Hic vates sine laude aliquis, sine labe tyrannus,
 Immunes patriæ cædis habensque manus.

Andire ingenti plausu resonare senatus
 Eloquio attonitos, vixque minasque senas
 Spernere, per latam diffundere gaudia terram,
 Atque hominum lætis vultibus usque frui

Sors vetuit, neque crescentes modo sæva repressit
 Virtutes, vetuit turpe benigna scelus,
 Civibus occisis vetuit sceproque potiri,
 Haud faciles flecti supplicis atque prece.

Verum dissimulare, dolosaque reddere verba,
 Et premere ingenuæ signa pudicitias,
 Luxuriæque aris, fastusque imponere dona,
 Pieridum sacris thura cremata focis.

Vixere infano procul a clamore virorum,
 Nec famæ nec opum vota movebat amor,
 Vallibus umbrosis peragens ignobilis ævum
 Carpebat tacitam turba quieta viam.

Ossa tamen pedibus vulgi vexentur iniqui
 Quo minus infestis, fructa sepulchra prope,
 Versibus incomptis, rudibusque exulta figuris,
 Singultus tristes mæsta tributa cient.

Ætates faxis inscriptaque nomina musa
 Indocta, spatium famæ elegique tenent;
 Divinoque excerpta volumine disticha spargit,
 Quæ meminisse docent vulgus agreste mori.

Nam quis in æternum se ad muta oblivia tradens,
 Concessit vitæ gaudia blanda neci,
 Læti decessit geniali ex lumine solis,
 Nec flexit moriens lumina mæsta retro.

Confidit gremio dulci moribundus amici,
 Et lacrymæ mulcent lumina clausa piæ;
 Vox etiam e tumultu naturæ mystica clamat,
 Ac cineres vivunt pristinus atque calor.

Taque oh! qui memor exanimorum laude carentum
 Ingenua hoc humili carmine fata refers;
 Si quis dum tecum fugientia tempora versat,
 Quæ fuerint meditans fors tua fata petat.

Fortè aliquis dicat jam tempora canus agrestis,
 Hunc vidi celexes sæpe ego mane gradus
 Flecentem per agros, spectatum a vertice collis
 Extantem solem fluctibus æquoreis.

Illic nutantis denso sub tegmine fagi,
 Cui vaga stirps alte putrida fertur humo
 Membra die medio prostertere fessa solebat,
 Accipiens sonitum prætereuntis aquæ.

Hanc juxta sylvam nunc veras tempore lætam,
Tendebat gressus, verba proserpa loquens;
Nunc languens, tristis, velut æmens, pallida fore;
Aut pressas curis, aut in amore miser.---

Mane erat, ac solito admirans nec collē videbam,
Nec prope grātā umbra, neve ubi rura patent;
Altera lux venit, nec visus adhuc prope rivum,
Nec collem repetens, nec nemora alta pius.

Tunc solita pompe solennia funera vidi
Lente per templi tristia ducta vias,
Huc ades, et saxo (nam tu vir doctus haberi)
Sub veteri spinā carmina scripta legas.

TO THE CROW THAT FLIES HOME LAST.

BY A LADY.

SAY, weary bird, whose level flight,
Thus at the dusky hour of night
Waves through the midway air;
Why thus beyond the verge of day,
Is lengthen'd out thy dark delay,
Adding another to the hours of care.

The wren within her mossy nest,
Has hush'd her little brood to rest;
The wood-wild pidgeon rock'd on high,
Hath coo'd his last soft note of love,
And fondly nestles by his dove,
To guard her downy young from an inclement sky.

Each twittering bill and busy wing
That sits at morning's humid spring
At rest; or sleepless kept so late
By Philomel's enchanting lay,
Who now aham'd to sing by day,
Trille the sweet sorrows of her fate.

Haste bird and nurse thy callow brood,
That call on heaven and thee for food,
Bleak on some cliffs neglected tree;
Haste weary bird thy lagging flight,
This is the chilly hour of night,
Fit hour for rest and thee.

THE TRULY GREAT NATION

Written in 1799.

'Tis George's call! the muse approves the sound.
 May Britain's fame inspire the realms around.
 Those realms which France oft labour'd to enslave;
 Those realms which Britain oft has bled to save.
 Now o'er each clime Britannia's thunder hurl'd
 Prevents th' unbounded ruin of a world!
 Still thus O nation *truly* great, proceed:
 Teach blood stain'd tyrants in their turn to bleed;
 Nor longer suffer e'en mad France to groan
 Beneath that worst of tyrannies—her own.

INCOGNITUS

TO THE EDITOR.

SIR,

I SEND you the threnody or elegiac complaint of an unfortunate swan for the loss of it's mate, who terrified, as is supposed, at being brought to a new situation, sprung upwards, and killed itself against the branch of a tree overshadowing the lake it then occupied. It is submitted to composers as a piece well adapted to be set to music

BENVOLIO

THE SOLITARY SWAN TO IT'S ABSENT OWNERS.

Give ear, kind Sir and lady;
 My love is dead and gone,
 And here I'm left,
 Of joy bereft,
 A solitary Swan.

My snow white neck oft turning,
 All sad and woe begone,
 Each day I try,
 Some mate to spy,
 Poor solitary Swan.

Alone I sail desponding,
 Your glassy lakes upon,
 No mate is near,
 My heart to cheer,
 Poor solitary Swan.

What creature can be happy,
 Where lives but only one?
 A dying strain,
 Must end my pain,
 Poor solitary Swan!

ERRATA.

Vol. xx. P. 223, line 10, for PRECOGNITUS read INCOGNITUS.
 P. 223, line 4, from bottom, for
 Then try if you can *watch* your Miles,
 Read—

Then try if you can *teach* your Miles.

DEATH.—On the evening of Saturday, the 13th of April, died, at the age of forty-two, SUSANNA MARIA, wife to JOHN GIFFORD, Esq. of Peage Cottage, in the county of Surrey. Sustained by a firm and well-grounded confidence in the mercies of her God, through the merits and mediation of her Redeemer, she bore, with true Christian piety, fortitude, and resignation, an illness of ten months, attended with extreme pain, accompanied with the most distressful circumstances, and precluding, from its commencement, all hopes of recovery. As, by a conscientious discharge of all the domestic, social, and relative duties, by the sweetness of her temper, by her mild, benevolent, and affectionate disposition, ever anxious to oblige and fearful to offend, she endeared herself, during life, to her family and friends, so, by her meek and exemplary conduct, on her death-bed, did she acquire fresh claims to their love and esteem. By all who knew her her death is deeply deplored; to her disconsolate husband, who knew her best, the loss is irreparable. But, as their loss is her gain, as it is permitted to hope that she has exchanged a world of wretchedness and trouble for one of peace and happiness, and that her death is only the forerunner of a joyful and glorious resurrection, though it be natural to lament, it were impious to repine.

APPENDIX

TO VOLUME XX.

Les Recettes Exterieurs.—The External Receipts. By Sir Francis D'Ivernois.

THERE is no tract of this intelligent writer which abounds more in interesting information than this now before us, or which more deserves the serious attention of this country at the present moment. Sir Francis shews, by arguments that carry conviction with them to every unprejudiced mind, how impossible it is for France to carry on her expensive imperial and military establishments from her own internal resources; how greatly exaggerated those resources are by the French writers on the subject; on what fallacious principles their exaggerations are founded; and how necessary it is to the existence of the enormous power of France that she should be able to sustain her numerous armies on the contribution of tributary states, whom she either oppresses by her invasion, or pillages, while at the same time she insults, by the specious pretence of protection.

We shall first translate a passage from page 93, which the author has prefixed as a motto, and which, though it is so perfectly applicable to himself, is copied from a manifesto of the (*then*) Consul of the French Republic to the Dey of Algiers, inserted in the *Moniteur* of August 21, 1802.

“ In reading the note of the depredations which he has exercised within six months on the different powers of Europe, we are less astonished at the extreme rapacity than at the audacity of this barbarian, who is apparently the sovereign of the universe, since he treats all the other governments as if they were his tributaries.”

Sir Francis begins his work by stating what M. Hauteville, a government writer of France, has said in confutation of some of his former tracts on the French finances, in a work intitled *De l'Etat de la France à la fin de l'An. VIII.*

M. Hauteville observes,

“ The refutation of every thing that malevolence has published on the evils of the past, and the dangers of the future, may be found complete in this simple observation, France has passed six years of revolution, and ten years of war. She still exists; never was she more powerful. She has furnished, without weakening herself, and she will not cease then to furnish,

nish, without hazarding her power, all the expences necessary for her preservation. She has prevented her enemies from invading her territories; she has penetrated twice into the heart of Germany; she has dissolved the most gigantic, the most universal association that has ever been seen on the face of the earth. These are the results which those writers, who tear France to pieces by their invectives, and depreciate her by their calculations, would do well to try to refute; and if they cannot accomplish this, they must be compelled either to own that she possesses more powerful resources in her own bosom than they choose to allow, or that she has been able to triumph over the most powerful obstacles by the most feeble means."

To this Sir Francis answers:

"The logician, who pushes me by pressing this dilemma, will permit me to observe, that there exists a third point of controversy between us; to ascertain whether the resources, by the assistance of which the Republic furnished all the expences for its preservation, were resources properly its own, or resources which its enemies suffered them to tear from them, and which ought to have served as obstacles. As for the resources which she still finds in her own bosom, M. Hauteville has every reason to call them powerful, if he means resources not necessary for preservation, but resources of aggression; for, in effect, they only exist by war, and for war. And he was himself so convinced of this, that in investigating how his fellow-countrymen were able to execute with glory a task that never yet had been imposed on any people, three causes are sufficient to explain so great a phenomenon to him: 'They perfected the art of war; they have established the theatre of it among their neighbours, and they have made them bear the burthen of it.'"

To prove the assertion that Buonaparté, even in time of apparent peace, looks forward to further resources of the same kind, Sir Francis shews how careful he has been to open a free passage to all those countries which may be termed his tributary allies, by dismantling all the fortresses on the frontiers, and establishing a corps of pioneers on the Alps, to open an easy access for the first visit which it shall be convenient for him to make to Italy. Such precautions (he adds) do not they speak plainly to all his allies, Transalpine and Transrhinean, 'Encrease and multiply at present, that I may be certain, when I have occasion, to levy men and money among you; return to industry, augment your stores, and cultivate your lands in peace, till the Gallic armies shall find it necessary to come and put your farms in requisition, and sequester your magazines.'

The author proceeds to shew by what various subtuges the government of France has hitherto evaded the pretended constitutional right of the people to have an annual account of the national supplies and expenditure; and on this he makes the following important observation.

"But it above all imports the people of England to remark, that here the great charter of the French has been violated in the only point that interests them, because this violation puts the rival nations on an unequal footing

footing as to the risks and the means of aggression. In effect, as long as the chief of the republic, or the empire of France, was bound to submit to the legislative authorities the annual law, which subjected him to apply such sums only to such and such services; the British ministry, on casting an eye on that law, which may be called the Budget, would find there the same pledge of peace which they gave on their part on declaring before hand the maximum of the sums, which it is permitted them to appropriate to the department of the navy or the army. But now every thing is changed in this respect, for it was by dispensing with the presentation of this annual law, that in September 1802 Buonaparté was enabled to appropriate clandestinely to his army and navy *2,600,000 more for the second year of the peace, than during the last year of the war, a surplus that was not known either to the English or the French till March 1803."

Sir Francis afterwards proceeds to shew how the internal receipts of France have diminished, in proportion to the expenditure, since the revolution; and the industry of the government in concealing it.

"Those" (he says) "who know that Buonaparté publicly reproached Louis XVI for the impolitic avowal of a deficiency, and attributed his ruin to that avowal, might well suppose that his successor, whatever might happen, would never expose himself to the same reproach: such a circumstance is sufficient to explain to us the effrontery with which he afterwards boasted, that he had changed the deficiency into a surplus of 80,000l. These boasts, however, only continued till February 1804, a period when the section of finances at length pronounced, that all the branches of the revenue were decreasing, and that at length it would be reduced to 18,800,000l. If this prognostic should be verified, and Buonaparté continues his peace establishment on the footing of 25,840,000l. the pretended surplus of 80,000l. with which he congratulated the French in the year X, will be changed into an effectual deficiency of near 8,000,000l."

In our last Appendix † we quoted the opinion of M. Volney, relative to the insalubrity of the present climate of France, owing to the great decrease of wood. Sir Francis shews us that this opinion has been confirmed as to the deterioration both of the climate and the soil, by a programme of the national institute. But it seems this ravage of the forests has been since encreased.

"It was believed" (the author says) "that this evil was carried to its greatest length, when an order of government came out for the construction of between 3000 and 4000 gun-boats for the conquest of the British islands; and this construction took place in the vicinity of the navigable

* The author calculates the supplies, &c. of France by livres tournois, and those of England by pounds sterling; to which we shall reduce both, as being more uniform, facilitating the comparison, and being more familiar to the English reader.

REVIEWER.

† Appendix to Vol. XIX. p. 469.

rivers, exactly at the expence of those woods which had suffered most during the time of the revolution, and which now, we are told, only exhibit vast abatis. If this be so, this gigantic enterprise will certainly leave a longer impression on the memory of France than of England."

Sir Francis D'Ivernois, proceeding in his observations on M. Hauterive's book, shews the fallacy of his arguments to prove that the public revenue of France has not suffered by the division of property.

"I agree with him" (he says) "that since the revolution both houses and estates belong to double, treble, or perhaps quadruple the number of co-proprietors: thanks to that operation which parcelled out the confiscated domains into a million lots; and thanks to the subsequent laws, which, to multiply those lots more and more, decreed the division of property held in common, interdicted all entails, abdicated the right of primogeniture; and deprived the father of a family of the power of disposing of his property, according to the merit or demerit of his children. Let us examine if these fine operations impart little or much to the public supplies."

"Without doubt such laws must have already considerably divided the taxable revenue, and that they will continue to subdivide it more and more. But since M. Hauteville cites to us this extreme division as a proof of means to encrease the public revenue, let us examine it only as far as it relates to the interests of that revenue. We shall see that it has already been the cause of incalculable losses to it even from the single circumstance that the collectors can only receive that in small portions, which they formerly gathered in large masses."

"Nobody will dispute but that it is infinitely more easy to levy forty pounds on one head of a family, who enjoys a clear income of two hundred pounds, than to levy the same proportion of one-fifth on the same income equally divided among five children. In the first case, by taxing the father at forty pounds, only a part of his superfluity is demanded of him; in the second, to obtain eight pounds from each of his children, part of what is absolutely necessary for their support, must be torn from them; five distressed proprietors will succeed to one proprietor in easy circumstances."

The author proceeds to mention the progressive march of this parceling out of property, tending in the space of a few centuries to realise the hopes of some republican visionaries, that each member of this empire of equals will have only the exact sum of eight sous a day to spend. Happily, he says, the activity of the French people, and their natural love of distinction, will check their legislators in their foolish enterprise, though it is in some degree accelerated by the high price of labour, the inevitable consequence of this agrarian law. The price of labour in France has already encreased in the proportion of three to five, which has established in the country a sort of level between what is termed the new state of comfort of the labourer, and the circumscribed state of those who live on their rents; a change which has struck superficial observers, as a proof that agriculture has gained.

The

The following quotation on this subject, from a late French publication of acknowledged excellence (*Statistique Générale*) merits the serious attention of those persons in this country who consider small farms as the sovereign panacea for all agricultural complaints.

"The system that directed the sale of all the national domains, by dividing them, to facilitate the purchase, has augmented the number of proprietors who cultivate their own land; and by that measure, has done infinite harm to agriculture. All these new proprietors, good cultivators if you will, but formerly simple day labourers, had neither means nor the knowledge to cultivate with advantage. The good farms they bought are so no longer; their fertility has disappeared, because they have not been able to restore by manure what they have exhausted by frequent crops; an evil so much more considerable, inasmuch as these national possessions were in the best state of cultivation, and produced the most abundant crops. This is not without its remedy; by degrees all these small divisions of property will re-unite in one hand, when necessity compels the little proprietor, who cannot live on the portion of land which he cultivates, to part with it, he will again become a day labourer. His condition will be better, and agriculture will gain by it."

The English traveller will not perhaps think the French writer altogether wrong if he will compare the state of agriculture in the large farms of Berkshire, and the north of Hampshire, with the small ones of the New Forest, where the cultivator for his subsistence unites the occupations of farmer, day-labourer, smuggler, and poacher.

Sir Francis afterwards examines the nature of the taxes in France, since the new system has taken place; and after censuring many of those under the old government, he adds—

"But if a mind the most foolish and most perverse had been chosen for the express purpose of rendering them a thousand times worse, one might have desired it to have done it more effectually than the present reformers have to preserve every thing that was worst in the old system, the lotteries for example; or to suppress every thing that was best, such as the exclusive sale of tobacco, the produce of which raised to 1,200,000*l*. and was an absolute prodigy in the art of political finance."

The following passage, which marks the different characters of the people of France and of England, with regard to public expences and public supplies, is so striking, that we are induced, though rather long, to insert it without abridgment.

"The French almost always applaud every new project of public expenditure, however extravagant, with transport; but revolt against every new tax, without examining if it is indispensable or not. The people of England, on the contrary, resist, as by instinct, all projects of new expenditure, all creations of new places, whose utility is not evident; but they acquiesce at once in all necessary subsidies, and while they make up their minds to pay annually the 34 millions which the French revolution has already cost them, they are only more ardent in censuring the sinecures that still exist, though their whole amount does not exceed

one hundred thousand pounds. Accustomed for ages to chuse representatives to vote their contributions, to appropriate their application, and to control the accounts, they submit with docility to all the taxes required of them, however heavy they may be. To what is this phenomenon to be attributed? It is because their representatives being men of property, and their offices gratuitous, the people have contracted the habit of considering them as their natural protectors. It is the resistance which these representatives oppose to superfluous expences, that insures the assent of their constituents to those to which they give their own. Buonaparté, blind to this, by putting an end to every species of opposition, has broken with his own hand the only instrument by which he could have rebuilt the financial edifice of France. He has not been able to comprehend the force of this phrase, not less ingenious than profound, of a tribune to whom he complained of the resistance of his colleagues. *That which resists supports.*"

Sir Francis shews afterwards that the deficiency of the revenues of France, in proportion to the expenditure on the peace establishment, becomes a surplus in the time of war. Not only from the plunder of the invaded countries, and the compelling them to subsist the invading armies, but from the additional circumstances that the armies of France are themselves on a more economical footing in war than in peace. In peace, like all other armies in military governments, the officers and soldiers will be expensive and luxurious, and the means of supply must be liberally given by the people, or they will take them by force. The difference of the war expence between the present and ancient government of France, and its effect on the actual state of the French, is thus described by the author.

"Let us be just. It is here that Buonaparté has displayed a real economy. It is here that he surpassed the great Frederick, who gave the first example, how to organize his armies in such a manner, that in full action they should not be more expensive, than when in their own garrisons. The military men of Prussia, who witnessed the march of the French troops into Hanover, were surprised to see the officers mixed with the common soldiers, enduring the same fatigues, and carrying the same burthens; and that horses, servants, and other indulgences, that every other army consider as absolute necessities, could be refused to them as the superfluities of luxury."

"The advantage which results from this, both to the activity of the French armies, and the success of their operations, is incalculable; since they carry nothing with them, if we may use the expression, but their instruments of death; but it is sufficient for us to shew and to prove how much the present peace establishment exceeds, and the war establishment falls short of the expence of the ancient system."

As a corollary to these observations, Sir Francis points out the necessity of all the powers of Europe uniting till these external resources of warfare are all taken, and she shall be compelled, like her neighbours, to subsist her armies within her own territories.

Charakterick Johann Gottfried von Herder; Von Danz und Gruber.
8vo. Leipzig. 1805. 1 Rthlr. 20 Gr.—*Characteristics of J. G.*
Von Herder, &c.

DR. Gruber, in the Preface to this work, distinctly explains its nature and design. It contains, first, a general view of Herder's writings, by Mr. Danz, who studied under him. Next follows Gruber's essay on his genius and character. This explains the peculiar bent and cast of his genius; traces it in its developement and productions; illustrates the character of the author from that of the man; introduces, for this purpose, a sketch of his *life*, his personal appearance, and the fortunes he experienced in the world; then discriminates his several degrees of merit, as a philosopher, an historian, a theologian, a philologist, an antiquarian, a poet, a translator, &c. The curious information with which this essay is enriched, and the ingenious train of disquisition which runs through it, cannot but make it highly acceptable to every reader of taste and philosophy who is a lover of literary biography.

Russland unter Alexander dem Ersten. Eine historische Nachricht; herausgegeben von H. Storch.—Number XI. or Vol. IV. Part II.—*Russia under Alexander the First, &c.*

OF the existence and continuation of this periodical work, some account has been given in a former Appendix. The growing importance of the Russian nation and government, as one of the greatest powers in Europe, and the progressive civilization of that extensive empire, are incessantly adding new interest to every thing in literature that tends to make the state of nature and life in Russia, more familiarly known to the rest of the world. Mr. Storch, therefore, prosecutes his undertaking with success. The present number contains an account of various beneficent acts of the Empress-mother; a sketch of the history of the constitution of Livonia, and its abolition by the order of the 20th of February 1805; particulars respecting the Russian expedition round the world; miscellaneous facts relative to the present state of the means of public instruction; accounts of certain noble and patriotic actions; present state of the forests in Russia, &c.

Georgii Henrici Lünemann, &c. Descriptio Caucas, Gentiumque Caucasiarum, ex Strabone, comparatis Scriptoris recentioribus. Leipzig. Feind. 1803. 4to. Pp. 66.

THIS is a prize-essay, which was read in the university of Göttingen, on the 4th of June 1803. The latinity is pure and elegant. Great learning appears in the skill with which Strabo's geography

geography of Caucasus, is corrected and elucidated by comparison with the accounts of modern travellers. In particular, the author has advantageously availed himself of the narratives of *Guldenstadt* and *Reinegg*. He curiously illustrates a portion of the history of the ancient commerce between India and the countries west of Caucasus. We perceive, with regret, that he is unacquainted with that eminently curious English work, *THE LIFE AND ADVENTURES OF JOSEPH EMIN*. But, in the whole, this essay does great honour to its author; and is not unworthy of a place in libraries, beside the geographical works of *Vincent* and of *Rennell*.

Spanische Miscellen: Herausg. von Ch. A. Fischer. Berlin. Unger. 1803. Pp. 266. 8vo. Eester Band.—*Spanish Miscellanies published by Ch. A. Fischer, &c.*

THE design of the editor is to give, periodically, in this publication, the materials from the Spanish journals and monthly miscellanies. This first number exhibits several interesting articles, in the provinces especially of natural history and of polite literature. The appearance of a second number has been expected some time in Germany, with considerable impatience.

Augusteum, Dresden's Antike Denkmaler, enthalten. Herausgeb. von Wilhelm Gottlieb Becker, &c.—*Augusteum*, containing the ancient Monuments in Dresden. 18 Sheets of Letter-press, and 10 Copper-plates. Price 8 Rixdollars. Leipzig. 1804.

THIS is the first number of a work that has been, some time, earnestly desired, for the illustration of the curiosities of Dresden. The author calls it *Augusteum*, after the names of the monarchs by whom the monuments which it represents and describes, were collected: *Augustus the First*, in the middle of the sixteenth century, collected a number of coins and other rare antiquities of small bulk. *Augustus the Second* purchased the collection of Princes *Chigi*, with a multitude of other pieces of great value. *Augustus the Third* added, among other things, some beautiful remains of art found on the site of *Old Antium*, and three famous statues which had been in the possession of Prince *Eugene of Savoy*. *Frederick Augustus*, the reigning elector, has more than equalled the examples of the taste and munificence of his predecessors.

The first figures in this number represent four mummies. They are considered by the writer of the description, as affording, most probably, specimens of the several modes of embalming mentioned by Herodotus, and by Diodorus Siculus. The next subject of representation, is a three-sided pedestal, which is supposed one of the oldest works of Grecian art now remaining, and is thought to have belonged

belonged to a table or altar in the temple of Apollo at Delphi. On each side, it is ornamented with curious groupes of figures in bas-relief. It is of Pentelican marble, and was, formerly, in the collection of the Princes Chigi. The eighth engraving is of the figure of an old Grecian priest. The ninth is a Pallas, one of the most beautiful remains of Grecian sculpture. The whole work must be owned to be of admirable execution, whether we regard the beauty and accuracy of the engravings, or the merits of the literary illustrations with which they are accompanied.

De la philosophie de la Nature; ou Traité de Morale pour le Genre Humain. Tiré de la Philosophie, et fondé sur la Nature. 7me. Edition, et la seule conforme au Manuscrit original. 10 tom. 8vo. a Paris, chez Gide, Libraire. 1804.—Of the Philosophy of Nature, &c.

WHEN we first perused this title page, we felt strong forebodings that our official task would be a truly laborious one. Accustomed as we are to the drudgery of “such reading as was never read,” we were appalled at the prospect of labouring through ten octavo volumes on morals, by a French writer of the present day. We suspected that we should have a chaos to wade through, which would demand all our patience, and long tried perseverance. But the reality has gone far beyond all our suspicions and forebodings. No mind, except that of a modern French writer, can have the most faint conception of the multifarious and discordant matter which enters into the composition of this literary salmagundi, this hotch potch of physics, metaphysics, morality, immorality, politics, love stories, egotism, &c. &c. served up with the high seasoning, *la sauce piquante* of scepticism and irreligion.

This work made up of shreds and patches “has been in a progressive state, as the writer thinks, to perfection, for more than thirty years.” During which period, we are told, that the plastic and parental hand of the author has been, on every new edition, solicitously occupied in correcting the deformities, and adding new beauties to this favourite progeny of his youth. The first edition appeared in 1770; but this Mr. Courvoisier, one of his editors, informs us was only the *portico* of the grand edifice which is now erected; that the author had not then shaken off “the swaddling clothes” of prejudice; that he still looked on the Jansenist Arnaud as a great man, that he had the “weakness” to think well of the “Thoughts” of Pachel; and that he was then but a sort of “caputine philosopher.”

Mr. Courvoisier goes on to tell us that the 2d. edition “was still little better than a *portico*, the same prejudices remaining; the young author had yet not shaken off his swaddling clothes; and that though it contained a great number of bold truths *dans leur germe*,” yet that “it was so little hostile to Christianity, or as Mr. C. chuses to call it

'*le culte Européen*,' that the nuns of Port-Royal and the licentiates of the Sorbonne might have perused it without the smallest danger." This 2d. edition was published at Amsterdam in 1774. A 3d. edition in six volumes octavo was given to the world in 1778. This may be considered as almost a new work, the ore we are told, was cast anew, the precious germs were developed, the bold thoughts which lurked in embryo, burst forth in full expansion: or to adopt the words of Mr. C. in another place, what was, at first, "only a pretty bust, appeared now a grand figure, rivalling in sublimity of conception the Moses of Michael Angelo."

We will not farther pursue the very minute accounts of new editions, and republications given by Mr. C. It is enough to say that the author after all that had been done, still discerned imperfections in this child of his affection; which age, experience, and good advice have (as it is said) enabled him to rectify. Much was expunged, a great deal added, the florid style was reduced to the severe standard of ancient beauty, and the author contented himself with "shaking the tree of prejudices" less violently; which his editor C. tells us he had, in the former editions, done with such Herculean force, that "he had, almost torn off the tutelary branch of Revelation!" Here the editor himself has a tug at the branch, when he says that it is a limb of the tree of prejudices. But, to go on with the announced perfections of this work of years, and we cannot sum them up better than in the words of the editor: "If the former editions of the *Philosophy of Nature* have sometimes propagated the *spirit of the day*, it may be averred that the present one transmits to future ages *only* the eternal ideas of morality and virtue." Such is the character of the present work in the estimation of the author and his editor: let us examine whether the parent and the midwife, blinded by partiality, have not bestowed on a deformed and mischievous bantling, the perfections of a beautiful and well disposed child.

In a work which assumes so high a tone, which pretends to enter into the inmost recesses of both the material and moral world, which is given as a code of universal knowledge, men were naturally led to expect a clear arrangement, and plain, and luminous principles to guide them through the labyrinth, in which our author says they had blindly wandered, till he and his clew appeared to direct their bewildered steps: and they moreover expected, and had a right to expect, that their attention was not to be called off from the great object of research, and distracted by excursions of imagination, equally wild and inappropriate, and by the personal history of the writer, clumsily blended with the true objects of the work. But, what are human expectations? This *for ever and ever* writer (for in some respects, at least, he is so, as there is *no end* of his writing, and as he appears to expect that his works are to last to *all eternity*) this *for ever and ever* writer then is most deplorably wanting in all the above *essentials*. He seems to have consigned to detached sheets all that he had ever read, thought, done, or suffered; to have drawn at hazard, those sybill's

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leaves from his portfolio; and to have fancied that the most incongruous juxtaposition was the *callida junctura* of Horace, the most heterogeneous matter a simple and complete whole, and that his dance of discordant atoms kept time with the harmony of the spheres. Let us look into the book, and see how far the *reality* accords with the *pretensions*.

About one half of the first volume must be gone through before we come to any thing like the "Philosophy of Nature." This space is occupied with a detail of the various editions of the work, with a long preface, a dedication *à la patrie*, and a most prolix and tiresome account of the different possessors of the *pretended* MS., the apocryphal foundation of the publication now before us, from Plato to our author. For this last excrescence we can discover no reason, or even pretence, except that Mr. de Sales thought it indispensable to write a *Romance*, which was to introduce him to the world (in a manner however sufficiently awkward) by his assumed name *Plato*. After passing these no very necessary preliminaries, we come to the work itself. He begins with what he calls *principles*. In writing the Philosophy of Nature, it was requisite to tell us *what is nature*. On this part of his subject he laments that instead of "axioms," he can give us only "conjectures." After having examined and rejected the many systems both ancient and modern, he proceeds to his own definition of nature: but before we lay it before the public, we give, as a curiosity, a specimen of the weapons with which this French philosopher combats the powerful subtleties of Berkely. "The senses are not ideas—when I ravish a kiss from my mistress, when my soul wanders over her rosy lips, I feel that the pleasure which I enjoy by the touch, is preferable to frivolous reasoning on pleasure!" This answer is certainly not defective in *warmth*, whatever its other deficiencies may be. But the author is throughout a great amateur of the *erotic* philosophy.

Having demolished all other systems, he comes to his own. "Nature, in my eyes, says he, is matter in motion—but that nature is not God—the universe is a show-room; Nature is behind the scenes, guiding the springs, the machinery, and the weights; we are the spectators, contemplating the effects, and endeavouring to find out the cause: but God alone is the architect of the edifice." Exhausted, it should seem by so much metaphysical exertion, and taking it for granted that his readers are beginning to nod, he contrives to unbend the minds of both, by a smart dialogue between Locke and the Jesuit le Tellier, which concludes, as may be imagined, by the total discomfiture of the Jesuit.

This short repose is succeeded by a resumption of his metaphysical disquisitions. Not contented with telling us what nature is, *viz.* matter in motion, he next goes into the investigation of the *essence* of matter. He confesses that this is an arduous task. "Matter, he says, does exist, but all beyond this is an abyss, to the bottom of which it is not easy to reach." Yet he is not deterred from the pursuit; and

is determined boldly to dash through thick and thin. After a combat with philosophers both ancient and modern, and with Paracelsus, Van Helmont, Stahl, Becker, and we know not how many chymists; after saying that extension is not the essence of matter, and that it is not inert; but that it must have elementary parts, as it can be divided *ad infinitum*, he comes to inquire what the primitive element, "*l'Étre principe*," is. He cannot be persuaded to think with Paracelsus and Van Helmont, that it is "the vitriolic acid, nor that universal acid, which generally pervades the atmosphere:" but he is inclined to believe that it is a certain "elementary fire," composed of "round bodies," *corps ronds*, that it has no weight, "*ne pèse point*," and that "it is absurd to enquire after the origin of elementary fire, since it does exist, it is probable that it has always existed, for how should it have passed from non-existence into being? And what is non-existence to philosophers?" We cannot pretend to determine of what importance non-existence is to philosophers, but are certainly of opinion that if such philosophers as the author had never existed, mankind would have gained by their non-entity. He had before acknowledged a God, distinct from matter: he has now given him, in his elementary fire, an *eternal* coadjutor made up of round bodies, without weight, to whom the author attributes the organization of the universe! Let us, however, do him the justice to say that in this place he is seized with a fit of modesty, and declares that he cannot explain *how* this coadjutor contrived to perform the great work; but that he might not sink too low in his own esteem, he assures us that "a man with a dozen of senses, and of course with a dozen of times more intellect than any man existing," would be able to say as little of the matter as he can. Lucretius, from the motion of the planets conceived that they were animals, and that hunger was the cause of their motion,

"Quo cujusque cibum vocat, atque invitat eunteis,
Flammea per cælum pascenteis corpora passim;"

and the Mexicans, when they first saw the Spanish ships, from their apparent self-moving powers, and from the explosion of the cannon, considered them as huge sea monsters.

"What divine monsters, O ye Gods! were these?
Came they alive or dead upon the shore?
Alas! they liv'd too sure: I heard them roar.
All turn'd their sides, and to each other spoke;
I saw their words break out in fire and smoke."

Appearances afforded some excuse for the opinion of the Roman and the Mexicans: but our philosopher, upon grounds we suspect equally feeble, is disposed to believe that all matter, even the meanest pebble on the shore, partakes of *animality*. "There is no organization, he says, essentially repugnant to the idea of animality."

Again exhausted by metaphysics we are presented with an interlude, under the title of "Defence of the Man of Worth;" which,
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in fact, is a piece of egotism, a defence of the author. After giving about forty pages to this defence, he offers his "Philosophical Doubts on the Origin of Beings." But to avoid simplicity, precision, and brevity, all which he appears to hold in utter aversion, these doubts are dramatized, and pronounced by the Grecian Epimenides, who slept fifty-seven years, and wrote great part of them in his sleep. Epimenides de Sales falls foul of Sanchoniathon, Moses, the Chaldeans, Persians, Indians, &c. of all Cosmogonies, and Cosmogonists; their absurdities excite in him "the inextinguishable laughter of Homer's gods," and he recurs to his own Theory. "For my part, I think that the Supreme Being can neither *create*, nor *annihilate*; because it is absurd to say that *nothing*, *non existence*, is the subject of his operations, or the result of his power. It appears to me that matter existed from all eternity; but that this eternity of matter being an eternity of *succession*, must not be confounded with that of God, which is *not successive*: these two eternities seem to be of a different order." We confess that these two co-existent eternities, one successive, and the other not successive, are of an order far beyond our comprehension. He goes on, "God must either have been creating from all eternity or he never has created any thing—for if he had created, he would still continue to create: his activity can never be at rest, it cannot exist a moment without displaying all its energy.

A chapter or two on "Worlds" follow, consisting of astronomical scraps collected from a variety of authors, containing nothing but what is well known, except some of the writer's own reveries, which are not of the most satisfactory kind. He is much puzzled to ascertain at what time his "*eternal elementary matter*" produced this globe of "*modified matter*," and how long it is to last. We cannot discover that he has resolved either of these problems. The principle on which he depends for the resolution of the latter is rather curious. "The duration of beings seems to be in proportion to their mass: thus the whale lives many centuries (how does he know this?) while there are microscopic animals, who come into existence and die in the space of an hour." We suspect that this, his fundamental principle, is not very sound. He himself confesses that carps have been *known* to live 150 years: and a goose (if permitted to live) attains a greater age than Mr. de Sales in all probability will reach. What is more, the experienced dames who preside over poultry assure us, that the male enjoys this length of life, not only without the diminution but with the increase of his generating powers. Should this very uncommon gift of Nature have fallen to the share of this extraordinary philosopher, we scruple not to pronounce it as wonderful as any thing to be met with in his ten volumes. Though our author has not been able to ascertain exactly the day, hour, and minute, when our world began to exist, or when it shall be dissolved, he has given us comfortable news on the latter subject. "Whatever system the philosopher may embrace, I assure mankind that our earth, such as it is, appears to be only in its *puberty*, and that probably 10,000 ages will pass away, before

before it falls into decrepitude." Is not all this very instructive, and exceedingly amusing?

Tired with these profound lucubrations, the author gives to himself and his readers a little relaxation, by the insertion of four Persian letters, in imitation of Montesquieu, in which some of his ideas, as whipt up into a syllabub for the ladies, and lady-like philosophers of Paris, are exhibited. We translate the shortest of them, as a specimen.

"RABBI NATHANAEL LEVI TO USBEC.

"Uſbec, I have perused all the books of the philosophers. The only reasonable one is the Pentateuch, and after it the Talmud. Read these two sublime works, and you will no longer have any doubts.

"Adam was created after the image of God: his stature was then so colossal, that when he extended his arms, he reached the extremities of the world. The angels were afraid of this giant, and the Eternal, at their intreaty, reduced his size to 900 cubits. Adam sinned, and was banished from the terrestrial paradise; but, as this enchanted garden was separated from our world by the ocean, he waded through that ocean, and arrived safely at his destined place of exile.

"Originally Adam had a double body, male on one side, and female on the other: when God created Eve, he contented himself with dividing the body into two parts, hence this primitive couple had the power of multiplying themselves.

"Plato has merely copied the Talmud, when he gave his theory of the Androgynes. According to him, at first there were hermaphrodites with four arms, four legs, and two faces. This multiplicity of members having inspired them with temerity, they declared war against the Gods. Jupiter, to punish them, split their bodies in two? but each of the divided parts retained an invincible desire to unite itself with the other—behold the origin of love. This is an ingenious idea, and Plato would have been a great man, had he not been a plagiarist.

"Let us return to the Talmud, which I ought not to have quitted. Eve was so beautiful, that Samaël, the chief of the angels, fell in love with, and enjoyed her. The serpent too was a successful lover, and all the nations of the earth, except the Jews, are the fruit of this latter crime.

"Uſbec, do not be offended that I place the serpent at the head of your forefathers: I have a right to enlighten your understanding, for your religion is the daughter of ours: you no doubt know that without the Pentateuch, there never would have been a Koran.

"As a friend I speak the truth to you, and will always speak it with as much freedom as if Jerusalem were now the capital of the world, which it will be, as our prophets foretell, who are the only prophets that never lied, at least as the Christians say, who adore the Jewish books, and burn the Jews.

Leghorn, 11th Sept. 1717."

This letter needs no comment, its tendency is evident. This facetious epistle has totally annihilated both the Jewish and Christian religions, and made ample room for this philology of Nature.

We return with our author to his profound investigations. His next chapter is "On the Mixture of Species:" and here he says he is
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not to speak "to the imagination of women, but to the minds of philosophers." It is curious enough, after the title of this chapter, that he lays down as a fundamental principle that "no sense or meaning can be attached to the word *species*, that the word, it is true, appears in the '*brochures*', of naturalists, but that it was never written in the book of Nature." Of this *unreal* thing he however goes on to say a great deal in *his* book of Nature. He first sets out with assigning the *cause* of the infinite variety in the scale of Beings. A work of no small difficulty: but Mr. de Sales is a bold man, his courage always keeps pace with the difficulties. This variety then, according to him, arises from a constant tendency in every link of the great chain to approach to the link above it: and thus that mixture of beings, which appear heterogeneous, gives birth to new organized machines, and the links of the chain are multiplied." He has not told us whether this tendency is to be considered as instinct, or will, or a certain *tertium quid*, an occult quality without a name: but from his system of the *animality* of matter, he must look upon it as *instinct* at least.

He next proceeds to consider the varieties in the material world. "Of Fossils and their mixtures he confesses that he cannot say much," because the generation of these beings which measure their existence by centuries, is a mystery impenetrable to man, who was born yesterday, studies to day, and will die to morrow." He speaks also of the mixtures and varieties of the vegetable race with brevity: but strongly recommends the producing, by every contrivance of art, as much variety as possible: and is "astonished that luxury and riches do not achieve, what the love of the arts would induce the philosopher to perform." His brevity on the two preceding subjects is amply compensated by the extension he has given to his account of animal mixture and varieties. Here indeed we meet with wonders. He sets out with regretting that the complex mechanism of animals renders impregnation by foreign mixture less certain: he, however, consoles himself by saying that various birds are prolific, when paired with those of an approximating species. He rejoices that the annals of physics testify in behalf of his system of mixtures: speaks with complacency of the amours of Reaumur's fowl and rabbit, which were, alas! barren: of a turkey-cock and bitch, whose union produced a rule with the head of the father: and of a spaniel in Bretagne, "qui, violée par un Perroquet," brought forth a puppy, with a crooked bill, and only two paws! He then relates a love affair still more extraordinary, between a Condor, (a bird of Peru, larger than an eagle) and a lamprey! but unhappily, he has neglected to inform us whether *his* Nature (matter in motion) bestowed "a blessing on their endeavours," as Mirabel says. To make up for this omission, he reveals to us that "this sort of extraordinary union requires a singular vigour of temperament, which is only to be found in hot climates!" Thanks to Mr. de Sales for this information; we are fond of lampreys, and are happy that the coldness of our climate ensures us from tasting any that can be suspected of having had *improper* connexions. As to the origin of the

the bat and flying-fish, our author is at no loss; a quadruped and a bird produced the former, a bird and a fish the latter. Here again there is an omission: we are not told when or where these conjunctions took place, nor whether they are of that extraordinary sort which requires a hot sun to ensure a progeny. We will not pursue these wonderful conjunctions any farther; but before we have done with them, we must do our author the justice to say that he doubts of the truth of Ælian's account of the intrigue of the ewe and the lion. Why? because a lion does not make love to a sheep, he devours it; and because, at any rate, a young lion or lioness could not be the fruit of the conjunction. He is, however, not without hopes that cats and mice may be brought to add another link to the chain of being: for Lemery, he tells us, shut up some mice and a cat in a trap: the mice, at first were sore afraid, but in a short while began to play with their companion, and though the cat did not return their caresses, yet he only gently repelled them with a velvet paw. On this our author sagaciously observes "from this species of romping, there is but one step to love." He concludes this part of his subject, as he concluded the vegetable part, by strongly advising all princes, potentates, and rich men, to promote his philosophical *mixtures* with all their power; and amongst others of a like kind, to try whether "the European bull would not produce a breed with the lioness of Bildulgerid"!

Of the mixture of man with inferior animals he relates some extraordinary tales; but, at the risk of being accused by him of prudery, we must beg leave to pass them over: merely observing that he approves not of mixture with inferior beings, but would highly approve (were such a thing possible) of a connection with those of a superior rank in the chain, as tending to an amelioration of the breed. "If the Houries of Mahomet, says he, should condescend to unite themselves with us, sovereigns, the public esteem, and the laws ought to encourage such a mixture." It is rather surprizing that so deep a philosopher as this modern Plato, should fancy that a mixture with such charming beings, as the Houries are said to be, had need of any encouragement: perhaps a regulating and restraining law would be more necessary. We are sure that our mere mortal ladies would be of that opinion.

We have now got only to the end of the first volume, but our readers need not be afraid that our examination of the remaining volumes will bear any proportion to the length of the present article. In it the manner, matter, and spirit of the writer have been minutely attended to; the remaining volumes require little more than a summary account of their contents.

(To be continued.)

Œuvres Posthumes de Marmontel, &c.—*The Posthumous Works of Marmontel, Historiographer of France, Perpetual Secretary of the French Academy.* Printed from the Original Manuscript of the Author, Paris. Reprinted, London, for M. Peltier, Warwick-street, Golden Square. 3 Vols. 1805.

THE comparative frivolousness of the French character perhaps was never more conspicuous than in this entertaining work, for such it undoubtedly is. This sketch of, what may be called, the life and opinions of a celebrated writer of eminent abilities in almost every branch of literature, an elegant and pathetic poet, and an intelligent and accurate critic, written in old age, and avowedly for the purpose of instructing his children, is full of a display of affected sentiment, and of disgusting details of the author's tender attachment to the fair sex, which to an English reader would appear ridiculous from the pen of a young man of one and twenty. Let us only consider for a moment what we should think of such a production of one of our own writers of celebrity, though only for the lighter species of poetry, or for fictitious narration, of a Hammond, for instance, or a Fielding.

Notwithstanding this circumstance, so uncongenial with the character of this country, these three little volumes abound with just observations on education, and on life and manners, as well as with some pieces of intelligent criticism on composition in general, and especially on the drama. To many of the fanciful writers of education, who inundate the press with their new and fanciful systems, and who decry the attention paid to classical study as a waste of time, Mr. Marmontel gives this sensible answer, in speaking of his own early progress in learning Latin.

"The choice of words and their employment in translating from one language to the other, and even some attempts at elegance in the construction of sentences, began already to occupy my attention, and this work, which was not followed without some analysis of ideas, strengthened my memory. I perceived that it was the idea attached to the word that made it take root in my mind; and I soon found, on reflection, that the study of languages was also the study of the art of developing the different shades of thought, of the compounding them, of forming a series of them, and to acquire with precision their character and their relation to each other. That with words new ideas were introduced and unfolded in the mind of the learner, and that thus even the first classes became a course of elementary philosophy, more rich, more extensive, and more essentially useful than those people imagine who complain that nothing but Latin is taught in our public schools."

M. Marmontel was originally intended for the church, and for some time wore the habit of an Abbé; being called upon once to pronounce a solemn discourse in that character, he gives the following account of the distress he felt from sudden loss of memory, though he was perfectly master of the oration when he ascended the pulpit, but receiving at that moment strong marks of approbation and atten-

tion, he says, "the effect it had on me was to freeze up my senses and bewilder my brain. Oppressed and trembling I ascended the stairs of the pulpit, and I knelt down, as is usual, as if to implore the illumination of the Holy Spirit, but before I rose I tried in vain to recollect the beginning of my discourse. I had no memory; the thread of my reasoning had escaped me, and trying to seek it in my head, I saw nothing but a thick mist. I made incredible efforts to recover the first word, at least, of my discourse; but neither word nor idea could I remember." The Reviewer of this article has been told by a clergyman, who was ordained by Bishop Warburton, that he advised him always to have a copy of the Lord's Prayer in his sermon-case, adding this reason, that when he first preached he was not able to recollect a word of it.

The author certainly cannot be blamed for warning his sons against the danger of yielding to the seduction of passion, but we much doubt if the following picturesque introduction is well calculated to give effect to the subsequent advice.

"I never was so dazzled as when I saw her (Mademoiselle de Navarre, an opera-singer) dressed in the most elegant manner in a polonese, with two long tresses floating on her shoulders, with artificial jonquils on her head, which, mixed with her hair, gave a striking effect to its beautiful brown tint, which animated two sparkling eyes. The reception she gave me doubled the peril I was in from seeing near me such an assembly of beauties, and her conversation soon confirmed the eulogium that had been made to me of her genius. Ah, my children! if I had been able to foresee all the vexations that this day would cause me, with what emotions of fear should I have saved myself from the hazard I was going to run. These are not fables. The example of your father should teach you to fear the most seductive of the passions."

The following account of the conduct of Marechal Saxe in his camps, gives a curious picture of the character of the French people, and the use that able General knew to make of it in the most trying circumstances.

"From taste as well as from system he always wished that pleasure and amusement should be found in his armies, observing that the French never advanced so well as when they were led on by gaiety, and that what they most dreaded in a campaign was ennui. He had always a comic opera in his camp. From the theatre he often issued his orders of battle, and on these occasions, between the two pieces, the principal actresses would come forward and address the audience thus—*Gentlemen, to-morrow there will be no performance on account of the battle, but the day after Le Coq du Village les Amours grivois*," &c.

M. Marmontel had for some time an employment that kept him at Versailles. The account he gives of those celebrated gardens is singular.

"The only inconvenience (he says) that I found at Versailles was the want of walks; would one believe it? Those magnificent gardens are impéné-

trable in the summer. During the hot weather the pieces of water, the fine canal, and those balcons of marble surrounded by statues where bronze appears to breathe, exhale a pestilential vapour, and the waters of Marli, brought at a great expence to stagnate in that vale, only serve to poison the air we breathe!"

M. Marmontel gives us this picture of Rousseau, from the mouth of Diderot, in answer to this exclamation.

"What a man he is! yet he thinks himself a good man." "He would be a good man at a distance (replied Diderot) for he was born with sensibility. He loves mankind in general; he only hates those who are near him, because his pride makes him believe they are all envious of him, and only confer favours on him for the purpose of humiliating him; that they flatter him only to injure him, and pretend to love him from the same design. Interesting from his misfortunes, from his talents, and from a fund of benevolence and justice which lies in his heart, he would have friends if he could believe there were any friends; he never will have any, or the friendship will only be on their side, for he will always distrust them."

We shall cite only another passage which shows strongly how much more a Paris audience is influenced by the effect of the dramatic representation than a London audience. M. Marmontel is speaking of the first representation of *Zemira and Azor*, at Fontainebleau, taken from the fairy tale of *Beauty and the Beast*, and which has been translated and acted in England under the name of *Zelima and Azor*.

"Clairmont, who acted *Azor*, (he says) played his part exactly as I wished; his bold and determined entrance made only that impression of surprize which was proper, and from that moment I was satisfied as to the success of my piece. I was in a corner of the orchestra, and behind me there was a bench filled with ladies belonging to the court, when *Azor* lay at the feet of *Zemira* and sung to her,

Du Moment qu'on'aime
L'on devient si doux!
Et je suis moi-même.
Plus tremblant que vous.

I heard the ladies say to one another, *he is no longer ugly, and a moment afterwards, he is handsome.*"

Who ever heard an observation of this kind from the side boxes of Drury-Lane or Covent Garden? and yet perhaps the side boxes are the most attentive part of the theatre. The generality of the conversation that interrupts the attention of those few who wish to give it to what passes on the stage, turns on any thing rather than the performers. And if it had turned on the words of a song, not a syllable would have been said on the effect of the sentiment, but the skill of the composer, or the execution of the singer, would have been the only things considered.

We have selected chiefly from those parts which we approve, and of which they are many, but we are sorry to add that there are also too many of the colour of that part which we have cited with disapprobation.

Manuscripts De M. Necker, publiés par sa Fille.—Manuscripts of M. Necker, edited by his Daughter. 8vo. J. J. Paschoud, Geneva, Year XIII. or 1805.

AS Necker is justly considered to have been one of the principal authors of the French Revolution, and, as such, an instrument in producing the fatal consequences which it has entailed on society, his wife, his daughter, his friends, and sectaries, have often attempted to extenuate his conduct, and to extol his integrity, by pretended anecdotes, honourable to the individual, and by ascribing to him views, liberal and eminent in a statesman. Besides, Necker priding himself in his disinterestedness, and in the *purity* of his motives, and possessing a style sufficiently eloquent, and much improved by habit, had, during his life, defended his own administration in many works, equivalent in themselves to the efforts of those partizans, whom interest, affection, and consanguinity had attached to him. That his and their united endeavours have, however, been ineffectual is evident from the severity with which both royalists and republicans have criticised the author, and complained of the minister; the former reproaching him with all the evils of the revolution, and the latter thinking his *reforms* too much restricted, and his plans in all respects too confined.

The volume now before us, although from the title page it professes to contain the Manuscripts of M. Necker, has 155 pages, or nearly one half, filled with what Madame Stael calls: "Necker's Character and his private Life;" in which panegyric is exhausted, his vanity, egotism, ostentation, ambition, and other failures, are unnoticed, whilst he is held up as a model of all public and private virtues, as the best of fathers, of husbands, and of citizens, as the wisest and most accomplished of statesmen and of writers. Every line convinces the reader that the biographer is a panegyrist, and that the panegyrist is a child deploring the loss of a departed parent.

Madame Stael begins by observing "that it is a matter of general interest to be acquainted with the character and private life of a man whose political career fills a conspicuous place in history," and that "this general interest becomes of new importance and unites itself intimately with the cause of the highest morality, when the object is to give the portrait of a man, who, in possession of qualities made to serve an immoderate ambition, has, notwithstanding, *constantly* been guided or restrained by the *most scrupulous* and *delicate* conscience; a man whose genius knew no other limits than those prescribed by his *duties* and *affections*, and whose faculties acknowledged no other boundaries than his *virtues*. In fine, a man who first enjoyed the most brilliant destiny, suddenly changed by great misfortunes, and who presents himself to posterity without the illusion of success, and therefore cannot be judged nor appreciated but by minds, endued with some portion of his spirit and understanding." (See p. 1, 2.)

We agree, with our author, that the character and private life of such a man as M. Necker, if written with impartiality and candour, would

would be highly interesting both in a moral and a political point of view. It would then be a warning to the factious, a lesson to the ambitious, and a remarkable example of those vicissitudes of fortune to which all reformers and innovators are exposed; of the dangers of courting popularity at the expence of duty, and of the ridiculous but tormenting folly of aspiring to the direction of state affairs, without a sufficient capacity. When we read of M. Necker's *scrupulous* conscience guiding his ambition, and of his *genius, faculties, and virtues*, as a minister, we cannot but apprehend, that the present publication is rather intended to mislead posterity, than to inform or instruct the present age.

Born a republican and a Calvinist, Necker brought with him into the councils of a Catholic monarch all those petty passions, all those petty hatreds, all those petty prejudices, which, as such, he had imbibed in his infancy. To humble the nobility, and to crush the Roman Catholic clergy, formed, always, even sometimes against his own interest, a part of all his projects; and the obstacle, his birth and religion had raised to his advancement and to the gratification of his unbounded lust for power, hurt his pride and augmented his hatred of the privileged classes. Without great views or great parts, he had, with the assistance and intrigues of his wife and daughter, usurped a kind of reputation, and his *empiricism* was mistaken for talents, which his advocates in an evil hour advised the well intentioned and patriotic Louis XVI. to employ. It is true that he did not introduce or propagate in France the philosophic, or rather atheistical, principles, but his *compte rendu*, and his book on the administration of the finances, made a vain and impertinent people acquainted with the secrets of the state, and hastened thereby the revolutionary catastrophe. As he, in this last work, had the audacity to appeal to the public as a judge between him and the sovereign, who had condescended to admit him into the ministry, he was dismissed, but, when in 1788 the fermentation against Brienne alarmed the court, he was recalled. Vain of his popularity he was insolent enough to prescribe terms to his king and benefactor. Mirabeau wrote on this occasion: "*Nous allons voir ce Charlatan de Necker, ce roi de la Canaille; Petoit le maitre elle finiroit par tout étrangler sous sa direction.*" This was rightly judged.

Satiated with popular success, he longed to govern every thing. His report to the Council of State of the 29th of December, 1788, for convoking the States General, was the first spark which lighted those combustible matters which had been collected and prepared, long before, by economists, republicans, and atheists, and which soon afterwards caused a general conflagration. He knew, however, at that time, that his popularity and ascendancy were sufficient to restore tranquillity and harmony to the well-disposed part of the community. He knew, and has acknowledged, (*sur l'Administration, &c. p. 36*) that the state of the finances was not such as to require any extraordinary measures. In fact, this was a mere pretence to make himself of con-

sequence by alarming the king with false terrors, and filling the people with unshaken hopes.

The same motives which reduced him to convene the States General, undoubtedly influenced him to promote the double representation of the *tiers état*; but no propriety of intention can acquit him of the blame attached to the consequences of this measure. Conscious of this truth, Necker has defended himself with great warmth, and at much length, though without any great effect. His apology rests principally on the uncertainty of the ancient precedents; on the eagerness of public expectation; the diffusion of knowledge, and the unimportance of numbers, if these estates voted by orders. (See Necker on the Revolution, Vol. I.) Necker could not err through ignorance, as he had taken every possible means to obtain information; he certainly was not malicious enough to wish the overthrow of that Prince, who had placed the most implicit confidence in him, and for whom, he constantly professed the sincerest affection. Vanity alone influenced his determination, prevented his judgment, and occasioned this egregious and deplorable error, which finally sent him disgraced into exile, and his good king degraded to the scaffold.

In defence of his general conduct, when in place, M. Necker very frequently recurs to the force of public opinion; but this is a mere cant word; the public opinion is not the law of a wise man or of a great statesman, it is a powerful machine, which he ought to direct, but should never suffer himself to be drawn in by its impetuosity or crushed by its weight. It has been well said by Mallet du Pan, that Necker fell a victim to public opinion, after having offered incense to it as an idol, instead of governing it as the slave of experience and genius. (See *Mercurius Francicus*. Vol du 25 d'Avril jusqu'au 22 Juin 1791, pag. 238.) His political integrity is not without some shades; but admitting it to be unfulfilled, it affords but a feeble excuse for the evils which he has produced. In private life, an honest motive may extenuate erroneous conduct, but a minister is just as culpable for the effects which are derived from want of skill, as for those which result from evil intentions.

These few remarks, dictated by a spirit of loyalty, and a love of truth, appeared to us not only useful but necessary, by way of preface to our analysis of Madame de Stael's publication.

After mentioning M. Necker's arrival at Paris, at the age of fifteen, in very indifferent circumstances, and his marriage, twenty years after, when possessing an immense fortune, Madame Stael without entering into particulars as to the means by which these riches were obtained, suddenly exclaims, page 6. "In fact, is it not an unexampled circumstance, that the *first of calculators*, the man whose authority in finance is *classical*, should be one of the French prose-writers, the most remarkable for the splendour and magnificence of his imagination? This union of opposite qualities will frequently be found in the character of M. Necker, and it may be considered as the *striking characteristic of a superior being.*"

The

The situation of France, and of the French finances, when M. Necker was forced to resign his place as a minister, proves tolerably well that although his theories as a financier and a statesman, may, by his injudicious admirers be regarded as classical authorities, the reduction of them in practice has been most cruelly fatal both to kings and subjects.

"There is scarcely a merchant in Europe, but knows with what sagacity M. Necker managed his commercial concerns, although in every case susceptible of the smallest doubt, he always decided against his own interest. He has often told me, that he should have made an immense fortune if he had not quitted commerce early, and if he could have persuaded himself that very great wealth would render him very happy. 'I always wanted,' he frequently said to me 'the stimulus which an ardent wish for money, for credit, or for power, supplies; for if I had been bent on the attainment of any one of these objects, the means of attaining it were easily within my reach. My father possessed too much elevation and sensibility of soul, to be ardently ambitious of any of the good things of this world; he loved nothing with ardour, but glory; there is something aerial in glory, it forms, as it were, the cloud which separates the thoughts of heaven, from the thoughts of earth.'" p. 69.

M. Necker entered a counting house with a salary of 600 livres, 25 pounds, and left it in twenty years, with a fortune estimated at the lowest rate at ten millions of livres, 420,000*l*, and he began his career as a mercantile clerk, and finished it as a minister of state. Gambling in the funds made him rich, and intrigues and cabal made him powerful. His love of REAL GLORY is therefore as much out of the question as his disinterestedness and modesty.

After having related much at length every thing that was *honourable* to M. Necker, and omitted every thing relating to his plots for high station and power, and without noticing the audacity of a Calvinist in pretending to force himself into the council chamber of a Roman Catholic government, and of a republican to demand the place of prime minister to a king, Madame Stael attempts to excuse that part of his conduct which obliged him, in 1801, to resign his place as minister of finances, by saying, p. 35, that as the authority and influence of M. Necker consisted entirely in the *high ides* formed of his character, and as the *respect* which he inspired must have diminished, had he patiently supported the outrages (i. e. the king's refusal to make him a privy councillor,) encouraged in secret by persons connected with government, he thought fit to demand a retreat, which she acknowledges made him very miserable; an instant after, however, and in the same page, she exclaims,

"How glorious, in fact, was this his first retreat! All France paid incessant homage to M. Necker, and the French have such vivacity, such ease, such grace, when they pay a generous homage to unmerited adversity! The king of Poland, the king and queen of Naples, the emperor Joseph II, offered to place M. Necker at the Exchequers of their respective kingdoms; he refused them all, from that love for France which was then the

ruling passion of his heart, and which to his last moment, formed the dearest interest of his life."

The *homage* rendered to M. Necker by the fickle and corrupted people of France, on which Madame Stael dwells with so much satisfaction, will be considered, when we recollect the objects that have since shared it with him, to be of no great value; and it certainly proves neither his merit nor their judgment or patriotism. La Fayette, Mirabeau, Robespierre, Brissot, Petion, Marat, Barras, and other rebels and regicides have all, in their turn, received the same *homage* which was bestowed on M. Necker in 1781 and in 1789, and which is now, in such a scandalous and debasing manner, offered to the most barbarous of all revolutionary heroes, the Corsican assassin, Napoleon Buonaparté.

If the assertion of Madame Stael be founded in truth, and in 1781 the Emperor Joseph, the kings of Naples and of Poland, offered M. Necker the government of their finances, it only proves that a philosophical, or rather an anti-social infatuation, and an impolitic and dangerous spirit of innovation had found their way into palaces as well as cottages, and that sovereigns were not entirely free from those erroneous notions, the application of which by subjects in France, have since made, and still make, the thrones of all legitimate princes to totter, and which render the hereditary supremacy of all ancient dynasties precarious and insecure. As long as a despicable and criminal adventurer, assuming the highest of all regal titles and distinctions, is suffered to tyrannize over France, Italy, Holland, Switzerland, Spain, and Germany, what sovereign can feel his authority and independence, what people their rights and liberties secure? Monarchy has more to fear from this usurpation, because it has been more degraded by the Sans Culottes emperor of the French, than from the calumnies of republican fanatics, or the doctrines of demagogues and levellers. It is a curious fact that the mere approbation of the conduct of the republican Necker seems to have been fatal to Monarchy. When Joseph II. died, in February 1790, his subjects in the low countries were in open rebellion, and a great fermentation prevailed in Hungary and Bohemia.—Stanislaus, the unfortunate king of Poland, died an exile at St. Petersburg, not only without a kingdom, but without a house; and at this moment a French republican army is encamped almost at the very gates of the capital of Naples.—When in November, 1792, Necker had the cruel boldness to publish a pamphlet in favour of Louis XVI. whom he had found all powerful, and left a prisoner, inviting his friends to defend this virtuous prince against his assassins of the National Convention, Mr. de Montjoie with the feelings of a true royalist, wrote to the ex-minister, engaging him "no longer to interfere in the affairs of a monarch whom his councils had reduced to the last stage of misfortune, and to whom his presence had always been the signal of disasters." (See *Dictionnaire Biographique*, Vol. III. p. 100.) M. de Montjoie is a Frenchman, and Madame Stael may therefore learn, that the homage paid to M. Necker

Necker, in France, was not *unanimous*. All loyal subjects, and all well intentioned and well informed men, were indeed *unanimous*, but it was in their detestation of that insolent foreigner, whose vanity and incapacity had brought ruin on their country.

In the note to p. 37, and 38, Madame Stael has inserted extracts from these pretended letters of Catherine II. the late Empress of Russia, to her then literary, and afterwards political, agent in France, Mr. Grimm, who sent them to M. Necker, with whose *modesty* he was not unacquainted, being both members of that philosophical and anti-religious fraternity mentioned in the confessions of J. J. Rousseau as dangerous to society, which regarded Voltaire as their chief, and Diderot as their high priest. In one of these letters dated St. Petersburg, July 11, 22, 1781, the Empress is made to say: "M. Necker's letter to you has given me great pleasure; I am only sorry that he is no longer in power. He is a man whom heaven has destined to hold the first place, beyond contradiction, as the seat of glory. He must live, he must survive a couple of his contemporaries, and then *this star will be comparable with no other, and his contemporaries will be left far behind him.*"

It is therefore not surprising that the Empress Catherine should declare herself sorry that M. Necker was no longer in place. The plan and ambition of her life was to drive the Turks out of Europe, to which France, quiet and powerful, would always have been an obstacle. In the hands of financial or political quacks, like M. Necker, she easily foresaw that internal convulsions and misery would prevent the French government from impeding her views of external aggrandizement. Her genius and penetration were too great to allow us to affix any other sense to the first part of this letter. As to her saying, "that heaven had destined M. Necker to the first place in Europe," it only reminds us that she wrote to Voltaire in 1772, "that religion had never possessed an abler defender, nor infidelity a more irresistible enemy than M. Voltaire." The writings of this philosopher, it is well known, have long undermined the altars in France, and his arguments are still the rallying point of infidels of all countries. Catherine II. was ambitious of every kind of glory, and compliments cost her nothing, where the object of them was popular, either from merit or fashion!

Madame Stael ascribes to ingratitude and to faction alone M. Necker's loss of popularity within the short space of fourteen months after his triumphal entry in July 1789, and not to its real cause, the hatred of one part and the contempt of the other part of the French nation. Such however was then Necker's vanity, that notwithstanding all the external symptoms of a declining popularity and influence, he could hardly believe the fact. The concurrence of circumstances, and the flatteries of his wife, daughter, and friends, had led him into notions so extravagant, that he supposed, if he were so inclined, that he could establish a new religion in France, instead of Christianity. But he was at last undeceived and alarmed for his personal safety by

an insurrection which the Jacobins raised for the purpose, on the 4th of September 1790, (*sur l'Administration, &c. p. 424.*) he wrote to the National Assembly demanding leave to retire, assigning as a cause, the bad state of his health, and proffering to leave the money due to him from government, which was stated to amount to two millions of livres, or 83,000*l.* as a pledge for the integrity of his administration. No part of this letter was deemed by his former accomplice in the assembly, important enough to claim the smallest attention, and they accordingly passed to the order of the day. This indifference was a thunderstroke to M. Necker, it was utterly unexpected, he felt it with the greatest sensibility, and acknowledged that the assembly, by one single expression of kindness, might have retained him. (*Sur l'Administration, &c. p. 436.*) The whole of his book on his own administration, is filled with complaints of the injury which his pride and honour had sustained from the unkindness of the assembly. He had still however some hopes of returning favour, and notwithstanding his pretended ill health, meanly waited eight days at Paris, in expectation that some change of affairs would occasion his restoration to office, or, as he expresses himself, he had the weakness to await from some quarter a sentiment of justice or of goodness. (*See sur l'Administration, &c. p. 426.*)

The journey of this deservedly degraded minister through France, so different from that of the year before, is narrated by himself in the most pathetic terms. It was marked with disgrace, insult, and danger. Arrived at Coppet, his estate in Switzerland, where he resided till his death, oblivion so completely enthrouded him, that all the reproaches of his adversaries, and five works of considerable size, besides smaller ones, were insufficient, amongst those who were not immediate sufferers by the revolution, to make him personally the topic of one moments conversation. To a vain and guilty upstart, such a neglect was the severest of all chastisements.

Not satisfied with proclaiming M. Necker to have been the first of ministers, the greatest of statesmen, and the most virtuous and religious of citizens, Madame Stael bestows on him literary talents, equal if not superior, to those of Voltaire.

"The most striking feature, as it appears to me, in the works of M. Necker, is the incredible variety of his mental powers. Voltaire is unique in the literary world by the diversity of his talents; I think M. Necker is unique by the universality of his faculties."

Ten pages are stuffed with such, and even more absurd and disgusting, flattery.

M. Necker died in April 1804, the day is not mentioned by Madame Stael, who says, p. 151,

"The last words which he uttered were between God and himself. 'Great God!' he exclaimed, 'receive thy servant who is rapidly advancing towards death.'"

According

According to his panegyrist, after living a life of edification, he died the death of a Christian.

The manuscripts of M. Necker edited in this volume by his daughter are trifling compared with his former publications. They contain some detached or rather undigested thoughts, in the manner of the maxims of Rochefoucault, or characters in the style of La Bruyere, with a short novel, called "The Fatal Consequences of a Single Error." Page 49 has the following paragraph, or sentence, or character.

"THE WILL.—BUONAPARTE.

"What eminently distinguishes the First Consul (1803) is the firmness and decision of his character;—that *superb will* which embraces every object, regulates every thing, fixes every thing, and which either extends itself or checks it elf apropos. This will, such as I describe it after a great model, is the first of qualities for the supreme government of an empire. People at last came to consider this will as an *order of Nature*, when all opposition ceases. Some restraint indeed is imposed on the will of those who hold the second places in the State, because there great circumspection is necessary; et qu'il faut y destiner une partie de ses moyens."

We are by no means certain, that we have here given the true sense of the original, for we honestly confess, that no small portion of the philosophistical jargon of Madame de Staël; and her father, is to us unintelligible; and none more so than the last sentence of this passage, the original of which we have therefore transcribed, that our readers may judge for themselves.

If any thing be clear, however, it is this, that in their opinion, absolute power, exerted in the most arbitrary manner, is requisite for the good government of France; and if so, certainly France is better governed than any other country in Europe. But we should have thought that this she-philosopher would have recollected that the same *superb will* of Buonaparté (on which the old dotard so nonsensically declaims) as being the rare characteristic of a man destined by *Nature* to govern a great empire, occasioned her to be banished without a cause, enslaves fifty millions of her fellow-subjects, rules without law, and oppresses without measure.

Such gross and sophistical flattery does no honour, either to the memory of her father, or to her own judgment. She, no doubt, desires to return to her admirers at Paris, and this nonsense is therefore presented to the petty minded Usurper as an *amende honorable* for past expressions in favour of liberty.

Had justice or vengeance already stopped the atrocious career of Buonaparté, what is said of Robespierre and his accomplices, page 133, might, and would perhaps, with great propriety, have been said of the revolutionary Emperor, his infamous instruments, and his vile slaves.

"Robespierre and his accomplices are holden in horror by every man of the present day, on account of their unjust hatred, their sanguinary

guinary dispositions, and their abominable acts of violence. And, probably, posterity will reproach them, above all, for having disgraced liberty, by incessantly invoking it, by representing it as the end and object of all their thoughts, while, in fact, the success of their hypocrisy, and the support of their tyranny, were their only care."

On the day of his usurpation, the 9th of November, 1799, Buonaparté declared at the bar of the Council of the Ancients, and ratified his declaration by *an oath*, that his *unchangeable interest* and *will* were, and *should* be, to maintain in France a republic founded upon *liberty* and *equality*, and upon *popular* representation. His proclamation to the French people of the 10th of November, contained the same words. Robespierre was a revolutionary fanatic; but Buonaparté is a revolutionary hypocrite and impostor. The former really expected, by the means of terror, to establish liberty and equality; the latter supported by bayonets, jails, executions, and gibbets, meditated to build a throne upon the blood-stained ruins of the rights and liberties of Frenchmen, and of the independence of the Continent.

The impertinent presumption of the different members of the Necker family, to disgust mankind with their unseasonable, ridiculous, and reciprocal praise, has not ceased with the death of the Ex-minister.

The following observation is extracted from p. 30. "The language of Madame de Stael possesses a certain *je ne fais, quoi*, which approaches to beauty." Admirable diffidence of this amiable lady's. In pages 106, 107, there are some just hints thrown out, which cannot be unpleasing to the banished tribune, Mr. Benjamin Constant, the present companion, comforter, and protector of Madame de Stael.

"They knew not then that the Gracchi were tribunes; these modern orators, who in voting for the establishment of our excise-office, or custom-house, incessantly exclaim, in their speeches, 'Tribunes! Tribunes, my colleagues! My colleagues, Tribunes! But there are people, who are not restrained by respect for any name, and who would willingly call themselves Cæsars, while they were running away as fast as they could. Habit is every thing.'"

In page 214, et seq. M. Necker complains that the British monarchs do not know how to pronounce proper speeches from their thrones at the meeting, or dissolution of Parliament, notwithstanding the many beautiful models of ancient orators, particularly when they relate to a declaration of war or a proclamation of peace. "When the English ministers speak to Europe," continues M. Necker, "they are never at their ease, and neither vigour nor originality is to be found in their speeches."

The opening of the States General, on the 5th of May 1789, was the only occasion—but a most solemn occasion it was!—which M. Necker had for the display of his superior talents and judgment in addressing the public in the presence of his sovereign. On his speech at that period many and severe strictures were published, and from them

them he might have learnt more properly to appreciate his own abilities, and to feel his own deficiency in that particular talent, which is essential for the formation of a correct opinion on the productions of others, and for which the confidence and presumption of egotism are but indifferent substitutes. It has been asserted and proved that in his speech he paid more attention to the style and delivery than to the matter; he shewed himself a declaimer but not an orator. The following character of it is given by Arthur Young, (*Travels*, Vol. I. p. 110.) "The worst thing I know of Necker is his speech to the States on their assembling; a great opportunity, but lost. No great, leading, or masterly views; no decision or circumstances, in which the people ought to be relieved, and new principles of government adopted. It is the speech you would expect from a *banker's clerk* of some ability." This is the modest reformer who takes upon himself to instruct British sovereigns and their ministers in the art of oratory.

In an advertisement to the *Novel*, which finishes this volume, M. Necker states, "that in a conversation, concerning the *Novel* of *Delphine*, it was maintained, that *domestic affection*, alone, could, as well as *all other love*, bring about the most tragical situations. This opinion being contested caused him to write the *Novel* in question, the story of which is taken from real life." Madame Stael, in a kind of preface, says, that her father had, in 1803, intended to publish it in a literary journal, but that he afterwards changed his opinion. "But I," continues Madame Stael, "think it would be to leave his *reputation* incomplete, not to make known a work so *admirable* in itself and so *extraordinary*, on account of the *name* of the author." (Page 225, 226.)

The story of this *Novel* is simple, but the style is rather that of a lady of forty, than that of an old man of seventy, which makes us incline to think it the grandchild instead of the child of M. Necker. The language and the sentiments, the prejudices, the expressions and affectation of singularity, are entirely those of the author of *Delphine*, and the *tenderness* with which Madame Stael speaks of it, in the preface, is not that of a sponsor, but of a parent.

The story runs thus: Sir Henry Sommers, a Kentish Baronet, on his return from his travels, marries, from affection, a young lady without fortune, who is dotingly fond of him. They live some years happily together, and a daughter is the fruit of their union. Not accustomed to set any bounds to his expences, he becomes involved in difficulties, and meets, at a club, a stock-broker, or rather jobber, who has formerly known his father, and who insidiously engages him under prospect of gain to join in his speculations in the public funds. For some weeks he receives regularly some hundred pounds, as his part of the pretended profit of his partner, who finally succeeds in obtaining from him, under pretence of extending their speculations, several bills signed in blank. Of these bills, the broker, who is a ruined and depraved character, makes use to an amount much above the value of Sir Henry's property. Having no other choice but beggary, and dishonour

honour, or death, the baronet and his lady commit suicide together, recommending the daughter to a maternal uncle. Such is the *moral tendency* of this *admirable* and *extraordinary* work, pretended to be the last production of a sincere Christian. All the arguments, in favour of suicide, in Rousseau's Julia, in Goethe's Werter, and particularly in Madame Stael's Delphine, are repeated here. It looks, as if M. Necker, after having, by his vanity, presumption, ambition, and ignorance, caused in this world the wretchedness of the present and of future generations, wished to see them damned in the next, by encouraging them to revolt against the command of their Creator, to desert the post assigned them, and, in order to avoid some temporary evil, to incur eternal misery.

Considered as an author, most of Necker's former works display marks of assiduous research and copious information, but are written in a style so laboriously polished as to incur the charge of affectation, if that charge does not appertain to his wife and daughter, who, by their flattery, misled both his taste and his judgment. Bertrand, in his *Memoires*, places Necker amongst the distinguished writers of the age. Mallet du Pan, in speaking of Necker's book, "*Sur l'Administration*," says, it proves that he was led away by events, to which he knew not how to oppose either the force of action or the *vis inertiae*. In our opinion his treatise *De l'Importance des Opinions Religieuses* is preferable to all his other writings. His publication on the *French Revolution* does not contain that extensive information which might have been expected from him, but the facts disclosed in it are related with force and effect, and many of the observations on events posterior to his retreat, particularly on the Consular Constitution, are worthy of attention. He commenced his literary career with an essay on *The Legislature of Grain*, reprinted in the volume before us, which Playfair, and Arthur Young, speak of with disrespect. In 1773, he wrote *The Eulogium of Colbert*, which gained him the prize at the French academy, and in which, with great finesse, he decried the administration of the then finance minister of that day, Abbé Terray, while he praised his illustrious predecessor. *The Reflections addressed to the French Nation*, which he wrote, while the atrocious trial of Louis XVI. was pending, Peltier justly calls the *Funeral Oration* of this unfortunate Prince. Gibbon mentions it, however, with approbation.

As an administrator of the French finances, Necker is accused with reason of having carried with him into a ministerial office, all the narrow, contracted, views of a banker's counting-house. As a statesman his plans were circumscribed and dangerous, ill conceived, and worse executed. The following couplet, from the pen of Mirabeau, contains both wit and truth.

M. NECKER

*Agioteur adroit, ministre sans moyen,
De rien il fit d'or, et d'un empirier en.*

In his private capacity Necker was a good father and a good husband, but an indifferent citizen. After his vanity and incapacity had involved that state which had adopted him into all the horrors of revolutionary anarchy, his native country was swallowed up in the same gulph, and he had the mortification to see, before his death, the citizens of the ancient republic of Geneva as enslaved and oppressed as the inhabitants of France, and to know himself the principal cause of their common misery.

According to Madame Stael, Necker in his retreat was a *perfect* and *illustrious philosopher*, resigned to his fate, and contented with his political nullity. It appears, however, from the exordium to his work, *Sur l'Administration*, &c. that he retired to Copet in a fit of sullenness, and thought that his incensed pride would be best appeased by a stately silence. But for so vain a man, whose struggles for celebrity had been uninterrupted nearly for half a century, this approached too much to a state of nullity, and seemed to accelerate his journey to the shades of oblivion; he, therefore, adopted the excess of egotism. In order to command notoriety, or, more properly speaking, to excite curiosity, he continued to write. His admiration of himself, and of his productions, was considerably augmented by the disgusting and unbecoming partiality of his wife and daughter, more proper to excite discontent than to soothe the disappointment of a discarded and disgraced minister, whose *philosophy, content, and resignation*, Mr. Gibbon, in his *Miscellaneous Works*, Vol. I. page 213, describes thus:

"I passed four days at the Castle of Copet with Necker, and could have wished to have shewn him, as a warning to any aspiring youth possessed with the demon of ambition. With all the means of private happiness in his power, he is the most miserable of human beings: the past, the present, and the future, are equally odious to him. When I suggested some domestic amusements of books, buildings, &c. he answered with a deep tone of despair, '*Dans l'état où je suis, je ne puis sentir que le coup de vent qui m'a ablatu.*' How different from the careless cheerfulness with which our poor friend Lord North supported his fall. Madame Necker displays more external composure, *mais le diable n'y perd rien*. It is true that Necker wished to be carried into the closet, like old Pitt, on the shoulders of the people; and that he has been ruined by that democracy which he had raised."

Madame Stael threatens Europe in several parts of this volume, not only with the publication of more manuscripts of M. Necker, but with a Public Life of this Ex-Minister, from her own pen. We know, from our correspondent on the Continent, that this fair writer is one of our constant readers; these considerations have induced us to extend our remarks beyond our usual limits. Madame Stael, by these frequent publications, we are assured, intends to keep up M. Necker's immortality, but let her remember what Voltaire said of Cromwell: *D'arc a jamais hai, quelle immortalité!*

Histoire De l'Empereur Charlemagne, traduction libre De l'Allemand, du Professeur Hegewisch, avec un Avant-propos, quelques Notes, et un Supplement du Traducteur. A Paris, chez Henricus, Rue de la Loi, No. 1231. An. XIII. 1805.—The History of the Emperor Charlemagne, by Professor Hegewisch, translated from the German, with a Preface, some Notes, and a Supplement by the Translator.

THIS history of the Emperor Charlemagne was written in 1791, by one of the German philosophers and admirers of the French Revolution, Mr. Hegewisch, Professor at the University of Kiel, in Holstein, and would probably never have been honoured with a French translation, had not the Corsican tyrant, Napoleon Buonaparté, insolently pretended to a similarity of talents with the hero of this work, and had not his French slaves basely bowed to such impertinent pretensions.

The translator, in the preface, acknowledges that flattery was the only motive for his undertaking, by his endeavour to draw a parallel between Charlemagne and Buonaparté, between the occurrences of the eighth century, and those of the nineteenth. (Pag. vi. vii. et viii. in the Preface.)

"This work will recall an epoch which has more than one point of resemblance with much more modern times. It will carry back our memory to an *indefatigable warrior*, full of talents; to a man particularly *illustrious for his personal qualities*, who knows how to reconcile the military virtues with a love of the arts and sciences; who honours men of learning and takes a delight in their company; a conqueror who, not satisfied with extending the bounds of his empire, devotes his leisure hours to the formation of good laws and to the establishment of salutary institutions; an *enlightened Christian*, whose wisdom at once makes the ministers of religion respected, and confines them within proper limits. *The founder of a new dynasty* to which he has given his own name, and *whose dawn displays the greatest splendour*; a prince who governs without assistance, and who is equally competent to the direction of a vast whole, and to the superintendence of all its minute particulars; a sovereign who, by proving himself at once *the eldest son* and *the protector* of the Church, feels it his duty to *consecrate* his titles to a crown, of which he was so truly worthy, by the intervention of a revered hand; who gives law to Italy, and to a great part of Germany; to whom rivers and mountains oppose impotent barriers; who silences civil discord; at whose feet conspiracy expires; whose sceptre is extended over twenty nations differing in language, manners, and customs; a hero, lastly, who, after having been the terror of his enemies, the *regulator* of surrounding states, the *regenerator* of his country, a model for contemporary sovereigns, remains an object of admiration to posterity."

That the adulation of the translator is as unbecoming as it is exaggerated, and that the portrait bears as little resemblance to the Corsican Buonaparté as to the *Franc* Charlemagne, every body, acquainted with their history, cannot but be convinced. It is true that both were the sons of many fathers, but though the birth of Charlemagne

is involved in obscurity, he was acknowledged by Pepin, the King of the Franks, as his son, and crowned by Pope Stephen, during his pretended father's life, with his pretended brother Carloman, in the character of a patrician, and as King of the Franks. At the birth of Buonaparté, his mother lived in open adultery with Mr. de Marboeuf, who only treated him as the French nobility often did their bastards, in procuring for him the place of a poor scholar in a military academy. Born a subject, he not only continued so during the life of his legitimate prince, but under the infamous usurpation of his assassins of the Committee of Public Safety, and of the Directory. Charlemagne never headed armies, but as a King; whilst the first command given to Buonaparté in 1795, then a slave to the regicide Barras, was the reward of his infamy for marrying the harlot of this criminal. Charlemagne was always, as well in the field, as in his palace, the lawful chief of his subjects; before his usurpation Buonaparté was nothing but the leader of a revolutionary banditti; his tools and accomplices, by turn, the instruments of his ambition, and the victims of his barbarity, unnecessarily sacrificed in fighting against foreign foes in Lombardy and Egypt; cruelly drowned or strangled in Italy, or inhumanly poisoned in Syria. The troops, whom Charlemagne led to victory, were disciplined and organized by himself. To Pichegru and Moreau, and to their talents, Buonaparté was exclusively indebted for the achievements which his soldiers performed, though their enemies were inferior in number, because these generals had restored order and introduced the knowledge of tactics in armies, which, though more numerous than their opponents, had been repeatedly defeated before. The history of the campaign of 1793, during the first nine months, proves the justice of this assertion.

In the dark age in which he lived, Charlemagne was a luminary; but his cruelty, profligacy, ambition, and injustice, clouded all the brilliant qualities, with which Nature had gifted him. In our enlightened days, more cruel, more profligate, more ambitious, and more unjust, carrying with him, into an invaded palace, and to an usurped throne, all the petty and vile passions of a needy adventurer. Buonaparté either does not possess from Nature, or, from depravity, does not shew, any of those amiable qualities, which, in future ages, might palliate his past and present enormities. He is a conqueror in literary societies, as well as in military encampments; among his trembling *savans*, as well as among his merciless soldiers. His love of arts and sciences consists in nothing more than a slavish imitation of some Roman generals. They plundered Greece, Sicily, and Egypt, of its monuments of arts; and Buonaparté has pillaged Italy of its pictures and statues. His museums proclaim the success of a fortunate marauder, not the taste or genius of the protector of literature and the fine arts. Charlemagne was a Christian from conviction and sincerity; the Emperor Buonaparté is only a Christian from the same policy and hypocrisy which, in 1798, caused the General Buonaparté to profess himself a believer in the Alcoran and an adorer of Mahomet.

met. Had not British valour, at St. Jean d'Acre, stopped his successful progress, in 1799, the Musli would then, perhaps, have performed, at Constantinople, the same ceremony, which has lately been performed by the Pope at Paris, and *with equal edification*; because the Sultan Napoleon would have been as good a Mussulman as the Emperor Napoleon is a faithful Christian.

Charlemagne inherited the throne of his father, and cannot, therefore, properly speaking, be called the chief of a new dynasty. Upon the authority of the history of the military Roman Republic, when governed by usurping tyrants, it is not hazardous to suppose, that the supremacy of the audaciously elevated, but base Buonaparté family, will not survive the exit of Napoleon. In fact, the claims of every prosperous or popular General, enforced by the bayonet, will always be more valid, than those of the low Buonaparté, supported by a *senatus consultus* only. As the real protector of the Christian religion; Pope Stephen involuntarily, and with gratitude, consecrated Charlemagne, as King of the Franks. It is well known that the present Pope Pius VI. had no other choice left him, than the scandalous and sacrilegious coronation of Buonaparté in France, or a degrading retreat to a convent in Italy; a profanation, or a deposition; and that he had not firmness and resignation enough to chuse the latter. The laws of Charlemagne, for Italy and Germany, were the first steps towards the civilization of the natives; and many of them subsist to this day. The ephemeral codes, and military constitutions, which have been forced by Buonaparté upon Egypt, France, Italy, Holland, and Switzerland, announce their own absurdity and imperfection by their want of stability. Not one of them has yet remained unaltered for fifteen months, and it is not probable that the Imperial constitution will live longer than the Consular charter.

The different nations, subjugated by Charlemagne, were only kept in obedience by his wisdom and justice; terror excited by Buonaparté's atrocities prevents alone the French, Italians, Helvetians, and Batavians, from throwing off the galling yoke which he has imposed upon them. Charlemagne reigned and died the father of his people; while Buonaparté with an iron sceptre rules those countries which his cruelties intimidate, and which his tyranny oppresses. He is the scourge of mankind; while Charlemagne was their benefactor.

This work is divided into six chapters. The first contains "The Supposed History of the Franks from their Origin, until the Reign of Charlemagne. It relates nothing that is not to be found in the "History of Charlemagne," by Mr. Jaillard, and in the "Critical History of the Establishment of the French Monarchy in the Territory of the Gauls," by the Abbe Dubos.

The second chapter treats "of the beginning of the Reign of Charlemagne; his Wars in Aquitaine, and against the Lombards and Saxons." Charlemagne is said to have been born in the month of April, 742, but historians do not agree either as to the place or time of his birth, and as the writer justly observes, how could they know
any

any thing for certain, when his contemporary, secretary, and friend, Eginhard, assures us, that he had been unable to obtain any positive information concerning the first years of Charlemagne; to enquire after which he therefore regarded as a folly. Charlemagne is stated to have been about twenty-seven years of age when his father, Pepin, died, who had divided his immense states between his two sons. An impolitic step which could not but cause reciprocal jealousy, the consequence of which, was, as might be expected, mutual hatred. A premature death soon, however, delivered Charlemagne from his brother. His rival, Carloman, who expired suddenly, and not without suspicion, that his end was not natural. Gerberge, the widow of Carloman, did not think her two sons safe in the states of their uncle, who, by intrigues, had been elected the successor of their father. The kingdom of Charlemagne then contained a part of what is now the German empire, with modern France, in its present state. Its boundaries, towards the North, were the Baltic, the country of the Frisians, and that of the Saxons, that is to say, the United States, Westphalia, and Lower Saxony. How many countries has the Corsican Charlemagne yet left to conquer, belonging to the inheritance left him by his Frankish predecessor?

The wars of Charlemagne, in Aquitaine, were terminated successfully, and that state was incorporated with his other dominions. After some defeats, the Saxons signed a peace, or rather a truce, granted them from policy by the victor, who wanted to chastise Didier, the King of the Lombards, for having received at his court the widow of Carloman, and her two sons, whom he had tried to engage the Pope Adrian to crown Kings of the Franks, in revenge for the outrage offered his daughter by Charlemagne, who had repudiated her, under pretence of sterility. Then, as afterwards, Lombardy was conquered in one campaign, in which Didier was forced to surrender at discretion, as well as the widow of Carloman, whose sons Charlemagne is suspected of having destroyed.

During the absence of this Prince, on the other side of the Alps, the Saxons again attacked their inveterate foes, but after some momentary success, were defeated before Fritztal.

"During these transactions, Charlemagne, who had returned from Italy in the autumn (of 774), sent three divisions of his army against them, which totally defeated them, and pursued them into their own country. From that moment this monarch became impressed with the conviction that he must either make that restless people, who were irritated against the Franks, embrace Christianity by force; or else exterminate them; a violent resolution, which we ought not to appreciate, until we have observed that it is never necessary in polished nations at war with each other; but that an uncivilized people may be so situated in respect to a different nation, that the existence of the one can only be secured by the annihilation of the other."

Even the translator in a note, supposes that the author's enthusiasm for his hero has carried him too far, and that this distinction is rather

too subtle. With such maxims, what irritated or unprincipled conqueror will not throw away all scruples in committing the vast atrocious deeds under pretence of providing for his own safety, when in fact he only gives way to his cruel passions and to the violence of an implacable character?

Here, however, as well as in several other places we find some similitude between Charlemagne and Buonaparté neither advantageous nor honourable to either. The decree for the extermination of the Saxons, by the former is almost equally barbarous with the determination of the latter against Britons, *delenda est Carthago*; and the former's military crusade for converting the Saxons to Christianity is only surpassed in cruelty by the use of Buonaparté's military apostles bayonets, in preaching the degree, of liberty and equality to the disarmed inhabitants of Egypt, Arabia, and Syria. The former had, however, some excuse, considering the superstition of the age, and that the objects of his proselytism were irreconcilable enemies; whilst the latter attacked inoffensive, faithful, and defenceless allies under the scandalous pretence of forcing upon them those notions and systems, which he knew had rendered France, Italy, Germany, Switzerland and Holland, most wretched.

The Saxons being without arms, and without leaders, and disunited among themselves, were soon subjugated; and the conqueror having other objects of ambition and vengeance in view, satisfied himself with their acknowledgement of his supremacy and with hostages for their fidelity.

Among the princes in Italy who had not submitted to the sceptre of Charlemagne, was Rodgaud, Duke of Friuli, who had formed a league with several independent cities, and had collected a small army to preserve their reciprocal independence against the foreign invaders. To chastise the patriotism of this duke, the king of the Franks and Lombards had suspended his wrath against the Saxons, and with a numerous army accustomed to vanquish, he soon dispersed the weak forces of the league, whose chief fell into his hands, and was beheaded. Charlemagne acted with Duke Rodgaud as a barbarian, but not with the same treacherous and cowardly injustice, as the barbarian Buonaparté displayed to the Duke of Enghein, because the one was captured in battle as a foe, whilst the other confiding in the law of nations, was seized by the Corsican midnight-assassin, on a neutral and friendly territory.

During Charlemagne's absence in Italy, the oppressed Saxons again revolted, but at his approach with an army in the spring 777, they again submitted. He held a general assembly at Paderborn, to which he invited the principal Saxon chiefs and nobility, who all obeyed his summons, except Witikind, who fled to Denmark, where he excited the alarm of the Danes, by exposing the conquering character of the Franks, and the ambitious views of their prince. His appearance among them give rise to the plan of those great expeditions against the Franks, and against all the Christian powers,

of

of which the history of the ninth and tenth centuries make such repeated and terrible mention.

The Saxons at Paderborn saluted the King of the Franes; their sovereign promised to pay him a tribute, and not to oppose the introduction of Christianity in their country.

The third chapter contains, "the expedition of Charlemagne in Spain; his second journey to Rome; his protection of the sciences; a new insurrection of the Saxons, and their total subjugation with some conspiracies against his life."

"This victory, however, must either have cost the Saxons very dear, or else they know not how to profit by it. Instead of forming any plan of attack upon Thederic, or, at least, instead of taking measures of defence against Charlemagne, who, they must have expected, would hasten to repair this defeat, they remained most unaccountably inactive. In a short time, Charlemagne penetrated into the very heart of their country, with a powerful army; and he no longer regarded them as enemies with whom to negotiate, but as rebels whose perfidy he came to punish. He summoned the principal persons in the nation to appear before him; all of whom accused Witikind as the author of the rebellion; but they could not give him up, as he had again fled into Denmark. Charlemagne therefore required that the Saxons should deliver into his hands all those who had taken a part in what he called treason. He was obeyed. Four thousand five hundred Saxons were delivered to him; and in one day, he had them all beheaded in his own camp at Ferden, on the banks of the Allier." Pp. 245. 280.

Spain at that period acknowledged the empire of the Arabs, called Saracens, whose chiefs were divided amongst themselves, and had imprudently demanded succours from Charlemagne to enable them to withdraw themselves from the dependence of the Califf of Bagdad. His ambition silenced his religious scruples at entering into a treaty with infidels. Victory accompanied him on the other side of the Pyrennees, as well as on the other side of the Alps, and those Mahometans for whom he first had fought as an ally, he finally forced to become his subjects as well as their opponents.

Charlemagne's journey to Rome at Easter, 780, was occasioned more by policy than devotion. The Pope Adrian, after baptizing the two younger of his three sons, crowned one of them King of Italy, and the other King of Aquitaine, their father having determined to divide his immense dominions among his children. His protection of the sciences consisted in having attached to his person, Alcuin Archbishop of York, whom he met at Rome.

During Charlemagne's absence in Spain and Italy, Witikind had returned to the Saxons, and engaged them to invade the provinces which the Franes possessed in Germany. They were, however, not more fortunate than before. Another assembly of Saxons was convened at Stockheim, in the spring of 780, where they promised fidelity, and many of them were baptized. They agreed to accept for their future governors, the counts of the French nation, and not to hold their usual diet without the consent of these governors, and the presence of the king's commissary.

Notwithstanding these severe articles, the Saxons again resorted to arms, during an insurrection which had broken out among the Suevians, in the hope of recovering their lost liberty, and independence. They succeeded in cutting to pieces a whole army of the Franks, under the command of Adalgise and Geilon.

This act of cruelty of Charlemagne, in ordering four thousand five hundred Saxon prisoners to be beheaded in his camp, would have remained without example in history, had not General Buonaparté's recent atrocity at Jaffa in Syria, in sending to be butchered *the same number of Turkish prisoners*, who had surrendered by capitulation, shewn, that though we call the age of Charlemagne that of barbarity, to the chance of our *civilized* times, we must acknowledge, that a Corsican barbarian is permitted not only to exist, but to exert an uncontrolled tyranny over the finest climate in Europe, a wretch whom even the barbarians of the eight century would have disowned with indignation and punished with severity. While the striking singularity between these two events is admitted, humanity shudders with equal horrors at the recollection of them; and, with justice, rejects every attempt at apology for the one as well as for the other. Charlemagne, however, in a gust of passion, ordered the execution of prisoners who had sworn him allegiance, and whom he therefore regarded as revolted subjects, whilst the infamous Buonaparté, after some day's cool deliberation, commanded that prisoners of war, disarmed by a capitulation, protected by the laws of nations, and of war, should be cut to pieces in cold blood, by his tri-coloured butchers; prisoners, subjects of a sovereign allied to France, and inhabitants of a province, invaded and attacked by a faithless ally, without any previous declaration of war. If the memory of Charlemagne is still execrated for this cruelty, what punishment is adequate to the guilt of that elevated criminal, his inferior in talents and genius, but his superior in ferocity, who equally disgraces rank, humanity, and his contemporaries by his insolence, outrages, and tyranny?

The fourth chapter contains "the conquest of Bavaria; wars with the Greeks; expedition against the Huns; the military character of Charlemagne; the council at Frankfort; the death of Pope Adrian; the end of the war with the Huns, and the renewal of hostilities with the Saxons."

The fifth chapter explains, "the causes of the journey of Charlemagne into Italy; his coronation at Rome; its consequences; new connections between him and the Saxons; the measures of his administration; his journey."

The sixth and last chapter relates his wars against the Danes and the Sclavonians; the partition of the states of Charlemagne, between his three sons; his relations with the Caliph, Aaron-al-Raschid; the council at Aix la Chapelle; his reproaches to the clergy of the Age; his respect for them; Charlemagne considered as a legislator; the diet at Aix la Chapelle in 813; the death of Charlemagne; and an account of his wives and children."

The

The supplement contains the portraits of Charlemagne as delineated by the president Henaut, by Bossuet; by Father Mainbourg; by Mably; by Mehegan; by Montesquieu; by Anquetil; by de Sacy; by Condillac; by Abbé Millot; by Gaillard; by Hume; by Robertson; by Gibbon; and by Voltaire.

Our limits do not permit us to enter into all the particulars of this work, or into a minute examination of the opinions of the different authors, who have previously written on the same subject, or who have been the historians of the same prince. We shall, therefore, conclude with transcribing the observations on Charlemagne the words Voltaire.

"The reputation of Charlemagne," says Voltaire, vol. xiv. p. 336, of the quarto edition of his works) "is one of the most striking proofs that success justifies injustice and confers glory. He orders four thousand five hundred prisoners to be massacred—if these prisoners had been his rebellious subjects, their punishment would have been an act of horrible severity; but to treat men who were fighting for their liberty and their laws, was the act of a barbarian, converted by signal successes and brilliant qualities, into a great man."

What an erroneous or perverse judgment, what a monstrous assertion, what impertinent sophistry, to conclude, that a barbarian, can by any successes or qualities be converted into a great man.

It is, however, but justice to observe that the crimes and vices of Charlemagne were those of the age in which he lived; whilst his talents and information were exclusively his own. The very reverse is the case with Buonaparté. In crimes and vices, in cunning and cruelty, he stands foremost among the contemporaries, many of whom, were his rivals in France, as a Pichegru, a Moreau, and a Kleber, have surpassed him in natural parts, as well as in acquired abilities. In a moral sense it is impossible to assign to Charlemagne any more than to Buonaparté, the appellation of *great*, though from their successes, they may fairly be called *extraordinary men*; their distance from true and real greatness is immense.

Memoires d'un Temoin de la Revolution, ou Journal des faits que se sont passés sous ses yeux, et qui ont prepares et fixé la Constitution française, Ouvrage posthume de Jean Sylveun Bailly. 3 Tom. 8vo. Paris. 1804.—*Memoirs of a Witness to the Revolution, &c. &c.*

THE first thing which strikes us in the Work is the Title Page. When Mr. Bailly wrote his Memoirs, he thought, like other very short-sighted politicians, that the tumultuous labours of the National Assembly of France had *fixed* the Constitution. How much those that meant well to their country were deceived, and how little acquainted with the nature of man the Utopian philosophers of that nation were, the subsequent mass of folly and of atrocious crimes has but too impressively evinced.

The volumes before us appear in public rather equivocally. They are

are ushered into the world without any communication which can ascertain their authenticity: yet, upon the whole, we are rather inclined to believe, that they are the production of Bailly. Their minuteness, and their egotism speak strongly for their being written by the person who is the hero of the tale. They are in the form of a Journal, and spun out into a most tiresome length.

The author says, that when he first heard of the Assembly of *Nobles*, he foresaw a change in the state of things, and even in "the Government;" but that he did not foresee "the Revolution such as it turned out." Had he not been blinded by the wildness of theory, which at that time ruled supreme, even in the minds of the well-intentioned, he might have discovered, from the very commencement, the total dissolution of the State which followed. Had he drawn the proper consequence from his own remark on the first meeting of the representatives of Paris, which follows, he would have shrunk from the impending storm, of which he was the victim.

"One thing which I must not forget to remark, in order to point out the then existing disposition of the public mind; and which was brought to my recollection by an Elector who was present on that day, and from the moment that the people found themselves at a public meeting, the murmur of 'No Clergy! No Clergy!' spread from Bench to Bench."

But, with all his philosophy, he appears to have been a miserable politician, to have had no idea, that men with all their passions called into action, cannot be managed like a machine, of whose moving powers you are complete master. This is the most favourable opinion which can be formed of his conduct, for he has remarked, and with *approbation*, the very violent commencement of the Revolution, the principles of fundamental and total change on which the agitating demagogues set out. "The Abbé Seyès, he tells us, maintained, that the *Tiers Etat* was to be considered as the *Nation*, and to enjoy all the Rights of the Nation." In another place, that the Deputies of the Municipality of Paris, before they met in the National Assembly, styled themselves the *Sovereign People*, and forbade their Members to kneel to the King. His exulting reflection on these, and many similar instances of fundamental insubordination and revolution, is "It was with such arms that they prepared for the *Etats Generaux*, and for the recovery of the *Rights of the Nation!*" Mr. B.'s look into futurity must have pierced a very short way, if he could not discern that such beginnings, and every evil work must end in confusion.

When we opened these volumes, we expected, notwithstanding the many works of the kind which had preceded them, that we should have met with some new information. In this we have been disappointed; we have not been able to discover any thing which we can call absolutely new. They contain only the transactions of a few months, from March 1789 to October. These transactions, with the reasonings of Mr. B. fill three 8vo. Vols. Great part of the transactions, from the journal form of the work, are detailed with a most wearisome

wearisome prolixity ; and the reasoning of the writer is often far from being sound. He praises all the violent publications of the time, which evidently led to the brutal anarchy which followed ; and at the same time pronounces an eulogium on the King. There is a strange mixture of truth, and revolutionary ideas in the following extract.

“ Rabaud de St. Etienne proved that, setting aside the Clergy and the Nobility, the *Tiers Etat* was to be considered as the Nation : the Abbé Sieyès, that the *Tiers Etat* was itself the Nation, and ought to enjoy all the Rights of the Nation. It was with these arms that preparation was made for the *States General*, and for the recovery of the Rights of the Nation, and of the *Tiers Etat*. But, if these Rights were recovered, we must not forget, that it was owing to Mr. Necker, and to the King ; to the Minister who proposed it, and to the Monarch who gave his consent : both of them afforded the means of regenerating the Empire. This was sometimes too much forgotten. Despotism was no part of the character of the King ; never did he desire any thing but the happiness of the people ; this was the only means that could be employed to seduce him : whenever his advisers persuaded him to stretch forth the arm of power, they were never successful but by telling him that it was to produce good, or to avoid evil ; that the act was ultimately to relieve the Nation, was for the prosperity of the Empire, and the happiness of all. I am convinced that he never considered his authority or his attention to its conservation, but as the basis of tranquillity and interior peace. Since we are speaking of the causes of regeneration, let us pronounce that the chief causes arose from the character of Louis XVI. : “ had the King been less good, and the Ministers more able, there would have been no Revolution.”

This eulogium on Louis XVI. comes with a bad grace from a man, who wishes to make of that King a cypher ; who tells us that the Nation has Rights, but the Monarch none. “ It is for the Nation to form a Constitution, and for the King to accept it. The Nation has the liberty, and the *Right* to say I *will* have no other” !

There seems to have been a sort of see-saw, or want of firmness of principle in the mind of Bailly : He approves of the violent and demagogical writings, speeches, and acts which preceded the meeting of the National Assembly, and accompanied its session throughout ; and yet, at other times, he disapproves of the measures which inevitably followed from the temper and principles of those destroyers of social order. Of this latter temper of mind the following is a specimen :

“ It is without doubt a most beautiful and philosophical idea to make a Declaration of the *Rights of Man* the basis of a Constitution : but these metaphysical ideas, instead of enlightening, bewilder the multitude : it tends to isolate man, and to make him forget that he is surrounded by fellow-men. To teach man his Rights before his Duties, is to lay the foundation of the abuse of Liberty and of individual despotism : it is to open a passage for the accumulated torrent, without having previously prepared a bed and dykes to receive its waters, and direct its course. Since the event I have severely felt the inconveniencies, and have often lamented the evils which it occasioned, and I shall have more than once reason to return to the subject.”

He has, in one place, given us a sort of reason for this sort of vacillation; and though it is but a poor apology from a person with the pretensions of Mr. B. yet it in some measure explains his conduct. "The duties of the offices in which I was placed, have ever dictated my conduct. As soon as the Nation has declared itself, my reason is silent. From the time that the Sovereign Will is expressed, I consult nothing else." All this means nothing more than that, contrary to his own reason, he *followed*, instead of governing and restraining, as he ought to have done, the headlong course of the mob.

His own narrative, wherein every moment is painted teeming with insubordination and atrocities, might have taught him a better lesson, have shewn him that his "Master-piece of Wisdom," as he terms the Acts of the National Assembly, contained the seeds of dissolution and carnage. Brissot's plan of Municipalities, to which the contriver fell a sacrifice, might have revealed to him what was to follow. He seems to have been aware of its consequences; but, blinded by present success, he no doubt thought, that he could weather the threatening storm. We insert Brissot's Plan, as it afterwards became the ruling Agent of the Revolution.

"Brissot had composed a preamble to his plan of a Municipality, which he published in one of his Journals, and which unveils many things. He establishes, '1. That the inhabitants of the *same city* have the right by themselves to form a Municipality; that is, to establish an administration and police for every thing that concerns them as inhabitants of the *same city*. 2. That the cities of the *same province* have likewise the *unalienable* right to establish a provincial administration for every thing which, in common, might concern all the cities of the province. 3. That the municipal and provincial Assemblies ought to be, as to their object and their power, perfectly distinct and separate from the National Assembly, which ought to concern itself only with objects common to the whole kingdom. That the principles and regulations of these municipal and provincial administrations ought, however, to be entirely conformable to the principles of the National Constitution, and that this conformity is the federal tie which unites all the parts of a vast Empire."

"The passages underlined are so in the original. Why are they so, above all the word *federal*? I demand if the result of this plan be not a great popular state, divided into 30 or more republics, and these again split into 44,000 little republics, all united by a federal tie?"

But, neither this plan, which in the event destroyed all regular Government, nor the daily resistance of the people to King, National Assembly, to every species of Ruler, nor the perpetual outrages of the Sovereign Mob, could persuade Mr. Bailly that he, and his National Assembly had not performed a miracle of Legislation, and had built a fabric that was to last for ages, and he sees nothing in the demolition of the Bastille, except the downfall of despotism and the triumph of his enlightened legislators. He thus speaks of the day in which the Bastille was taken.

"Two things will to all eternity mark that celebrated day. The establishment of the National Guards, which should have been imitated throughout

out the kingdom, established a national force, which, directed by the popular magistrates, under the sanction of constitutional law, opposed a barrier to despotism, tempted to rebuild its ruins. The other was the taking and demolishing the Bastille, the demolishing commenced on the day it was taken, and was to the people a physical and material image of the fall of the old government, and of the dissolution of arbitrary power. These great changes had been operated [*effected*], and completely so, by the decrees of the 17th, 20th, and 23d of June. The Bastille taken and razed, spoke to the whole world."

On the same subject he rejoices, that Citizens, used to repose and indulgence, were all at once transformed into Soldiers and Romans!"

It may be worth while, though the character of their Soldiers and Romans are now pretty well known, to notice one or two of their exploits.

"An event took place to-day at Versailles, which gave me great affliction. A man condemned to be broke on the wheel for the murder of his father, was rescued by the people, who cried out *pardon*, at the moment he was to have been executed, and the parricide escaped the vengeance of justice. A woman, expressing marks of indignation at this, narrowly escaped from being a victim to popular fury, from which she was with difficulty saved, as the mob was dragging her to the gallows. This violation of the law, and this right of pardoning, and of pardoning the most execrable of crimes, thus exercised by the people, made me shudder, as leading to the most dreadful consequences."

It is true, that in this place, he seems fearful of consequences; but this is only a passing cloud, which is quickly dissipated by the whirlwind of Constitution-making.

One instance more of the deeds of these Citizen Roman Soldiers, and we have done. It is the massacre of Berthier.

"The Municipality of Compiègne, we are told by Mr. Bailley, before they placed this unfortunate man in the hands of the persons sent by the Municipality of Paris, had stipulated that no act of violence should be offered him, but that he should be fairly tried. He then goes on "We did all in our power to fulfil this duty, and to obtain the end of justice and humanity. But howlings were soon heard on every side, and I saw Mr. Berthier turn pale. The tumult, which had long subsisted, assumed the character of rage and revolt: loud and universal clamours arose, voices were heard exclaiming 'Have done! have done! they are coming, they are forcing the Hotel de Ville, the Fauxbourg St. Antoine, the Palais-Royal.' All at once a torrent of new-comers filled the Hall; and the guard with the prisoner were pushed back to the table at which we sat. No time was to be lost, an attempt was to be made to conduct Mr. Berthier to prison. I consulted the Court, if, conformable to the decree of the morning, he was to be sent to the Abbay, and the Court having so decided, I gave the order, adding, that the guard should answer for the prisoner to the Nation, and the City of Paris. He passed through the Hall without resistance or accident; but he had no sooner quitted the Hotel de Ville, than he was torn from the guard, and massacred by the mob. A soldier immediately entered, bearing a piece of bloody flesh, and saying, behold the

the heart of Berthier! We turned from the fight, and the soldier was made to retire. Next, news was brought us, that they were bringing up his head, and that it was already upon the stairs. We sent to say that they could not enter, as the Court was occupied in consultation; and we were spared the sight of this barbarous and atrocious triumph. Then, in these terrible moments, it was necessary to have recourse to pretexts for avoiding the giving countenance to barbarity: to speak the language of justice and humanity was dangerous, and to brave that danger was useless. The furious multitude would not listen to, could not understand that language: whoever did not think as they did, was a suspected traitor.

"It is evident, from the details into which I have entered respecting these two murders, so illegally perpetrated, that there was a formed design to sacrifice these two men, (Foulon and Berthier,) whom they sought for every where, and against whom the popular rage had been excited; that a multitude of guards accompanied them, more for the purpose of intimidating their escort, than of supporting it, rather to obstruct than to insure the execution of orders. Even in the Hall, persons were posted, to destroy the effect of the speeches and reasons which were addressed to the people; and to spread terror by their menaces, and by announcing the arrival of the Mob of the Suburbs, and of the Palais Royal. Whether this plot had for its object the driving the people to outrage, and thus to contaminate the Revolution, and soment a destructive confusion: or whether certain persons were interested in causing to disappear, without being heard in their own justification, two men who had been long accused by the public voices, is uncertain.

"I withdrew as soon as possible from the theatre of this horrible deed. I was no longer oppressed with the inquietude which had taken possession of me ever since I had heard that M. Berthier was arrested: but I was fatigued, I was overwhelmed with the dreadful scene I had witnessed, my heart wounded with the injustice that we had not been able to prevent, and my mind afflicted with the reflexions to which it gave birth. How impotent is that magistrate, which has not the authority or power to prevent a crime committed before his eyes!"

Here too his forebodings come across him, but they are soon absorbed in the vortex of theory, and, in admiration of the works of the National Assembly.

We are rather inclined to think that Mr. Bailly was not one of the initiated, one of those who had much deeper views than they at first, at least, choose to profess. It is only the surface of things we see in this publication; in which, after the innumerable works that have appeared on the same subject, the reader will find no novelty of importance. The writer appears to have entertained suspicions of a party, which, instead of the public good, had only private ambitious views; a matter sufficiently apparent. But whether he alludes to the infamous Orleans, or others, is not clear. It is, however, surprizing, that a person, with an intellect such as his certainly was, entertaining, as he did, suspicions of false brethren in the great work, and seeing such dreadful effects of the first steps of the French Reformers, should have retained such sanguine expectations from this (as it was called) regeneration.

regeneration. If honest, he was blind, and fell a sacrifice to his want of discernment.

All at once to unloose the ties of subordination at any time, and with any people, is highly unwise; but thus to let loose an impetuous and debauched Nation is the height of political madness: and all at once to legislate for any Nation, but particularly for such a Nation, could only be conceived by Vanity and Ignorance. All this was done by the French Reformers; the calamities of Europe, of the whole world, loudly proclaim the consequences.

Galerie Militaire, ou Notices Historiques sur Les Generaux en Chef, Generaux de Division &c. Vice-Amiraux, Contre-Amiraux, &c. qui ont Commandé les Armées Françaises, depuis le commencement de la Révolution jusqu'à l'an. XIII. 7 Volumes, ouvrage orné de Portraits. Par F. Babié et L. Beaumont, à Paris chez Barba, An. XIII. 1805.

The Military Gallery, or Historical Remarks on the Commanders in Chief, Generals of Division, &c. Vice-Admirals, Rear-Admirals, &c. who commanded the French Armies; from the beginning of the Revolution until the year XIII. A Work in Seven Volumes, ornamented with Portraits. By F. Babié and L. Beaumont. Printed by Barba, at Paris, year XIII, or 1805.

THE authors or compilers of this work, in announcing that the Military Gallery contains, in an alphabetical order, Remarks concerning all Commanders in Chief, and Generals of Division, do not long keep the reader in the dark, as to the motives of this publication, or for what purpose it has been composed. They state p. 10, in the preface "that all those Generals *groupe* themselves round Buonaparté, who gives a *new lustre* to every thing surrounding him; that this hero is the *soul* of their work, to whom, *no doubt*, all readers of those remarks apply the motto: "*Nec pluribus impar.*" In this *groupe* it is not supposed that Moreau, Macdonald, Le Courbe, Pichegru, Kleber, and other French Generals, injured or murdered by the Corsican Usurper, will be found, or if found, that they are not in their places. They are, however, the first and best of the Revolutionary commanders. For the sake of humanity, we hope that the motto is justly and will continue *exclusively* to be applied to the great criminal Napoleon Buonaparté.

The first volume contains remarks on twenty-three Generals, of these, with the exception of Andreossy, Augereau, Bernadotte, Berthier, Bournonville, and Bon, not one enjoys any military celebrity. As many of these Generals, have, themselves, furnished the materials for this publication, our readers, who are acquainted with French *modesty*, and who have, during the last war, read their *modest* reports to the Committee of Public Safety, to the Directory, and to the Consul, may

may easily guess, that exaggeration has excluded impartiality, and vanity benighted truth.

General Andreossy, is one of those few republican Generals to whom the crime of rebellion is the only reproach. His hands are not stained with the blood or plunder of butchered victims; but his honour as a gentleman by birth, and his character as a man of talents, are irrevocably polluted with those foul taints of unprincipled ambition, which sacrifice duty to celebrity, and conscience to power. The man who wilfully serves a bad cause, is more contemptible, and punishable than he, who, from ignorance or fanaticism, imagines, that in combating for upstart tyrants, for a Robespierre, for a Barras, or for a Buonaparté, he combats for liberty and equality.

It was said, that by the appointment of the *puré* Andreossy, as an ambassador to this country, Buonaparté intended a compliment to the British Nation and its Sovereign. The fact, however, that this general had been at the head of that commission, instituted by the Corsican in 1800, for the *sole purpose* of devising the means of conquering or ruining Great Britain, and according to whose advice, Boulogne was fortified, proves that the appointment was an indirect threat, and a direct insult. In the volume before us, p. 21, it is stated,

“ That on the 25th Ventose, year 6, or the 27th of February, 1798, Andreossy was chosen one of the Four Commissioners to make and organize the preparations for a descent upon England. Worthy of the confidence of the Directory, and of his fellow-labourers, he hastened the preparations, and the success was considered as certain. Every Frenchman's attention and wishes were turned towards the proud Albion. But a genius had conceived a vast and sublime project; the Directory will second the ardour of the chief and the courage of the foldier, or perhaps, it had an *arrête pensée*, that of exiling a great man, and the heroes of Alps, of Italy, and of the Tyrol. Already Toulon saw within its walls, our soldiers, our generals, and Buonaparté; already the air moved the colours of that squadron which was destined to convey the French soldiers to African ground, to gather an abundant harvest of laurels and of *glory*. Andreossy could not leave his general, the children of victory could not be separated. Andreossy determined to join the expedition to Egypt, and his works, his talents, became useful to his country even in a foreign clime.”

From this paragraph, it is evident, that even under the Directory, Andreossy had been intrusted to prepare the subjugation of the British Empire. Buonaparté's representative at the Court of St. James's, was therefore the *only* general of France, who had previously for years, made the destruction of British Independence, his *only* study, and whose presence in this country evidently announced, that the precarious peace only, suspended for a time, his master's audacious and outrageous plans of ruin. The chief of the annihilating commission was certainly more dangerous in London, protected by the laws of nations, than at Paris poring over the military archives.—Andreossy's embassy is the best proof of Buonaparté's *sincere* wish to continue in peace with England.

Augereau

Augereau is one of the most vulgar, perverse, and barbarous characters with which the French Revolutionary Annals abound. Though he is in this gallery represented, under the name of a brave soldier, as a desperate partizan rather than an able general, some traits of his cruelty have been admitted into it. In relating p. 84, that the inhabitants of the town of Lugo, revolted in 1796, against the French, who were plundering their country, though belonging to the *neutral* Pope, the author observes,

“ It is pretended, that on this occasion, upwards of 1000 persons, among the *revolted* were killed or wounded, together with about 200 French troops. The town was afterwards surrounded, and given up to the troops during three hours, who had been *promised* its pillage. Every thing was laid waste; every individual, met with arms in his hands, was killed; women and children were only *spared*. The *victorious* army returned to Bologna *with an immense booty*, which was immediately sold on the public place.”

As Augereau is now the Commander in Chief of an army collected round Breff, said to be destined to invade Ireland, we think it our duty to lay before our readers some particulars of his conduct on this occasion, as a specimen of *French fraternity*, and of what countries attacked by him have to expect from himself and from the banditti under him.

“ In July, 1796, the inhabitants of the town of Lugo rose against their French tyrants, and Augereau went thither to *re-establish order*. With his numerous armed banditti he soon dispersed some disarmed citizens, and defenceless women and children.” To inspire the Italians with terror of French Republican justice, he gave up the town to pillage for three hours, and widows were violated by the side of their murdered husbands, and virgins ravished between the butchered and mutilated carcasses of their fathers and brothers. To finish this scene of *true* French fraternity, the principal church was ordered to be cleared, and at night all females above ten, and under forty, were ordered, *under pain of death, to present themselves, NAKED, at a civic feast, given by Augereau, in this church*. The inhuman and sacrilegious abominations which took place that night, are described in a work printed at Verona, in 1799, and called, “ *Les Crimes des Républicains en Italie*,” but they are too terrible and too shocking to be related to English readers. It is, however, proper to observe, that if Augereau committed, and permitted his soldiers to commit these cruelties, his Commander in Chief, Buonaparté, approved of them, and he advanced in the good graces of the Corsican Conqueror of Italy, in proportion as his conduct was barbarous towards the Italians.” See the *Revolutionary Plutarch*, Vol. I. P. 261. 3d edition.

After Augereau's return from this *glorious* expedition, he published the following proclamation, addressed to the inhabitants of Bologna.

“ You have just seen a terrible example; the blood is still reeking at Lugo.—Lugo calm, Lugo tranquil, would have been *respected*; as you, it would have enjoyed *peace*; mothers would not have to mourn their sons, widows their husbands, and orphans the authors of their days. Let this dreadful

dreadful lesson instruct you, and inform you of the *value* of the *friendship* of the French. It is a volcano when irritated; it overturns, it devours every thing opposing its irruption. On the contrary, it *protects*, it *caresses* every body demanding its support; but French confidence must be acquired by some act which serves as a pledge of not being betrayed. For too long time and too often the *good faith* (*bonne foi*) of the French has been abused." *Galerie Militaire*, P. 85. Vol. I.

This proclamation was followed by a rigorous decree, but such as the *tranquillity* of the country, and the *security* of the French armies demanded. (Idem, p. 86.) This decree ordered all arms, of every description, to be delivered up to Commissaries, who were to make a general domiciliary visit. The *scruples* of these Commissaries extended the signification of *arms* to knives and forks, particularly those of silver. A forced contribution was besides also, with requisitions of plate, pictures, furniture, cloathes, cambric, muslin, lace, and even JEWELS, all for the *service* of the French armies, and of their *hospitals*. Some Nuns were, besides, ordered to be provided for Angereau and his Staff, whose outrages killed some, deprived others, from terror, of their reason, and all of their innocence and honour. Our limits do not permit us to mention but these few of the many and horrible outrages committed by a General now intended to *regenerate* Ireland.

Bernadotte is more known for his insolence when a Grenadier Ambassador at Vienna, in 1796, than for his exploits as a General.

Berthier, the friend and companion of La Fayette, in 1789, as well as of Buonaparté in 1798 and 1799, has been the tool of all factions, and the slave of the former, as well as of the present Emperor of faction. He certainly possesses great military talents, but his want of energy and of principle, makes him accept a second when he might command a first place, and, after having revolted in the name of liberty, fight for the establishment of an organized slavery, under the most contemptible of usurpers, and the most cruel of despots.

Bournonville, without birth or talents, owes his revolutionary notoriety to intrigues, and to his imprisonment in Austria, after having been delivered up by Dumourier, in 1793. In the account of him in the Military Gallery, Vol. I. P. 329. it is stated, "That, in March, 1793, upon the road from Mons to Maestricht, an Aide-de-camp of the Landgrave of Hesse-Cassel had declared to Bournonville, that the Republican Armies owed their successes, in the campaign of 1792, entirely to the clemency and generosity of Louis XVI. because the Austrians and Prussians might easily have penetrated as far as Paris, had they not been stopped by a letter, which this unfortunate Monarch wrote from the Temple to the King of Prussia, near Chalons." As Bournonville was then a Commander under Dumourier, his authority is not to be passed over in silence, where it can clear up this part of history, which is so much obscured by contradictory reports. It is asserted that he has furnished this anecdote himself.

General Bon is known for his bravery in Italy and Egypt, and for
having

having been sacrificed in Buonaparté's mad, rash, and desperate attack on St. John of Acre, in the spring of 1799. He, with thousands of others, fell a victim to the Corsican's ignorance, ambition, obstinacy, and inhumanity, in the expedition to Syria.

Besides these Generals, two degraded noblemen, Beauharnois and Brion, swell the 1st volume. All the official letters of the former, in which, in speaking of the republic, the praises of himself are inserted, no doubt, *by order*. His last letter to his wife, the present mock Empress, written in prison the day before his execution, by his new sovereign, the sovereign people, in which he conjures her to re-establish his memory, by assuring the republic that his WHOLE life has been dedicated to the cause of *liberty* and *equality*, is left out also *by order*, particularly as he recommends to her to implant in the minds of her children (the present revolutionary *serene* highness Eugenius Beauharnois, and her revolutionary *imperial* highness Princess Louis Buonaparté) the same notions and principles of *liberty* and *equality*. He has been well obeyed. See *Dictionnaire Biographique*, Vol. I, Art. *Beauharnois*.

The Duke of Brion was the accomplice of the late Philip Egalité, and for his rebellion guillotined by his fellow rebels. In ascending the scaffold he exclaimed, "Had I served my King with the same zeal and fidelity with which I have served his assassins, he would have rewarded me in a different manner." We recommend this anecdote to the remembrance of the factious nobility of our own country.

The second volume, containing the sketches of the same number of Generals, begins with an elaborate account of Buonaparté, of his achievements, and of his *glory*. It repeats every thing which the basest and most disgusting flattery has invented, and relates as facts, absurd and ridiculous anecdotes, fabricated, since Buonaparté's usurpation, by his literary slaves or military sycophants. As a proof of the veracity of the compilers, we will translate from page 6, what is said of his *brilliant* campaign in the streets of Paris, on the 6th of October, 1795, where, in butchering 8000 men, women, and children, he conquered his present wife, then the mistress of the regicide Barras.

"This day (the 6th of October) was, however, less disastrous than it might have been, and it is to Buonaparté that the Parisians are indebted for this *benefit*. The Parisians, said an officer, questioned concerning that day, do not know all their *obligations* to Buonaparté; had he followed, with rigour, the orders given him, never had any day before been more bloody."

It is a curious compliment to a General, to state, that he has disobeyed the orders of his superiors; of this fault, however, we are ready to acquit Buonaparté, who, when any atrocious or deliberate crimes were to be perpetrated, *always* exceeded, never diminished, the rigour of the orders which he had received from others or had given to others. His murders at Toulon caused him to be arrested as a terrorist, because he had exceeded his orders. The drowning, strangling, and poisoning of his

own wounded soldiers in Italy and Egypt, and the massacre of the Turkish prisoners before Jaffa, were not ordered by his superiors of the Directory. Even his enormities in the streets of Paris were such, that Barras himself disowned them, and gave the *honour* of them to him to whom it was due. The many thousand widows and orphans at Paris, who still suffer from the fatal consequences of that day, are living evidences of the *obligations* the Parisians owe to Buonaparté.

Among the Generals mentioned in the third volume, Dumourier and Dumas are the only two of any known military talents. General Danieü has no place in this gallery, but the general of anti-chambers, Duroc, is much extolled.

Gantheaume, Hoche, Joubert, Jourdan, Kellerman, and Kleber, are the most notorious military characters of the fourth volume; and La Fayette, Lafnes, Le Clerc, Le Courbe, Linois, Luckner, Macdonald, Marceaux, Massena, and Menou, those of the fifth volume.

In the sixth volume are found historical remarks and military accounts of thirty-four Generals, among whom Moreau and Pichegru are foremost. Their military exploits are related with less exaggeration than those of other inferior Generals, and the reason is easily guessed. In Moreau's life are found the act of accusation, his defence, and the sentence of the Tribunal, without any observations of the editor's. Because Pichegru is no more to be dreaded by Buonaparté, more justice has been done to his talents, than might be expected from persons writing with bayonets at their elbows. He is said to have died by suicide, when all France knows that he was inhumanly and dastardly murdered by the mutes in the pay of Buonaparté.

The seventh and last volume contains some remarks on forty different Generals, none of whom are much known, either for talents or success, though some of them, such as a Schawenbourg, a Thureau, and a Vandamme, are universally detested for the crimes and ravages they committed during their commands in Switzerland, La Vendée, and Germany.

The volume finishes with what the editor calls "OBSERVATIONS," surpassing, in their adulation of Buonaparté, and in their abuse of Great Britain, what was so shamefully expressed in the preface.

The sketches of all these Generals are very *prudently* not biographical but entirely military. It would, indeed, be laughable enough to read of serene revolutionary highnesses and of excellencies, grand officers of the Legion of Honour, bastard sons of washer-women, or the progeny of brothels, nameless as well as fatherless.

We shall, at some future day, discuss more fully the merit or defects of this military gallery, correct its numerous errors, and expose its no less numerous falsehoods.

Histoire primitive des Peuples de la Russie, avec une Exposition complete de toutes les Notions, Locales, Nationales et Traditionnelles, necessaires à l'intelligence du quatrieme livre d'Herodote. Par le Comte Jean Potocki. 130. 4to. Printed and published at St. Petersburg. 1803.

History of the ab-original Inhabitants of Russia, with a complete exposition of all the local, and national and traditional Ideas necessary for understanding the Fourth Book of Herodotus. By Count John Potocki.

TO obtain any information of a country so remarkable for its emergence from barbarism, and rapid strides to the high degree of cultivation and civilization, which it has already arrived at; to recede to the most remote æra, and trace the history of the different nations, of which the ab-original inhabitants of this extensive empire, consisted as far as the sources will admit, so as to afford an opportunity of drawing a comparative line between the past and present epochs; must be highly interesting to every reflecting mind. Our attention will, undoubtedly, be still further excited, when we learn, that this work is the result of twenty years study, and is the production of a person of high distinction, splendid talents, and known as the author of "*Fragmens Historiques et Geographiques. Periple du Pont-Euxin, Essai sur les Slaves, &c.*" historical performances which have long since fully established his literary fame. But an additional motive for considering it with so much interest, is the small number of copies, which have been taken of this work, and amounting only to one hundred, most of which our author has presented to a private circle of friends chiefly in St. Petersburg, a circumstance which renders it extremely difficult to obtain a copy beyond the confines of Russia. This we must the more regret, because the scrutinizing historian will be deprived of the opportunity of examining its contents. In our present number our limits will only permit us to give a few historical outlines of the work, which will, however, prove the penetration of our author, and the importance of this publication.

In the first Chapter, he gives a statement of the different nations, who at present inhabit Europe and Asia, according to their languages. The *first class* contains those of the *East*, or the *Samitian* nations, (the Maltese, Arabs, Syrians, Assyrians and Jews). 2. *European or Japhetican* (all Europeans, the Turks and Hungarians excepted. The northern Indians, Persians, Bucharians, Kurds, Ossetes, &c.) 3. *Armenians or Mossach.* 4. *Iberian, or Thobel* (Georgians, Kartalineans, Kaketians, Immeretians.) 5. *Caucasian.* (the Leogians, Mischgians, Circassians, Abassers.) 6. *Tschudes or Finns,* (Carelians, Esthoniens, Laplanders, Seiraneans, Permians, Ostiaks, Borduaneans, Tshheremisseans, Tschuwatheans, Woguls, Worjaks, and Hungarians.) 7. *Samojedes.* 8. *Türks.* 9. *Mantschu.* 10. *Dschukachbirians.* 11. *Arimecians.* 12. *Horiaks.* 13. *Kamtschadlates* 14. *Serians* (the inhabitants of Thibet, China, Cochinchina and Tonkin.) 15. Malays.

15. Malays. 16. *Bomanes* (the inhabitants of Siam, Ava, and Pegu) 17. *Hindus*. In the second chapter we are presented with a very elaborate inquiry into the history of the Slavonian origin. The third Chapter treats of the "*Origines Lithuanienſes*, or Celto-Syti-ques." Chap. IV. considers the "*Origines Gætes ou Valaches*," at present the Wallachians. The fifth explains the history of the "*Origines Sarmates*." Under this head, we are presented with a new derivation of the word "*Amazon*," the *Ayor Pata* of Herodotus, from *Ayor*, *Air*, *Er* which in the Scythian language denoted a *man*, and *Pata*, to *slay*. Concerning the Roxalans, as mentioned by Strabo, we shall select the following remark on the etymology of that term, in the words of our author.

"These Roxalans, of almost Germanic origin, are called Ruffiatz, by the Armenian geographer. They stopped on the Niemer; one of the branches of this river, thence took the name of Rusna, and the Niemen must have derived its name from that of Niemeſy, which would sufficiently agree with that of a people of Germanic origin, as mentioned by Strabo. These Ruffiatz of the Niemen were governed by Varags, or Swedish Princes of a race nearly similar to that of the Germans, and in some parts they are still called the Swedish Roxalans. It was to these Varags that the people of Novogorod applied to have Princes to govern them. The Russian Varags passed the sea and went in search of Ruric in Sweden, while another portion of these people went and established themselves at Novogorod, in what is now called Starai-Rees. But this establishment was not of long duration. Most of the Russian Varags embarked with Gskold and Dir, and took Kiow, where they formed a new establishment, and entered into treaties with the Greeks of Constantinople."

In the sixth Chapter, our author gives us an account of the "*Origines Tſchcudes*;" and in the seventh, he traced the "*Origines of the Tartars*." He here exhibits, in a masterly and comprehensive manner, the history of the Tartars, from the first mention of them, under the name of the Scythians. He furnishes us with ample details of the various tribes of which this people consisted; nor has he omitted to point out with accuracy the parts inhabited by each, attested by historical documents. We are also favoured with some interesting information respecting the seven languages used by the Græco-Scythians mentioned by Herodotus; these were according to our author, the language of *Callipædes*, along the borders of the bog, from Olbia to Bohopol; 2. of the *agricultural Scythians*, of the tribe of the Iſchudes, on the Dnieper and Molofchnewody; 3. of the *Budins*, on the left shore of the Don, from its source to the Wolga; 4. of the *Thyſſagætes*, or Alanes, who inhabited the right shore of the Wolga, from Novogorod to Saratows; 5. of the Baſchkirs, descendants from the Turks; 6. of the Sacens, fugitives of the Skolos, who were the progenitors of the Tartars in Siberia; and 7. of the *bold Scythians*, among whom our author discovers Kalmuck priests. Of his competency to this investigation, we have no reason to doubt; his

his illustrations bearing strong impressions of a mind truly philosophical, and endowed with the genius of observation.

The eighth chapter embraces the history of the "*nations inhabiting the Caucasus*," namely the Leshians, Mischegans, Abassians, and Tischerkeissians or Circassians, of whom we find accounts in Herodotus, Strabo, &c. Chapter IX. takes a short view of the "*Origines Ibériennes*," the people of Georgia. Our author considers the history of this ancient people of the first importance, and deems it, at present, premature to attempt to offer a complete view of them; the country having been but recently annexed to the Russian empire, but he flatters himself with soon obtaining a correct chronological survey of the different occurrences, from the remotest ages. Chapter X. illustrates the history of the "*Origines Phrygiennes*." Among other lucubrations concerning them, we learn that Jeremias, in meaning the different empires of *Asia Minor*, notices *Askanaz*, which *Askani Phrygia*. Some excellent remarks are made on the history of the language of the Phrygians. In the tenth chapter, our author treats of the history of the "*Origines Armeniennes*;" and in the eleventh, presents us with a "*Commentary on the tenth chapter of Genesis*." Our author concludes his work with an inquiry concerning the *two deluges*, of which the Greek authors have left some accounts, and of which some vestiges are asserted to be still extant in the Southern parts of the Russian empire; he observes, "in order to attain my object, I travelled to the Crimea with Professor Pallas; we discussed every point together; and if I may so express myself, we collated the history of man with that of nature."

From this sketch, an inference may be fairly drawn, that the present work would form a most interesting companion to Pallas's travels; and our regret must, therefore, be the greater, that so much valuable information should be withheld from the possession of the learned. It is well worthy of translation, and we shall at any time be glad to see it in an English dress.

Leonhard Meister's Helvetische Revolutions Geschichte. Vom Ausbruche der Revolution, bis zur Beendigung der Helvetischen Consulta in Paris. Zweyte, verbesserte Auflage. 1803. 8vo. Pp. 141.

Leonhard Meister's History of the Helvetic Revolution. From the Commencement of the Revolution to the Close of the Consulta in Paris. Second improved edition.

IT is not a matter of surprize, that various attempts should have been made on the Continent to publish a survey of one of the most important æras in the annals of Helvetia; a country, which, from the foundation of its liberty, to the present moment, has invariably claimed the attention of all Europe. We may safely aver, that a generous, but unavailing, sympathy, was never felt stronger for any country, labouring under a national calamity, than was entertained

tained for Helvetia during her late sufferings, inflicted by France, on pouring in her military banditti. But that barbarous transaction is too recent in the recollection of every reader to need any recapitulation, and the picture is almost too disgusting to describe. Nevertheless crimes, so unexampled in history, should be transmitted to posterity, as a warning to future ages, and to point out the necessity of domestic harmony and union, as the surest means of repelling foreign invasions, and from an inattention to which we may principally attribute the facility with which the French made a conquest of that once happy country, so lately the asylum of those victims, who, in their native land, had been the objects of persecution.

Of a period so interesting, it was but natural to suppose, that men should have been instigated to exhibit the particulars, and that, by each party, endeavours would be made to give a partial statement of the various occurrences, consistent with their own principles. But from the contiguity of France, and some of the factious anarchists being still in power, it could hardly be expected, that a native would have dared to present the public with a fair and candid narrative. Our author certainly has, in the title-page, held out greater promises than the perusal of his work will fulfil. Yet we are happy to observe, that this deficiency is not the result of want of ability, but has probably proceeded only from the motive above mentioned. Indeed the publication itself, imperfect as it is, gives us the most convincing proofs of his talents and impartiality in discussing such intricate details.

In a concise and correct manner Mr. M. has here presented us only with a recapitulation of the most important occurrences which took place, particularly towards the conclusion of that peculiar catastrophe—the overthrow of the Swiss Government. When he takes a survey of the history of the revolution in Switzerland, to the year 1801, he frequently refers to another work, published by himself, entitled, “The History of Helvetia,” and therefore gives here only a sketch of the revolutionary occurrences previous to that period, and follows it up to the commencement of the year 1803, at which time they were terminated by the mediation of Buonaparte, who gave them what he called a definitive constitution, and of which a copy is annexed to this work.

Speaking of the present state of Switzerland, he says, “If the introduction of liberty and equality prove obnoxious to those families, who, in former times, were entitled to certain privileges, it ought to be considered, that to the peasant, it cannot fail to afford joyful tidings. But to the latter, this new constitution was too foreign, and the means by which it was introduced, too oppressive; the fruit of the tree of liberty too unpalatable, and its culture too slightly understood. Access was undoubtedly afforded him to the different offices; but then the far greater part of the people were deficient either of fortune, or ability, and connection, by which they could have attained

tained to them. The more uncertain this new order of things appears to them, the more easily are they influenced by counter-revolutionary insinuations; or, at the utmost, they view, with indifference, the struggles of the different parties. During these contests, the more uncertain possession and acquisition are, the greater will be the anxiety of every one to hide his small pittance, the fruit of his labour, and the more readily he yields to corruption. Despondency for the welfare of one's native country is immediately attributed to faction." &c. &c.

This simple passage will sufficiently shew the influence under which the author has written, and will enable the reader to draw a just inference as to the miserable state of the subjugated inhabitants. That patriotic despondency will be considered and punished as *factious*, no one can doubt, as long as the Usurper of France is permitted, by Divine ordination, to maintain his detested sway; nor can the unhappy people of Switzerland presume upon enjoying an iota of liberty till the period of his extermination.

MISCELLANEOUS.

The Rise, Progress, and Nature of Popery. By Jacob Mentor, Esq.

"No true Protestant can swear blind obedience to Church governors in all things: it is the highest usurpation to rob men of the liberty of their judgment." CHILLINGWORTH.

"Mental faculties are subject to mental powers alone. Opinion and prejudice cannot be influenced, or convinced, or reformed; save by reason or the letting in of truth upon the soul." BROOKE'S *Trial of Catholics*,

AFTER Jesus Christ had ascended into heaven, his few disciples assembled by themselves in one place; and were of *one accord*, of one heart, mind, and judgment; and *continued* thus for some time, in prayer and supplication, in fellowship, and in the apostolic doctrine. They were ready to communicate assistance to each other both in temporals and spirituals; for none looked upon what he possessed to be his own; so that there was none among them that was in want. But very soon a selfish spirit appeared in some who had joined them: these were openly detected in prevarication, and were cut off suddenly by an awful judgment, in order to deter others from the like vile practice in future.

Whilst the number of professors increased, there were individuals (like Simon Magus) who joined them from lucrative motives. Others wished to have the pre-eminence, and assumed the office of teachers, to which God had not called them. Some likewise loved filthy lucre, and (like Demas) conformed again to the world. Hence so early as St. Paul's time, he informs us that the *mystery of iniquity* began to work; which increased in succeeding ages, and has been continued either in a lesser or greater degree even to the present day.

Mystery implies some thing abstruse, secret, or what is not easily discerned. And this mystery was not so much open sin, as a dissembled piety;

or wickedness under the form of godliness, managed with craft and cunning. It was working secretly like a mole under ground; and introduced gradually new inventions and traditions of men, under pretence of greater reverence and devotion; and of doing service to the Church. It was not among the heathen or the Jews that this originated; but among the professors of Christianity.

It is true, that during the three first centuries, the real Christians were greatly harrassed and persecuted; and it was only the unstable or the weak that were compelled by the Pagans to renounce their profession, through fear of death. Therefore the heathen emperors were for a time the instruments or means of restraining this mystery: for the Christians were mostly all poor, and there was but little inducement for any to join them through lucrative views. But, when the Emperor Constantine commenced Christian, and heaped favours and honours upon the teachers, as well as upon some private members; then luxury, ease, and honours brought in a full tide of lukewarmness and its concomitant evils upon the Church; so that the mystery of iniquity increased rapidly for three centuries more, until it arrived at its full height in the year 606, when *Phocas* declared the Bishop of Rome universal Bishop, and the Church of Rome the head of all Churches. Then the wicked one, or *man of sin*, was revealed or discovered; at least, every one that had any spiritual discernment might easily perceive that this was Antichrist; seeing he exalted himself above all magistrates, (who are often called *gods* in scripture) and even above the emperor himself; and assumed the title of a vice-god upon earth.

Now followed a night of gross darkness, which enveloped all Christendom for several ages: though, in the worst of times, there were some faint glimmerings of light among a few individuals, who lived in retirement, or fled from the stroke of persecuting power. Among the poor in spirit God always delights to dwell; and wherever there has been a revival of religion in any age, it has generally began among the poor. It has often been remarked, that it was best with the Church in her poverty or low estate. And what is true concerning the Church, considered as a collective body, most commonly holds good respecting individuals, of whom that body is composed. Nations, in their infant state, and during the time of their hardihood, become valiant and victorious: but luxury and ease enervate and gradually bring them to ruin. So it has frequently fared with Churches, or collective bodies of professing Christians.

When societies became enlarged, and, consequently, more complex; this afforded an opportunity for ambitious and designing men to gain an ascendancy over the minds and liberty of the people; who being simple and unsuspecting, were long before they could discover where the fault lay; until the abuse of power at length became so glaring, that the sufferers were aggravated to call the right in question. But, even then the few individuals, who began to see and to think for themselves, found great difficulty in communicating their thoughts to others: because base men, when seated in power, are always jealous and vigilant, and use every mean to crush the liberty of thought or freedom of speech: for guilt always dreads a strict investigation. Hence arose the Inquisition; where the most faithful, honest, and upright men were dragged; and there condemned and executed, or put to the most excruciating tortures, merely for a thought or a word. Here their enemies were judges, witnesses, and executioners. Multitudes of informers were encouraged and suborned, and much sophistry used to

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put wrong constructions upon the most innocent expressions. These crafty men used quibbling, chicanery, and guile; and when they were pushed hard by arguments drawn from reason and common sense, they strove to evade all by saying "the Church has determined it so; and the Church is infallible." General councils likewise were resorted to as a subterfuge for error: But, as "general councils are an assembly of men, all of whom are not governed by the spirit and word of God, they may err, and some times have erred, even in things pertaining unto God*."

Father *Paul* of Venice, who was a good judge in this matter, and who wrote the history of the Council of Trent, saith of general councils,—“Let no man expect good from them: for the needy and the ambitious (who always constitute a majority) will unite to make or support a Pope.” In these and such like assemblies, it often happens that those who are the wisest men, and who might give the best advice, are modest and diffident, so as to withhold their opinion; or are borne down by a majority of those that are more forward and domineering. It is true, that in all assemblies, whether ecclesiastical or civil, the sense is taken by a majority: but this is by no means a mark of infallibility, or a certain criterion to judge by.

Now, by these means the Church crept up to be a motley mixture of secular and spiritual power blended together. Whereas Christ said that *his kingdom is not of this world*: his religion is the farthest removed from policy or intrigue, craftiness or dissimulation, that can possibly be conceived: for *simplicity* and godly *sincerity*, constitute one principal part of it. And, indeed, they who think to serve the interest of Christ, or of true religion, by any thing which in the least favours of guile; act contrary to his mind, and in reality hurt his cause. For, prevarication, dissimulation, or mental reservation never did good to any cause whatsoever. Yet what are called “pious frauds” have been practised, and it is to be feared are still practised, by some who have the effrontery to call themselves by the name of Christ. A pious fraud implies a contradiction in terms: for, if there be fraud, there can be no piety. Truth is plain and simple; she requires no false ornaments; but always appears to best advantage in her native dress. There may be some plausibility; and even a part of the truth, in what is related; and yet by throwing in some false colouring, and mixing it with much dexterity, and by suppressing a principal part of the truth; the subject may be so disguised, and so contrary to fact, as to become, in reality a lye in the sight of him who is a searcher of the heart. The apostle saith (Ephes. iv. 25.) *putting away lying let every man speak truth with his neighbour*. And we are informed in the Revelation, that none shall enter the new Jerusalem, who *work abomination*, or fabricate a lye: but they shall be *without* among *whoremongers, murderers, and idolaters*. (Rev. xxi. 27.—xxii. 15.) Let fraud, then, and every species of dissimulation or guile be for ever banished from all denominations of people, whether they be called Papists, Protestants, Jews, Mahometans, or Pagans: for, these things cannot bear the scrutiny of the all-seeing eye.

But, here it must be observed, that when some men in our times began to expose the fraud and superstition of Romish priests; not being possessed of

* See the 21st article of the Church of England.

true religion themselves, they knew not how to distinguish between what was *real* and the abuse of it. Therefore, in levelling their shafts of ridicule against superstition and priest-craft; they endeavoured to undermine the foundation of all religious sentiment, and to banish Christianity itself out of the world. But it is contrary to all sound reasoning, from the *abuse* of any thing, to argue against its use. The foundation of Christianity standeth sure, and will stand unalterable in its nature, whether men build upon it *wood, hay, or stubble; gold, silver, or precious stones.*

That ignorance is the mother of devotion, is a well known maxim held by a certain Church: therefore the common people (who constitute the bulk of mankind) were kept in ignorance by the priests*, that they might be the more obedient, and might indirectly minister to their vices; or at least not minutely look into them. Their minds were often kept in a continual hurry and agitation; so that they were deprived of leisure and inclination to scrutinize the miscarriages of their teachers. Thus, by creating parties and divisions among the people, and playing them against each other, the priests contrived to rule both; and even made them the tools of fabricating their own shackles, and of rivetting their chains.

Some persons, who felt the power of real religion, and saw with horror the flood of iniquity which seemed to carry all before it; began to form a resolution to fly from it into caves, forests, or mountains! where they might worship God and enjoy themselves in tranquility. And to these more and more individuals joined themselves from time to time. Thus were monasteries and convents founded, or religious fraternities formed. And, though we can scarcely doubt but these persons were at first conscientious, and of an upright intention, though perhaps tinged a little with enthusiasm: yet their successors, after some time, became gradually insolent and licentious; and, as they were combined in one common interest; and that of a secular nature; they used every art and colouring to cover each other's vices. Some of them became common and sturdy beggars; and in them was fulfilled what is recorded of Eli's sons, "*give it to me, or I will take it by force.*" (1 Sam. ii. 16.)

These religious houses were the inventors of the method of conveyance: for, as lands or tenements were frequently given for superstitious uses; the ecclesiastics contrived to have them conveyed to themselves as a body; and thus they became perpetually inherent in one dead hand; which occasioned the term of *mortmain* to be applied to these and such like alien actions. And, though several statutes were framed, from time to time, yet their ingenuity suggested new methods of eluding the laws, and creeping out of such statutes as were formed against them. When they had been driven out of their former holds, they devised another method of conveyance, not to themselves directly, but to nominal seofees for the use of the religious houses. Thus they distinguished between the possession and the use; and received the actual profits, while the land remained in the nominal seofee. Whether there be any trust-deeds, of this or a similar nature, fabricated in our united kingdom at this day, must be left to the discerning reader to enquire. These

* Anthony Tyrrel a priest tried in the reign of Queen Elizabeth, in his confession, said—"I think that Godly credulity doeth much good for the furthering of the Catholic cause."

religious fraternities (in order to evade a statute made in the reign of Richard the Second) purchased tracts of land adjoining to their churches, and consecrated them by the name of *church yards*: and to these and their environs they obtained certain privileges and exemptions to be annexed, some of which remain even to the present day.*

A community or fraternity of this kind is not only a nuisance; but may, in time, become very dangerous to the public at large. They get acquainted with the circumstances and private affairs of families, as well as of individuals; and keep a memorandum book, in which there is a peculiar and private mark annexed to each person's name, by which their successor, as he travels round, may at one glance know where and to what sort of persons he may apply; whether they are of a soft and pliable nature, and likely to contribute liberally, and to yield them implicit or passive obedience upon all occasions. But if there are any a little stiff, or who dare to think for themselves, a peculiar stigma is affixed to their names, so that the travelling brother may beware of them, or treat them with supercilious contempt, and stir up others against them.

It may, perhaps, seem scarcely necessary to guard people against such characters in Great Britain or Ireland at *this* day; and yet if they would open their eyes, they might perceive something of the same kind, though concealed under another name. There are various methods of extorting money from the simples; though not by open force, yet by plausible stories, and by affecting the passions. A community of the above description, diffused through a nation, may injure thousands before they are aware. The imposture, indeed, must be carried on now with more policy, and be of a more refined and subtle nature than formerly; because there is much light diffused abroad: yet still as there are some hundreds of thousands who have no means of being truly informed in these matters; it behoves those who have a little discernment, to give their neighbours such conscientious information as may promote the happiness of mankind, and discountenance error, superstition, and religious tyranny, under whatever shape or name it may appear. Truth will always bear the closest investigation: but guilt is afraid of being dragged from its lurking holes, least its horrid deformity should be exposed to day-light.

But, they who would investigate matters of this nature, should be sure to divest themselves of prejudice, before they begin to make the enquiry. Prejudice often forms a thick atmosphere about the mind; so that the rays of truth can scarcely penetrate, and are but faintly seen. Truth is of no party, but always acts as an impartial unbiassed judge. A late worthy character has left behind him the following remarks:—"Few of our most able writers on the prophecies seem to me to have any idea that they apply equally to the Protestant establishments, as well as to the Catholic kingdoms." There are many things among us, which, to some, are indications that we are not so far removed from the old meretricious lady of *Babylon* as we would willingly have the world to believe. A spirit of infallibility, in a greater or less degree, pervades all parties. We are all popes in our own way: at least, every denomination hath its imperious and overbearing dictators. Those that are swollen with imaginary dignity,

* See Ency. Brit. on the word *Martmain*.

and are wise in their own eyes; whether found among Episcopalians, Presbyterians, Methodists, Quakers, or any other denomination of men, are the Scribes and Pharisees of the day. The pure spirit of the *Gospel* has been banished from the great bodies of professors, and has taken up its abode among a few solitary individuals, dispersed through the several Churches of Christendom. Men of discernment seeing this to be the case through all denomination, are led to suppose that there is no truth among *any* of them. But the contrary is true. They have all gotten the saving truth; if they would only hold it in piety, charity, and righteousness. Shall the follies of some mistaken individuals subvert the nature of things, and the laws of everlasting truth? Because some men are weak, enthusiastic, and enflamed with spiritual pride, shall we say that there is no such thing as sound religion and good sense in the world? It is exceedingly probable that *Infidelity* must first become almost general among the several orders of the people, before pure, genuine, purged Christianity can prevail. Erroneous or noxious errors were never more diffused than at present. However, I do not consider this in the light of a misfortune to the general cause of truth. Truth fears nothing more than inattention. It is too important to be treated with indifference. Opposition calls forth and sharpens the powers of the human mind in its defence. The cause of the *Gospel* hath ever gained by investigation. The stronger the adversaries of Christianity are, the greater will be its triumph: the more it is disputed, the more indisputably will it shine.”*

A spirit of persecution is another branch which grows from the evil root, or *mystery of iniquity*. But we are not to confine this to the Church of Rome: for, “when Protestants fled from the bloody pale, they brought along with them too much of her bloody spirit. And when persecuting popery had almost expired in those fires, in which it burned our first churchmen; how soon did the survivors commence persecutors of the Presbyterians? When these, forced to fly to New England for rest, got there the staff of power in their hand; did they not in their turn fall upon, and even hang the Quakers? So universally restless is the spirit of persecution, which inspires the unrenowned part of mankind, that when people of the same religion have no outward opposer to tear, they bark at and devour one another.”†

“Would you see (saith Mr. W. Law, in his Address to the Clergy) when and where the kingdoms of this world become a kingdom of God; the prophet tells you that it is *then* and *there* where all enmity ceaseth. *They shall not hurt nor destroy in all my holy mountain*; i. e. through all holy Christendom. (Isai ii. 9.) See here that a kingdom of God on the earth is nothing else but a kingdom of mere love, where all HURT and DESTROYING is done away, and every work of enmity changed into heavenly love.”

Pride and self exaltation conspire to promote persecution; but “self-exaltation (saith the same Mr. Law) is the great enemy to man’s rising out of his fall. When self-exaltation ceases, the last enemy is destroyed, and all that came from the death of *Adam*, is swallowed up in victory. Would you see the deepest root, and iron-strength of pride; you must enter into

* Simpson’s Plea for Religion.

† Fletcher’s Appeal to Matter of Fact 1296

the dark chamber of man's soul where the light of God (which alone gives humility) being extinguished, *self-exaltation* became the strong man that kept possession of the house, until a stronger than he should come. Whatever Society of Christians, therefore, there be, whose religion stands upon, or consists in theological decisions, particular doctrines or opinions; however ardent their zeal may be, yet sooner or later it will be found that nature is at the bottom; and that a selfish earthly pride in their own definitions and doctrines, will, by degrees, creep up to the same height, and do the very same things, which they exclaim against in Popes, Cardinals, and Jesuits. This must be the case of all fallen Christendom, as well Popish as Protestant, until single men and churches confess, and firmly adhere to this truth, that *our Salvation consists in the life of Jesus Christ in us*. A religion of worldly glory and prosperity carried on under the Gospel State, hath more of a diabolical nature, than that of the Jewish Pharisees. It is the *highest* and *last* working of the mystery of iniquity; because it lives to Satan and the world." And to this is annexed human policy and worldly wisdom; "which was the thing that overcame the Church, and carried it into captivity. For, in captivity it certainly is, so soon as it is turned into a kingdom of this world. This wisdom was the great evil root, at which the reforming axe should have been laid, and must be laid, before the Church can again be that virgin spouse of Christ, which it was in the beginning."

From these few remarks, it may plainly appear what the true nature of Popery is: and that it is not confined to any nation, or assembly of professing Christians; but is to be found in a greater or less degree among all. Wherever there is pride, self-exaltation, human policy, a domineering power, and a persecuting spirit; there the essence of the beast and Antichrist are to be found. And whenever this power is exalted to its highest pitch, and begins to say within itself, *I sit as a queen*: it is just at the point of falling, to rise no more. For, He that sitteth on the circle of the heavens, and beholdeth all things from the beginning; who knows the motives by which every human being is actuated on the little theatre of this world, will at length resume the reins of power, saying to every thing and every being that would exalt itself against him. "Hitherto thou hast come but thou shalt proceed no farther."

And though Infidelity may triumph for a time, and self-conceited men may attempt to wound Christianity through the side of that which is but a false image of it: yet these have no firm ground to stand upon, and their vain boasting will soon be brought to nought. Let them be informed that an *apostacy*, or falling away in the Christian Church, was foretold near 1800 years ago by one who was well acquainted with God's œconomy. (2 Thess. ii. 3.) The man of sin, or that which is described in the foregoing pages, was *first* to be revealed, or discovered, before the great day of the Lord should come. But, though this falling away has come to pass by degrees, in different churches, and in various places, yet there never was a total apostacy in Christ's Church at any one period. In the seven churches of Asia, mentioned in the Revelation, there was a mixture of good and bad. In some, where the Minister was fallen, the greater part of the people retained their integrity and faith: in others, the Minister was faithful and upright, though some of his flock had dishonoured the Gospel. So, in later times, when much gross darkness had spread over most parts of Europe, there was still some to be found, though scattered up and down, and, as

it were, hidden in the day of persecution; whom God looked upon with approbation and delight, as he did upon those in the Churches of *Ephesus*, *Smyrna*, and *Thyatira*; who *had not sinned*, but bore their *poverty*, *tribulation*, and *imprisonment* with *patience* and a steady faith.

April 26, 1805.

The following Essay, which was intended as a preface to a new edition of select tragedies of Euripides, by the Rev. James Banister, contains so many just observations, on the depravity of modern taste, in respect of dramatic composition, that our readers, we are persuaded, will read it with interest and approbation. It has, unfortunately, been mislaid, for a long time, or it would have appeared much sooner, and, in perusing it, the reader should bear the date of it (February 1803) in his recollection.

TWENTY years are elapsed, since the first edition of this work was published, during which period, I have seen such a capricious, and I might say absurd distribution, of literary honours, as is more than sufficient, to check any desire of applause, and dissipate any dream of distinction, which vanity, or ambition, might present to my mind, in the days of youth, and inexperience; but in the republication of the plays of Euripides, it is not impossible, but I may be actuated by better motives, than a mere love of fame; for surely to recommend an author to general perusal, on whom Cicero bestowed the appellation of the wisest of poets, and who has in all ages, been celebrated for the excellence of his moral sentiments; cannot, but meet with the approbation of every man of sense and virtue, and if ever a time called for a reformation of the national taste respecting dramatic productions, it is the present. We have seen the speaking pantomime and low buffoonery, of Reynolds, and the atheistical cant of Holcroft, exhibited to crowded theatres, and not only borne with that silent patience, which good breeding imposes on the hearers of impertinence, and absurdity, but even received with delight, and admiration; and as if our stock of folly were not sufficient to furnish a complete drama, we have imported from Germany, all that bloated magnificence of diction, that wild exaggeration of passion, that total disregard of common sense, and truth of character, and above all, that daring impiety of sentiment, for which the writers of that country have been long famous. Why should I speak of the *Castle Spectre* and *Pizarro*, the former of these plays, is a tissue of absurdities; the latter is equally defective in character, manners, sentiment, and diction, it likewise abounds with strange blunders, and wild eccentricities, such, as we should suppose, a German head could alone engender. In vain has the wisdom of our ancestors enacted laws to check the licentiousness of the stage if the person to whom the charge of executing those laws is committed, should, from negligence, inattention, or false compassion to what is termed in the fashionable cant, the feelings of the author, be induced to licence plays, of an immoral, or irreligious tendency. To produce only one instance, is not the stranger of Kotzebue an apology for adultery, yet this play with some alterations, has been adapted to the English stage, and to the disgrace of our country, acted with applause; and it would be difficult to find a translation, or imitation, of any German play in our language, which has not for its object, the recommendation of some vice,

vice, or the subversion of some virtue. It has been said by the advocates of the modern drama, that however defective the play writers of the present age may be, in learning and genius, yet they are, at least, exempt from that indelicacy of language and sentiment, which formerly disfigured our dramatic productions. And it must be admitted, that Beaumont and Fletcher, with all their sublimity of thought, and just conception of what was great, and noble, in human life, and character, frequently indulged themselves in a licentiousness of expression, disgusting to modern ears. That the wits of Charles the Second's reign, and many of their successors and imitators, were grossly indecent, and even immoral, we are ready to acknowledge, we will likewise go so far, as to confess, that the tendency of their plays, was in a high degree mischievous; but surely, a distinction ought to be made between those licentious productions, which even under the most unfavourable circumstances can only pollute the imagination, and those more artful and insidious writings, which while they profess to enlighten the understanding, insensibly sap the first principles of religion, and morality. The impressions made on the imagination are fleeting, and transient. The determinations of the understanding are fixed and permanent, a pollution of the former, may give rise to occasional acts of imprudence, and vice; an oblique and perverse direction of the latter, must influence the whole conduct of our lives, and unless prevented by some accidental circumstances, from operating in its fullest extent, cannot but render us uniformly wicked and corrupt. If then, the preservation of the integrity of our moral principle, is of such importance, can we be too vigilant in guarding against every attempt to subvert it. The publications of every week, unfortunately testify, that the atheists, and the illuminati, the philosophers of the French and German school, with their disciples, and admirers in England, are indefatigable in their endeavours to loosen the force of every moral, religious, and political obligation, and among other expedients, they have considered the stage as no bad vehicle for their secret, and malignant poison. Holcroft, I have already mentioned; I have perhaps enlarged sufficiently on the German dramatists; to these I may add the name of Godwin, a man, who in his writings, seems to be actuated by a settled enmity to every thing, that has hitherto been considered as sacred and venerable among mankind. After involving himself, in the clouds of metaphysics, bewildering himself in the dark regions of the hermetic philosophy, and finding the temporary fame he acquired by the boldness, and singularity of his opinions, to be on the decline, as a last resource he writes for the stage, and presents the tragedy of Antonio to the public. No absurdity from such a writer, however strange and gigantic, could occasion any surprise; but his friends, and admirers were not a little mortified to perceive that his stupidity was equal to his impiety, and that the play of their favourite author was received, even in this age, with universal contempt and detestation.

The disposition and design of such authors are well known, but it is not easy to calculate the full extent of those evils in society, of which they may be regarded as the source. For although the principles of religion and morality are founded on the immutable nature of things, and truth considered abstractly, can never suffer by freedom of enquiry, but must ultimately triumph over all opposition, yet, every understanding is not competent to the unravelling the mazes of sophistry, or the detection of the arts of misrepresentation; and atheistical, and immoral writers in all ages, have made some converts. The weak, the credulous, and the vain, are seduced

by the plausibility of their arguments, captivated by the novelty of their opinions, and allured by the hopes of that distinction, which sometimes attends those, who deviate in their mode of thinking from the bulk of mankind; and so perverse is human ambition, that we see men covet with ardour, and obtain with great labour and pains, a pre-eminence in folly and vice. The adoption of principles, which take away every restraint which God, nature, and human wisdom, have imposed on the irregular indulgence of our appetites and passions, must necessarily be attended with consequences destructive to the individual, and mischievous to society; among those unhappy persons, whose lives are sacrificed to the violated laws of their country, more than one confessed that their first deviation from moral rectitude might be ascribed to a diligent perusal of the writings of the late Mr. Hume; and not long since a man, when sentence of death was passed on him, declared that for many years he had conducted himself with honesty, and sobriety, when an insidious and false friend recommended to him the works of Mr. Thomas Paine. His understanding was overpowered by the confident assertion, and his imagination delighted with the coarse ribaldry of that most impudent of infidel writers; from the admiration of a favourite author, to the adoption of his sentiments, the transition is easy, he soon found his moral, and religious principle weakened, and after some little struggle, totally extinct. Nothing now remained to check him in the pursuit of the objects of his desire, but the restraints of human laws, and those courage may defy, and cunning evade. Not to enlarge further on this melancholy story, if we suppose the disciples of Paine and Godwin, to be so far awed by a salutary fear, as not openly to violate any penal law; yet what security can we have for their performance of those duties, which the moralists term imperfect, and of which human laws can take no cognizance? Such as gratitude, generosity, filial and paternal love, and, to use Milton's comprehensive expression, all the charities of life, yet on the conscientious discharge of these obligations, depend the happiness of individuals, and the peace and order of society; and Virgil considered the violators of these duties, as deserving eternal punishment in Tartarus.

Hic, quibus invisi fratres, dum vita manebat, pulsatusve parens, et fraus innexa clienti; aut qui divities soli incubuere repertis, nec partem posuere suis, quæ maxima turba est: quique ob adulterium cœli, quique arona secuti impia, nec veriti dominorum fallere dexteras, inclusi pœnam expescant.

It must be a subject of concern, to every serious and reflecting mind, that our legislators have not yet devised a punishment for the propagators of atheism and infidelity; whether this may be owing to any defect in the constitution of our government, or to the insufficiency of human laws, it is not my business to enquire. Though it seems to be a strange solicitude in politics, that so much pains should be taken, to protect every individual from suffering either in his character, or fortune, by a libellous publication, and at the same time, a man may with impunity attack those principles by which alone the rights of individuals, and the peace of society, can be maintained. We are allowed, indeed to answer any objections that are made to our received opinions on religion and morals; that is, if our enemy mines, we are permitted to countermine. Yet that governor, to whom the command of a fortress was given, would not be thought to discharge his duty, if he patiently suffered the besiegers to undermine his out-works,

works, from a confidence, that by his superior skill, he might be able to render their efforts ineffectual, or as the last resource retire with safety to the citadel. But till some power is lodged in the hands of the magistrate, to check the diffusion of immorality, and impiety, we must content ourselves with endeavouring by our writings, to awaken our countrymen to a sense of their duty, and how painful soever the task may be, to reply to frivolous cavils, and gross misrepresentations, advanced with insolence and embellished by some vulgar jest or insipid sneer, we can cheerfully submit to it, animated by the cause in which we are engaged, a cause which involves in it the happiness of mankind; but without vanity, or presumption, we may assert, that in the field of argument, our adversaries have been completely defeated. To support their sinking cause, they had recourse in this novel reading age, to fictitious history, and it is not difficult in compositions of that sort, to form such a series of events, as may captivate the imagination; inflame the passions, and corrupt the moral principle, but even in this style of writing, they have copied from the Germans, and the French, for I know not how it happens, our countrymen if left to themselves, cannot attain the acmé and perfection of impiety and atheism, and in the contest for this prize of glory, they very prudently apply to the philosophers on the continent, for assistance and advice. The evil tendency of the principles inculcated by these novels has been exposed by two female writers, who in the tale of the times, and the modern philosophers, have vindicated the claim of the sex to literary distinction, and shewn themselves to be not only warm, but able advocates in the cause of religion and virtue. Other writers of novels might be mentioned, who have exerted their talents with equal success, and for the same laudable purpose, were we inclined to enlarge on the subject; another expedient of our adversaries has been, to decry classical learning, and it is not without concern we observe, that in this, they have been followed by some persons, who are sincere in their belief of the truths of Christianity.

But we might say, that the writings of Aristotle, Plato, and Xenophon, have been held in the highest admiration, by the wisest and best men of all ages. The historians, orators, and poets of Greece and Rome, exhibit to us the brightest examples of virtue, the noblest specimens of eloquence, and abound more than any other writers, with moral precepts, and prudential maxims. This may be a reason, for the contempt in which they are held, by our modern philosophers, but surely can be no argument, with a true friend to the Christian religion, to exclude them, from their system of education. It would rather become us, in this age of ignorance, presumption, and innovation, to support our cause by the sanction of the greatest names of antiquity; experience has ever been considered, till within these few years, as the mother of wisdom, and the surest test of truth, and those principles of morality and maxims of prudence, which have been adopted by wise and good men, during a long succession of ages, may be regarded as indisputable truths, not to be subverted by the French philosophers, or their disciple Mr. Godwin, who in one of his strange publications has positively declared, that gratitude is not a virtue.

To form some conception of the advantages, which would result from a diligent perusal of the Greek and Roman Classics, let us take a slight view of the writings of Xenophon. In his memoirs of Socrates, he has given us a noble system of practical morality; in his *Cyropædia* he has exhibited to us, the model of a perfect prince, and unfolded the whole art of government.

government, interspersed with lively delineations, of human character and pathetic description, ennobled by a fine strain of moral sentiment. In the *Anabasis*, we see him in his own person, perform all the duties of a consummate general, and conduct himself with integrity, and wisdom, in a situation of all others, the most trying, and disastrous. In his *economics*, he shews us the duties of private life, exemplified in the fine character of *Ischomachus*. In his praise of *Agésilas*, he appears to be a complete orator, and in his *Hellenics* a candid faithful, and pleasing historian. Thus in this admirable writer, a man whatever may be his situation in life, will find rules to direct his conduct, and examples to excite his emulation, and our modern infidels, would do well to consider, that Xenophon whose talents were unquestionably great, who had every advantage of education and experience, and whose views of human nature were enlarged and comprehensive was of all men the most religious. This encomium on a favourite author, my reader will pardon, as my sole motive in recommending the study of his works, as well as of the other Greek and Roman Classics, is the interest I take in the welfare of the rising generation, and with this design I now publish a second edition of my translation of *Euripides*. That it will be a popular book, I have no reason to expect, but it may be of some service in correcting the present depraved taste for German plays, for no person who can read the tragedies of *Euripides*, even under the disadvantages of my translation, unless wholly destitute of common understanding, will ever relish the dramatic compositions of *Kotzebue* and *Schiller*. Of the general character of *Euripides* enough has been said in the preface to the first edition, but it may not be improper to observe in this place, that I have inserted two plays in this edition which were not in the former, viz. *The Alceſtis*, and *the Supplicants*. The former of these tragedies, has been always considered as one of the most beautiful productions of the Greek drama, and the latter is deserving of our attention, from the bright examples of heroic virtue it exhibits, and the flow of moral sentiment by which it is animated. I have likewise made considerable corrections in the other plays, with what success it becomes not me to determine. I only wish those persons, who are desirous of forming a judgment of the merit of my translation, and are not competent to read the original, to compare it with Mr. Gilbert West's translation of the *Sphigeria* in *Tauris*, and praise, or censure, as it resembles, or deviates from that most excellent model, which the late Lord Monboddo pronounced to be the best translation in the English language.

JAMES BANISTER.

Feb. 16, 1803.

GRIEVANCES WHICH LOUDLY CALL FOR REDRESS.
TO THE EDITOR.

SIR,

WHILE we enjoy the benefits of a most excellent constitution, while we recognize its vivifying power to preserve and to meliorate itself, we ought, according to our various stations and abilities, to keep this power in perpetual exertion, least it be paralyzed or grow torpid, and least we ourselves should sink into indolence and supine acquiescence. Hostile as we ought ever to be to that Empiricism, which is more calculated to create than to remove disease; we may yet without impropriety, suggest safe plans of certain correction and amendment. It would be endless, and

unnecessary to mention, how many salutary laws of reform have passed during the present reign. But, if much has already been done, a great deal more still remains undone. I shall briefly state the most prominent existing abuses which have occurred to me, and which loudly call for removal.

The first I shall mention is in our Ecclesiastical Law. That any fellow creature should be introduced in the time of divine service in dishevelled hair, a white sheet and barefoot is a disgrace to our country, and an outrage upon our delicacy. We may be told that it is obsolete in practice: in the north of England that is not the case. In the course of the last fourteen years I was an eye witness to it. And what is worse, the punishment seldom falls but upon the female, for the male, we find, may shelter himself under the plea that there is no evidence to convict him. If penance must be administered at all, why not suffer the offenders to appear in their usual dress? Great complaints were made of the Admiralty Court, respecting prize-money; they will probably be remedied by a new bill now under deliberation, but it were well if the expences of all litigations in that and the Ecclesiastical Court could be diminished, for there is great reason to believe that they are double the expences incurred in the courts of Common Law. Such is the unequivocal testimony of respectable practitioners, and there are not wanting instances in the Provincial Courts to justify the complaint. If I have intermingled the Admiralty Court with other courts very dissimilar in the jurisdiction, it is only because the same individuals practice in each, and the expences will be equally heavy in each. I deprecate at the same time, the imputation of vulgar prejudice, either against the laws themselves whatever be their title, or against the gentlemen who act under them. Indeed, I hope the jealousies which formerly subsisted between the Temporal and Ecclesiastical Courts have subsided, and if the articles of visitation were reviewed by a consultation between common lawyers and civilians if church wardens found them a safe rule of conduct. If the l'Espionage to which the oath seems to lead were done away, the duties of the office would be performed with more efficacy, propriety, and punctuality. But while there is so much surplage, an individual casts away his directions, and gives up a compliance with them in despair. And then what becomes of the oath of office? It is a snare and a trap.

Another abuse which I would advert to, is the popular election of afternoon preachers or lecturers. Probation sermons are to be preached, and this practice goes by the name of preaching for the hat, such is the just contempt which the clergy and all thinking people entertain for the custom. A pamphlet appeared many years ago, and has been lately reprinted, pointing out the hardships which lecturers are subject to. What, let me ask, are our Right Reverend Bishops afraid of, that they do not attempt to reform this abuse? One of them, who is not censured for want of vigilance, has felt the mishap in his own church. Do they fear the people? The people would soon be reconciled. The people of Birmingham and Wallall are not less tenacious of their just rights than any other Englishman. Yet their lecturers are named by the respective incumbent. How numerous are the evils of animosity and dissensions. What an unpleasant circumstance for a clergyman to enter a parish with the hatred or ill-will of his opponents? If in so plain a case, we needed any corroboration, let the following anecdote be attended to. The lectureship of a parish church, in one of the largest towns in this kingdom, had been usually given to the curate as a means of augmenting his salary. But, upon a vacancy, there

there was a popular preacher, who, though he did not attend half the year, carried the victory. When the visitation of the bishop was holden, the diocesan addressed the said preacher nearly to the following purport: Sir, you appear as lecturer of ———, and permit me to say, that the animosity you have created in the parish is such, that all your eloquence will never compensate for the mischief you have done. Moreover, how degrading it is to be criticised by persons who, generally speaking, are no judges? I might also add the partialities that exist from kindred, from nativity, from neighbourhood. The people at large, it is true, does not always err. What the poet said so many hundred years ago, will be true to the end of time. *Interdum rectum videt. Sometimes they see a-right.* But how often does the contrary happen?

Every one who has lived long in the world can produce various, indisputable instances. A man shall bring together high flown figures and florid language. He speaks to the heart; he shall bawl and bellow like a maniac, he shall go far beyond the natural pitch of his voice, and rave like a distressed hero in a tragedy; this manner is striking and impressive. If I could, by any means make men more diffident of their judgment, I should not think your attention improperly engaged to the following true anecdote. A young clergyman, who had been impeded in his education, was requested to preach to a large audience. He preached two Sundays together: his matter was severely censured, as well as his manner. All this time he had moderately followed the example of Sir Roger de Coverley's chaplain, and two divines of established reputation were the preachers through his mouth.

The bad taste of the people has been satirised in all ages, and not the least unhappily in a fable of Phædrus.

Your readers are desired to accept the annexed translation, and they will perhaps not think it misapplied.

Of old, a wandering wight look'd big,
And ap'd the grunting of a pig;
The gaping crowds in vast amaze,
With thund'ring claps the mimick praise.
A clown appears in simple guise,
The mimick's wond'rous art defies,
The trial made, its purpose misses,
The place resounds with groans and hisses.
But when he shew'd the snouted creature,
And prov'd his grunt, the grunt of nature;
The satire of the silly elves,
Recoil'd, redoubl'd on themselves.

Christians, the tale applies to all,
Who love the frantick preachers bawl,
Distorted phiz, theatrick thumps,
Terrifick looks, extatic jumps:
For know that none but knaves or fools,
Disparage nature's simple rules.

That men of talents are not always sufficiently attentive to the rules of speaking, is much to be lamented; but it is equally to be lamented, that so much stress should be laid upon what are inferior accomplishments, and that
ingenuity

ingenuity, learning, and diligence often lose all their worth and all their weight, when placed in the balance with a delivery not chaste, not correct, but only calculated for itching ears. The defects in emphasis escape the observation of the generality of men; without taste, without knowledge, without judgment, it will for ever be incorrect.

But surely without detracting from the merits of a good speaker, we must still contend, that other parts of the clerical character, particularly literature; should be adverted to, but of learning, the people are no judges. Each profession can best appreciate the merits of its own members, and the promotion of peace and harmony, is of more importance in every district than some light shades of difference in elocution. The following epistle may explain a common grievance to be met in various parts of the kingdom.

DEAR SIR,

"As a profession, how great is the hardship of the clerical; physicians and barristers are often unsuccessful, but if they have once a fair opportunity, to shew their talents, they have not only many respectable persons of the neighbourhood as their advocates, but they have the subordinate practitioners in their respective professions, many of whom are well educated, and are both able and willing to proclaim their merit. But look over the calendar of the successful among the clergy. How few owe that success to their superior talents? They, moreover, feel a grievance of another kind. I was, as you well know, educated in a great school, at a great expence. My father being a literary man himself, was my kind Mentor during the holidays, and I was in due time put upon the foundation of a college, distinguished for attention to discipline and order. In a few years I became college tutor, and am now an incumbent, and though I live sociably with my neighbours, and attend a little to the cultivation of my globe, yet I never forget that in common with others of my profession, I am bound to be the friend and supporter of literature. Even the study of the Bible, in the original languages takes up no small portion of my time; and though I do not fill my sermons with minute criticism, yet I not unfrequently remove doubt and difficulty by a concise statement of original meanings. But were I solicitous about the praise of men, how should I be hurtful, when I find that all the old women, and many there are of that appellation who wear men's apparel, give the preference to Caleb Varnish? Caleb served an apprenticeship to a tinman, and when that was finished, he went to a clergyman to be made up for the University. After that he became, a term trotter, in one of the halls, which, though they have produced many worthy men, have been too often the receptacles of ignorance and idleness, and one of them fanaticism also.

"By the way, this new mode of examination in Oxford, has thinned their numbers most surprisngly. A button maker retracted his purpose of attaining a degree the very moment, and took place, while many well educated young men appeared with great satisfaction to their audience. Caleb and I live upon friendly terms, but he cannot help now and then feeling the applause of the *nineteen*, and in expressing his gratitude, indirectly insinuating how agreeable and necessary it is to please the people. But I cannot collect the flowers and slimzy materials of some of the modern sermon writers, such as Stern, Dodd, Langhorne, Duché, with too many others, nor can I raise spectres or carry my hearers into charnel houses. I

must therefore be subordinate to Caleb, and as to the University honours, we must be *pari gradu*, for he writes M. A. as well as myself, and I am told that his friends talk of subscribing to make him D. D. in order that he may rank with an elderly divine, who never assumes any thing to himself from the appellation, but took the degree in compliance with the statutes or the practice of his college. Caleb in conversation is full of verbiage, but is now and then caught tripping by *miscalling* a word, or using false grammar. I wage no war, I enter into no emulation with Caleb, I leave him to those whose nonsense suits his nonsense, and if any of them peruse this epistle, they will see their own resemblance without *sitting* for the picture.

I am Sir, yours,

PHILO-BIBLIOS."

"My friend has been very explicit, and yet there is a grievance of another nature connected with this. All the evangelical tribe in the metropolis, and in all large places, are for ever praising their own preachers, let their discourses be ever so dull, vapid, and jejune. It has been my fortune to hear several of the most celebrated. Nor did I much object to the opinions they maintained, I was disgusted with their ignorance, their self-sufficiency and tautology. But they find their way into the pulpits in and about London, and the Christian Lady's Memorandum-book, intermixes them *consistently* enough, with other enthusiasts of various denominations. I have other grievances to complain of with which I mean to trouble you in the course of a few weeks, under which I shall not forget the malignant, insolent author of a letter to Baron Maseres, who, if of the same complexion with his correspondent, ought not to have an office in that court, which is ever to be gratefully remembered as the palladium of clerical claims.

I am Sir,

Your very humble servant,

EUBULUS."

P. S. Something should also be done to render subscription lectureships less fluctuating and precarious. Bishop Newton lost two guineas per ann. because he voted against the favourite candidate of a subscriber.—*Ex uno sine omnes.*

LES NOUVELLES A LA MAIN.

TO THE EDITOR.

SIR,

I **INCLOSE** for your loyal and able Review, some translations from *Les Nouvelles a la Main*. This periodical publication appears three times in the month. It is the only one printed on the Continent, in which anecdotes concerning the intricacy and crimes of the Corsican Usurper are inserted. According to a report prevalent at Paris, the regicide Police Minister Fouché, the profligate minister Talleyrand, and the barbarous mock-Emperor Buonaparté, and their *worthy* agents, have already dispatched in secret dungeons, or transported to Cayenne, eighty persons suspected of being concerned in the publication of this Register of their atrocities; which, notwithstanding, has never ceased, since Buonaparté's usurpation, to ap-
pear

pear regularly once in the decade. It is said, that the writers and publishers are members of a secret fraternity, extending all over France, Italy, Switzerland, and Holland, having for its object to expose guilt, however powerful, and to hold out to detestation unjust power, however revengeful and merciless. This publication, is not always, as supposed, printed at Paris, though it is distributed there. Sometimes it has been printed at Strasburgh or Bourdeaux, at Marseilles, or Brussels: other times at Milan, Turin, or Amsterdam, according to the apprehensions raised by the vigilance of the police. For each number is paid a *Louis d'or*, and every six months are paid before hand. The subscribers do not know to whom they pay the money, nor the collectors for whom they receive it. This secrecy, or rather mystery, has preserved the existence of the fraternity. Several of its members, however, after being taken up by the police agents, perhaps induced to betray their associates, have been unable to do it, because they knew only what they were about themselves, and *nothing more*. It is suspected that most of the members of the foreign diplomatic corps in France are subscribers, and that, after having perused the contents, they send the publication to their respective countries. I have read it at the Casinos at Berlin and Stockholm, at the Harmony at Hamburgh, and at other political or literary clubs or societies at Copenhagen, Dresden, Trieste, Venice, and Naples, because *my principles* were known. As the French ambassadors are members of most of these clubs, it cannot, of course, be shewn publicly, but when you once have been admitted to read it in one country, at your departure, you are instructed to whom to apply for permission to read it where you are going. I am told that only one or two of the foreign ambassadors receive it in England, but that not one of the English ministry is a subscriber.

I am Sir,

Your constant reader and sincere well-wisher,
AN AMERICAN TRAVELLER.

THE LIBERTY OF THE PRESS.

Translated from *Les Nouvelles a la Main*, Paris 26 Floreal An. XIII. No. III.
Pp. 4, 5, and 6. (May 16, 1805.)

IT has long been rumoured that our most gracious Sovereign, the select Emperor of the free French, Napoleon the First, and the directors of his political conscience, the *ci-devant* Right Reverend Bishop of Autun, his pre-excellency, the grand chamberlain and grand minister Talleyrand, have, from the purest and most disinterested of all motives, determined never to conclude a peace with Great Britain, without a *sine qua non* that the British Liberty of the Press, should be organized *a la Francaise* or which is the same, enjoy the same *blessed freedom and security* as the French Press. This rumour has gained considerable credit by the news brought us by the late English papers. Upon the denunciation of a distinguished member of that party supposed friendly to our Emperor, and to our past and present revolutionary achievements, an editor has been taken up and found guilty of a libel. This novelty has caused here much speculation, and much gossiping (*bavardage*.) It is even reported, that a secret negotiation has long been carried on with a certain patriotic party, burning and raving, to seize places and pensions, and that his Excellency the General of Division, Arthur O'Connor, a *convicted traitor* in England, but a member of the Legion of Honour

Honour in France, has been the negotiator. What we know for certain is, that this Irish Excellency in the French service, disappeared suddenly last March from our capital, and was stated to have made a *secret* journey to Hamburgh, accompanied with some *secret* agents of Talleyrand, to meet there some *secret* agents of his patriotic friends in England. Many go so far as to think, that a *secret* treaty between the above contracting parties exists already, and that the late denunciation against the Liberty of the Press, was merely a manœuvre *pour sonder le terrain*, and to please our Emperor without too much alarming John Bull. They say that it will be followed by many other denunciations and punishments, after motions and speeches in the clubs of the factions, as well as in the secret coleries of the coalition, previously to the death blow being given to the British Liberty of the Press, by its *ci-devant* best friends and defenders. *Tempora mutantur!* the English patriots resemble our own. They use liberty as a cant-word, and make it a footstep to seize power, to extort riches, and to exercise tyranny. Oh! Sacred Liberty! How often and basely have you been betrayed and deserted! When will you cease to become the rallying-point for the seditious, ambitious, greedy, and unprincipled; to seduce, oppress, plunder, and involve unthinking multitudes?

We are free to confess, that we did not approve of the satisfaction and joy which this denunciation caused his Excellency S nator Fouch , and other excellencies of our excellent Emperor's excellent police; because we were fearful of the consequences, the British culprit should be delivered over to their *tender* and *humane* care and consideration, with which we are so well acquainted. That our fellow feelings were not moved without reason our readers are well aware, as most of them must have heard the common topic of conversation of all Paris for twenty-four hours, that a flag of truce had actually sailed for the British shore, having on board some of our most active secret police agents, headed by his Excellency Barrere, of terrific memory, member of our Emperor's Legion of Honour, said to be appointed by his Corsican Majesty in France, Inspector General of the Presses of England, Scotland, and Ireland? We have listened to several debates and discussions on this subject, in the groups of our wise *badants* (Cockneys) in the Luxembourg, Thuilleries, and Palais Royal, some of these wiseacres sent the poor English editor to Cayenne, others to Botany Bay, and others again to be dispatched *  la d'Enghien*, in the ditch of a wood of Vincennes. One of the most active *ci-devant* citizens, with whose face, we are well acquainted, went so far as to assure his auditors opposite the *ci-devant* church of the *ci-devant* Saint Magdelen on the Boulevards, that he had just heard from the official authority of a friend, who is footman to the valet of the valet de chambre of his Imperial Highness Prince Joseph's running footman, that the Englishman was already safely lodged in the temple. To this respectable and powerful authority, every body present bowed assent. For our part, without being refractory, we think, that these reports are rather exaggerated, and that the English are not yet *  la hauteur de la revolution*, but at the same time when we read of their howling patriotic linen-drappers, we remember our howling patriotic butcher Legendre, and when we consider of the unbecoming personalities used by their patriotic representatives against the English ministers, we tremble in remembering, that our patriotic representative Brissot sent our minister Delessart to be murdered at Orleans, and another patriotic representative Robespierre sent the minister Le Brun to be guillotined at Paris, and we cannot but exclaim with a sigh,

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ce la viendra, if Britons like Frenchmen, obey the language of vile passions, instead of that of sound reason.

But to be serious, and to convince foreigners as well as Frenchmen, foes as well as neutrals or allies, how dangerous it is to pass those limits of the press, prescribed by the august Emperor of the French, and by his august vice-regents Talleyrand and Fouché, we will relate anecdotes, for the truth of which we can answer. After the *lawful* seizure and judicial execution of the Duke of Enghien, in March 1804, some anti-republicans, anti-imperialists, or starving Bourbonists in England, tired no doubt, of existence, had the imprudence to publish a work called *The Revolutionary Plutarch**, containing the edifying life of this Prince, and the entertaining lives of our beloved Sovereign, of the *model* of her sex our Empress, and of the other respectable members of his respectable family, with those of many other of our fashionable revolutionary heroes. As this work excited much curiosity, Mr. Moerring, a German bookseller, had it translated, and it was printing at Hamburgh or Altona, when one of the Emperor's *secret* agents, appointed to watch the German presses, discovered it and caused the whole edition to be seized. This occurred last August. Three months ago a sister of Mr. Moerring died at Hanover, and left her brother the executor of her will. Thinking his attempt forgotten or forgiven, he went there, but was immediately, according to the orders of his Excellency Field-marshal Bernadotte, arrested and sent to the Temple, where after an examination of ten minutes, he was put into the Cayenne diligence, and sent to Rochefort, destined to pass the remainder of his days in the wilds of Madagascar, or in the pestilential marshes of Cayenne. His wife with four children, is now in this capital, on her way to Milan, to petition his Majesty in favour of her husband, or to obtain permission to accompany him.

The *ci-devant* Marchioness de Tourville, the widow of the guillotined Marquis de Tourville, received last December from some indiscreet friend in England, this *Revolutionary Plutarch*, and the funeral sermon on the Duke of Enghien. Indiscreet in her turn, she lent them to some friends, whose indiscretion caused the ruin of them all. In a domiciliary visit these works were found by the police agents, and after some researches, their owner as well as all their readers were discovered, to the number of sixty-two, who after some stay in the revolutionary purgatory, the temple, were condemned to the revolutionary hell, Cayenne. Madam de Tourville, her youngest daughter, and four other ladies, died from sufferings or from terror, before they reached their place of embarkation. What is become of the other victims, or how many of them are still alive, who knows or who cares in this *humane* and *civilized* nation, where the existence of human beings is of so little value since our *regeneration*! May the publication of those anecdotes deter other indiscreet persons in foreign countries, from exposing their friends in France!!!

Among other persons, whom the Emperor has graciously permitted to transport themselves for ever from France, is the *regeneration* La Fayette. His crime is, the having taken in the English newspapers, *Morning Post* and *The Oracle*. Thanks to the interference of the American minister, Philadelphia is the place of exile assigned him.—*Sic transit gloria mundi*!

* The first edition of the *Revolutionary Plutarch* was published in December 1803, three months before the murder of the Duke. *Translation.*

LEGION OF HONOUR.

From *Les Nouvelles à la Main*, Paris le 16 *Floreal*, Year XIII. or May 6th, 1805. No. II. P. 6, 7, 8, and the Note P. 9.

IN 1793 and 1794, the appellation of a man of honour or an honest man, was a term of proscription with the revolutionary rulers of those terrible times, many of whom are now the most *distinguished* members of our Legion of Honour. This *natural* change has, no doubt, induced the honest persons proscribed during the reign of horror to revenge themselves, by calling the present members of the Legion of Honour, Knights of the Holy Guillotine. By this name and title are they selected, not only by the Royalist but by the Jacobins. For the instruction of foreign travellers we state, that when they hear any other appellation, the speaker belongs to neither of these classes but to a third, the *Imperialists*, sprung from the source of all factions, and who are neither Aristocrats nor Demócrates, Royalists nor Republicans, but slaves to the present, as they have been to former Kings of factions. Let it, however, be understood, that we are too patriotic to christen the worthy members on the other side of the Rhine, of the Alps, or of the Pyrennees Knights of the Sainte Guillotine.—No, this title belongs to our *exclusive* patriots in France alone, and *honi soit qui mal y pense*.

A report is current, that our dearest beloved Emperor, has been advised by his dearest beloved Councillor Talleyrand, to render this revolutionary order of knighthood universal, by putting into requisition, each in his turn, every lawful prince, every person eminent for talents, or elevated by birth—all over the world. It is said, that while some of our revolutionary knights are offering in Europe, ribbons, (*les cordoses*), to the Emperor of Germany and the King of Prussia; others are employed in Asia and Africa, to dub the Emperor of China, the Holkar of the Mahrattas, and the Deys of Tunis and Algiers; even the American President will finally, in spite of his struggles, not escape the revolutionary ribbon. We know that the successes of the travelling and dubbing revolutionary knights in Europe, has been various. The indemnified chief of the House of Brandenburg and his Councillors, stretched out their necks and received not the yoke, which many thought they wore before; but the *cordose* which we have heard is called at Berlin *Talleyrand's leading string*. Our refractory or superior spirit is, however, said to have been found even in Prussia. The old Field-marshal M—— is stated to have refused the revolutionary honours in a letter to his Sovereign of the following tenour:

“SIRE,

“The rank I occupy and the loyal orders, with which I have been decorated by your Majesty's grand-uncle and father, of glorious memory, evince, that my services as a soldier, and my fidelity as a subject, were approved by these Sovereigns. Since your Majesty's reign, I have done nothing to forfeit such an honourable opinion. I cannot, therefore, comprehend, what could have induced the foreigner at the head of the French government, to insult me with his offer of having my name registered among those of the French rebels and regicides, who support his usurpation after having shared in his crimes, and who are all members of his pretended Legion of Honour. Permit me, Sir, to refuse with indignation, this outrage intended

intended to disgrace my grey hairs, and to die with unstained honour and loyalty, as I have lived.

Sire,

Your Majesty's most affectionate

And dutiful subject and servant,

(Signed)

M——, FIELD-MARSHAL."

But according to report, even the cold hearts of the North, are fired with indignation at an offer, or rather at the acceptance of the offer of revolutionary knighthood by a certain Prince. It is said, that the spirited descendant of Justanus Adolphus II. worthy to possess his power as well as his throne, has written to a royal relative, and returned the orders, insignia, with which our *gracious* Sovereign Napoleon the First, has lately been decorated, not wishing to wear an Eagle, they polluted or plumed, they bought or sold!

The letter which accompanied the returned orders, is stated to be as follows: "Sir and Cousin! Equals by the same high rank, lawfully inherited from our equally illustrious ancestors, and united by those ties of consanguinity, which in the present critical times should make us love each other as relatives, even if policy prevented us from combating together against usurpation, as Princes, I never expected to be under the painful necessity of declining to wear any longer that order, which your Majesty and my grand-uncle, Frederick the Great, rendered so eminently honourable. What would this great warrior do, were he upon the earth, to witness the Prussian Eagle, decorating the bosom of a Corsican usurper, accused of the most enormous crimes; and who last year dragged almost from my side, on the neutral territory of my father-in-law, the unfortunate Duke of Enghien, to become his midnight assassin. He would march at the head of 200,000 men—yes, at the head of the armies of all the insulted or threatened monarchies of Europe—tear the Eagle from this criminal who dishonours it, or perish in the attempt. I, unfortunately, am neither so powerful, nor so popular, but no polluted insignia shall degrade me. There shall never be any thing evermore between me and the most ferocious of men. Whatever your Majesty's ignorant or misled Councillors may state to the contrary; provinces, nay, kingdoms can never indemnify certain acts, and certain conduct. Reprieved Princes are never pardoned. No lawful Sovereign can reign in safety, as long as usurpation tyrannizes France, and the surrounding nations. He who forces your Majesty now to this act of humiliation, will in some years hence force you to resign your crown to some evil, daring, or desperate adventurer like himself. His usurpation is not safe and firm before he has immolated the last loyal subject, on the tomb of the last legitimate Prince. May my alarm prove as unfounded as the step I have taken is painful to, &c. &c. &c.

G. A.

The loyal chief of the proud House of Austria, to put a stop to all farther requisitions, decorated all the Princes of his blood, and the principal members of his nobility with the golden fleece, an order which excludes the acceptance of all other orders, not excepting that of the Sainte guilotine. The Elector of Bavaria and his illuminati Councillors, Mantgales at their head, are all without resistance, enlisted in our revolutionary fraternity, and wear our tri-coloured livery. The Sovereign of Naples had no other choice but to fraternize with a French army in his capital, or with Napoleon the First in the chapter of an order. The Kings of Spain and Denmark, the Electors of Saxony, of Hesse, and of Baden, and the Regent of Portugal, are still negotiating with our Emperor's ambassadors, who

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are ordered to strangle their birth, rank, and dignity, with his revolutionary Cordon. The Emperor of Russia, and the King of Sweden have not yet been *honoured*, or, as many will have it, *insulted* with any offers of revolutionary fraternity, but the Pope and the Queen of Etruria are already initiated in all our revolutionary mysteries.

Several distinguished foreigners are certainly nominated *in petto*, but their nomination will not be published before a general pacification. Among British subjects, Mess. Fox, Whitbread, Grey, Took, Burdett, Hardy, Waithman, Coombe, and Stanhope, are mentioned as destined to wear the grand Cordon.

The Sovereign of Holland who is to be created an Italian Prince under the name of Schimmelpenninkini, will be proclaimed at Milan, a Grand Officer of the Order of Sainte Guillotine, for which it is said His Excellency Talleyrand is to receive a *douceur* of forty thousand ducats!

It is stated that the Empress Josephine is to institute an Order of Knights of her Revolutionary Garter, and that the Ex-Director Barras is to be her first Grand Officer,

The following Queries have been published at Sheffield, at the price of 5s. per hundred, or one guinea per thousand, and have, we understand, been largely distributed in that town and neighbourhood. Feeling, as we do, most sensibly, the indispensable necessity of frequent and earnest exhortations to a regular attendance on Divine Worship; knowing the very great neglect, of the lower classes especially, in the discharge of this imperative duty; and having experienced the fatal effects, in their conduct, in the wide diffusion of irreligion, immorality, and all their attendant vices, arising, principally from such neglect; we republish these Queries, with the view of extending their circulation, and of inducing others to reprint and distribute them, in their respective neighbourhoods. Indeed, we are not without a hope, that the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, (an Institution which does so much honour to the age and country) will themselves contribute essentially to the accomplishment of this desirable object. Meanwhile, we cannot omit to return our best thanks to the Reverend Author, whose zeal has been so piously displayed, and so judiciously exerted.

Twenty Six Queries, relative to Public Worship. By George Smith, A. M. Curate of Ecclefall, and one of the assistant Ministers of the Parish Church of Sheffield.

SINCE it has oftentimes and justly been objected against the too frequent repetition of exhortations and reproofs from *the pulpit*, on the prevalent and increasing neglect of Public Worship, that they are heard only by those who are present in Church, to whom such exhortations and reproofs are, therefore, least of all applicable or necessary; the Author of the following short Queries takes this method of distributing them, (more especially through the extensive chapelry of Ecclefall, which has lately been committed to his care,) for private perusal at home: and he earnestly and affectionately requests, that all persons into whose hands they may come, will literally and strictly comply with the concluding requisition, at the bottom of the fourth page.

1. In all the variety of Religions that were ever discovered over the face of the whole earth, was there ever one heard of, which did not enjoin on

its votaries an attendance, at certain stated times, on the Public Worship of the Object of that Religion, whatever it might be ?

2. Have not Travellers grounded the opinion (whether true or false) of their having discovered some savage tribes of mankind, who were so rude and ignorant as to be wholly devoid of all religious knowledge and sentiment, principally on this circumstance ; namely, that they could not observe among them any signs of a religious *assembly*, or trace to a religious source any of the peculiar customs or ceremonies which were exhibited in public ?

3. As, then, the Religion of any nation, or of any smaller district, parish or township, can be no other than the aggregate of the Religion of the individuals who inhabit it ; if a decided and vast majority of the inhabitants entirely neglect the Public Worship, must we conclude that such nation or district, in the proportion of that majority, is worse than heathen, having no Religion whatever ?

Should it be contended, that a religious principle may exist without a religious profession, that much *inward faith, humility and devotion of mind*, towards the “ Invisible God,” may yet remain, shut up in the bosoms of those who habitually neglect Public Worship ; I ask, fourthly,

4. If we indeed feel those good dispositions towards the Divine Majesty, shall we not rejoice to acknowledge, in the most public manner, our belief in Him, and our dependance upon Him, and to attend these Assemblies, which are expressly instituted to the Honour and Glory of His Name.

5. If, on the contrary, we feel a disinclination from making a public profession of our allegiance to the “ King of Kings,” by “ treading his Courts,” have we not reason to suspect the reality of those inward good dispositions towards Him, for which we take credit to ourselves ?

6. Can these good dispositions long exist under the continual restraint of secrecy and silence ?

7. On the other hand, do we not find our pious affections towards God, and our benevolent feelings towards our fellow-creatures, greatly enlivened and increased by the aid of Public, Social Worship ?

8. However manifest these good dispositions of the mind may appear in His sight, who “ seeth the secrets of the heart,” can our fellow-creatures possibly know that we do so depend upon God, or even that we at all believe in Him, except by our profession of faith and devotion in public worship ?

9. Will others give us credit for that Religion, which we ourselves are ashamed to profess ? (Mark v. iii. 38.)

10. Is not the Fourth of the Ten Commandants, of perpetual moral obligation ; equally sanctioned, as the other Nine, by the authority of the Christian, as well as of the Jewish Religion ? (Matt. v. 17.)

11. Does not the invariable practice of the Christian Church, from its very first foundation, (as appears from the evidence of the Acts, and the Epistles, and of Ecclesiastical History,) of devoting, after the example of the Jews, a certain portion of the Sabbath to the purposes of Public Prayer, the public reading of the Scriptures, and public Lectures and Exhortations, afford a most satisfactory illustration of this Commandment ; and prove, that this, at least, is included in, and forms an essential part of, the duty of “ keeping Holy the Seventh Day ?”

12. Are we not exhorted by the Apostle “ not to forsake the assembling of ourselves together,” (Heb. x. 25.) and invited to the practice of Social
Worship

Worship, by a most extraordinary promise, from the Author of our Faith & (Matt. xviii. 19, 20.)

13. Does not "the Communion of the Body and Blood of Christ," which is the peculiar badge of his disciples, and a standing testimony of the truth of his Religion to the latest posterity, necessarily imply that "we come together into one place?"

14. If it be (barely) possible, for civilized society to exist, by the coercion of human laws, without the sanctions of Religion; would we willingly exchange, for so precarious a bond of social union, that mutual trust and confidence, that infinitely superior, and more perfect security for the faithful discharge of all the relative duties of social life, (of ruler and subject, husband and wife, parent and child, master and servant, friend and neighbour,) which arises from a general belief of the Christian Religion, and the practice of Christian Morality, on Christian Motives? But,—

15. Fully engaged as the great bulk of the people must necessarily be in worldly occupations during six days of the week, and having scarcely any other means of religious and moral improvement than what the Sabbath affords; would not a general ignorance, disbelief, and disregard of the Doctrines and Duties of Christianity, be the infallible consequence of a general neglect of Public Assemblies of Christian Worship and Instruction?

16. Supposing, even, that you were so well informed, that you could learn nothing at Church, but what you already know; have we not *all* continual need to have the important truths of Religion refreshed in our memories, and to be *reminded* of our duty?

17. If you stay away from Church avowedly on this plea, will not they who stand most in need of instruction and admonition, be the first to avail themselves of the same excuse?

18. Are any so likely to fancy that they know every thing as they who know nothing? Are any so impatient of counsel and correction, as fools?

Certain, therefore, as it is, that our attendance on Public Worship, however frequent and regular, is not the whole of our duty,—far, very from it!—(Isai. i. 11—17. Ps. 50. Prov. xv. 8, xxi. 27,) the true answer to the first Nine of the foregoing Queries abundantly proves, even to those whom the following Four may not have their proper influence, that the general dissolution of all religious assemblies in any nation, parish, or township, would constitute in itself a virtual (say rather a complete) renunciation, not only of all religious profession, but of Religion itself, distinctively considered as a national or provincial characteristic, as a general or public concern: and the true answer to the last Five, from the 14th to the 18th inclusive, equally proves that the breach of the Fourth, more perhaps than of any other single Commandment, will unavoidably lead to the breach of all others.

19. Is it not then very inconsistent in any, to pretend to lament the progress of infidelity and vice in the world at large, or among their own immediate neighbours in particular, and to be zealous for the promotion of those principles of Religion and Morality, which are the only sure foundation of the peace and happiness of Society, and yet habitually to neglect the Public Worship of Almighty God, and the peculiar ordinance of Christianity? (Isaiah lviii. 13, 14.)

20. Does not every one who habitually, or at any time without just cause, absents himself from Public Worship, contribute his utmost proportion, namely, that of an individual, towards a substantial, and practical, and real abolition of the Sabbath, in the place where he resides, (though the
red

red lettered name may still remain in the calendar) and towards the actual dissolution of that particular assembly, of which he is, or ought to be, a member: in other words, does he not contribute his utmost personal share (to say nothing of the influence of example) towards the production of those lamentable consequences, which would follow the general dissolution of all religious assemblies, and the total abolition of the Lord's day?

21. Is not the whole of every religious assembly, throughout the kingdom, made up of individuals?

This very important and fundamental, however simple observation is not sufficiently attended to. Few are sufficiently aware, that by staying away from Church, they are each, subtracting one from a number which is composed wholly of units; and that the difference between the largest and smallest congregation, depends entirely on the presence or absence of single individuals.

22. Does not the shameful remissness of many members of the established Church, in their attendance on its Public Ordinances, lead the Dissenters to a mistaken confidence, in the comparative increase of their numbers; concluding, not without some reason, that "they who are not with us, are against us?"

23. Are not the superior zeal and constancy of Sectaries in general, in attending on their respective and particular forms and places of Public Worship, a reproach to many who pretend to be not only members, but friends of the Church of England, and even admirers of her superlatively excellent services of Public Worship, and yet seldom come within her walls.

24. Are the excuses of distance, roads, weather, health, of works of charity, or unavoidable necessity, by which the attendance of the most regular may be occasionally interrupted, such as they could conscientiously urge, and would be influenced by, in matters of far inferior weight and importance?

25. To hear—"the Gospel preached to every creature;" to hear—what the wisest sages of antiquity could never teach, nor the most learned sophist of the present day can now demonstrate, except by the light which is borrowed from Revelation,—the glad tidings of pardon for past sins, upon the terms of sincere repentance and renewed obedience,—the promise of God's Holy Spirit, "to help our infirmities," and the assurance of a joyful resurrection to Everlasting Life, through the merits of a crucified and triumphant Saviour; is not this the most interesting employment, that can possibly engage the human mind? If these are subjects "which even the Angels desire to look into," are they not, "worthy of all acceptance" and attention of men?

26. Can they who take no delight in the spiritual "service of the sanctuary" here below, expect to be qualified, by any sudden change at their decease, for the happiness of Heaven, for the employments and enjoyments of the Blessed, "in the General Assembly and Church of the First-born, and to receive pleasure from the Society of Angels and Arch-Angels, in the immediate presence of God,—even could they be admitted there?

Ponder these questions well. Re-peruse them. Put down with pen or pencil, or pronounce out of your own mouth, a distinct and specific answer to every one of them in succession, Yes, or No, according to your conscience; and then,—be your future conduct on this most important subject, regulated by the decision of your own cool and unbiassed judgment. Luke xii. 67, xix. 22, former part. John xiii. 17.)

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POETRY.

TO THE EDITOR.

SIR

I SEND you a trifle that was written some years ago, and suggested, I believe, by the "Needy Knife-grinder" of your illustrious predecessor, the original Anti-Jacobin. Whatever may become of the sentiment, the sapphic metre seems to be pretty correct. We must suppose a philosophical Jacobin, who had been contemplating with rapture the massacres at Lyons, La Vendee, &c. And that soon after, on considering the fate of a Goose that had been roasted and eaten in the house of a loyal gentleman, he breaks out into the following poetic-patriotic whinings.

BENVOLIO.

Sapphia's Lamentation of a Jacobin on the demolition of a roasted Goose.

Scaly Goose-gander, what a sad mishap's this!
Innocent throat cut—not a friend to save thee,
While cruel cook, sans pity, Goosey-gander,
Sticks on a vile spit.

Scaly Goose-gander, whither art thou wander'd?
Not, as thy bard sings, in a lady's chamber;
Tho' to that room thy pretty snowy plumes may
Pass in a down bed.

Pluck'd are thy plumes all lilly bright and shiny.
Now, alas! e'en thy merry-thought's a sad thought;
And the dear breast-bone, fye upon the tyrant,
Turn'd to a skip-jack.

This the proud tyrant's little boys and girls took,
Making it skip where thou, alas! devour'd wast.
Cobler, how cou'dst thou pitiless supply wax
For such a foul deed?

Jacobins thee would not abuse so grossly.
Tender are their hearts—regicides and atheists
Melt at each downfall of a bug or louse
Destroy'd by the tyrants.

Shortned are thy days, pretty Goosey-gander,
Waddle thou ne'er shalt any more, nor henceforth
Strut a grand grey Goose over Charley mountains
Hissing at all kings.

LITERARY INTELLIGENCE.

WE have been given to understand that a SECOND Pamphlet from the pen of ASCHINES, on the subject of the treatment experienced by Sir Home Popham, has been ready for publication upwards of a month; but the author, from an idea that some extraordinary statements which it contained, might influence the Committee appointed to consider the whole of the documents, refused to let it be delivered till they had come to their decision. The report that it has been *suppressed*, is therefore totally void of foundation.

TO OUR READERS.

The death of one of the principal Contributors to this Work, and the illness of another, have rendered it indispensibly necessary for postponing the Political View of Europe, which ought to have been prefixed to the present Volume.

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